REPORT

OF

THE DIRECTORS

TO

The Twenty First General Meeting

OF THE

MISSIONARY SOCIETY,

On Thursday, May 11, 1815.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

J. Dennett, Printer, Leather Lane, Holborn.

SOLD BY WILLIAMS AND SON, STATIONERS' COURT, LUDGATE STREET;
J. NISBET, CASTLE STREET, OXFORD STREET;
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OLIPHANT, WAUGH, AND INNES, HUNTER SQUARE, EDINBURGH;
AND LA GRANGE, NASSAU STREET, DUBLIN.

1815.

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born people," says a correspondent, "they are become quite a different sort of beings from what they were before he settled among them." The Directors are anxiously looking for another Missionary or two, to assist Mr. Hands at Belhary and its vicinity, where there are such promising appearances.

TRAVANCORE.

From Travancore little information has been received during the past year. Mr. Ringletaube continues his labours among several congregations, and, we hope, with a good degree of success.

CEYLON.

By the last accounts received from Ceylon, the Missionaries appear to be proceeding as before: Mr. Palm, who is minister of the Dutch church at Columbo, pays also some attention to the schools. Mr. Ehrhardt and Mr. Read are employed in the superintendance of schools in various districts. We rejoice in the zeal which has been manifested by the Columbo Bible Society; who, while anxious to disperse among the natives the Holy Scriptures in their own tongues, express their "regret at the very small number of teachers competent to smooth the way to a general introduction of the sacred writings, by the impressive aid of oral instruction." This aid, however, begins to be afforded by some other denominations of Christians, and the Missionary Society, it is hoped, will be able to supply their quota to the much-needed assistance of this great and interesting island.

LASCARS, &c.

In connection with our Report of Missions in Asia, it may be proper here to notice the proceedings of a Committee in union with this Society, for the commendable purpose of communicating Christian knowledge to the Lascars and Chinese, who in large numbers visit this country, as navigators of vessels from the East.

By the assistance of some of these foreigners, Mr. Thompson, Mr. Hutman, Mr. Eldred, and others, have attained such

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REPORT OF THE DIRECTORS

TO THE

Twenty-second General Meeting

OF THE

Missionary Society,

ON THURSDAY, MAY 10, 1816.

PRINTED BY ORDER OF THE GENERAL MEETING.

London:

S. McDowall, Printer, 95, Leadenhall Street.

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villages, addressed the children, and supplied them with books, which in general were eagerly and thankfully received; and many heard, with attention, the glad tidings of the gospel. We trust that these truly evangelical labours will not be fruitless.

Mr. Hands is assisted by Mr. Taylor, formerly of Madras; and in the course of a few months will, we trust, be further encouraged by the arrival of Mr. Reeve, one of the Missionary Students, who, with several other labourers for India, has just sailed in the ship Moira, Captain Kemp.

TINEVELLEY COUNTRY.

Our information from Mr. Ringletaube has lately been very scanty. We have however learned, with concern, that the state of his health has been so unpromising, that he entertained serious thoughts of relinquishing his mission, and resigning it to other hands. The Directors, unwilling to abandon a station which they think may be occupied to great advantage, as there are six congregations which Mr. Ringletaube and his Catechists have been accustomed to visit, as well as several schools, determined to send out two brethren to this district; accordingly Mr. Mead and Mr. Render, both from Gosport, have embarked for this purpose, in the ship just mentioned. It is pleasant to reflect on the agreeable circumstances under which six of our brethren have gone forth, enjoying not only the company of each other, but of several others who have the same glorious object in view, and under the protection of a Captain, who feels a delight in conveying so many servants of Christ to their destined ports. The Moira will, doubtless be followed throughout her voyage by the sincere prayers of the whole Society.

MAURITIUS.

Recent advices from Mr. Le Brun are more encouraging than the former. He says "Our little congregation increases, notwithstanding all opposition; and one proof of their sincerity is, that they bear with patience the insults of the multitude, who point at them as monsters, because they have changed their religion." He hopes soon to form them

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Stations, Missionaries.

IV. BELLARY in the MYSORE, commenced 1810. *Jn. Hands, J. Taylor and Wm Reeve.*

Mr. Hands is translating the Scriptures into the Canaara language: he has also established several schools, in which he is assisted by Mr. Joseph Taylor, a native of the country and his first convert. Mr. Reeve is on his voyage to India.

V. TINEVELLEY Country, near CAPE COMORIN, commenced in 1805. *W J. Ringletaube, Charles Mead and Samuel Render.*

Mr. Ringletaube preaches in six or seven churches lately erected by him, and superintends several schools taught by native Catechists, who receive support from the Society.

VI. CHINSURAH, near CALCUTTA, commenced in 1813. *Robert May.*

He has established twenty schools in Chinsurah, Chandernagore, Calcutta, and other places in the neighbourhood. There are 1651 children in these schools, among whom are 258 sons of Bramins. Mr. Pearson will soon proceed to India, to assist in the superintendence of the schools, the benefits of which are likely to be widely extended, and on an improved plan, highly commended by the gentlemen of the country.

VII. CALCUTTA, about to be commenced by *H. Townley* and *J. Keith.*

VIII. SURAT, commenced 1815. *James Skinner and Wm. Fyvie.*

IX. CEYLON, COLUMBO, commenced in 1805. *J. D. Palm.*

J. D. Palm sent out as a Missionary is now minister of the Dutch church in Columbo. Mr. Erhardt and Mr. Read superintend schools in MATURA and AMLAMGOODDY.

CHINA.

X. CANTON, commenced in 1807 *Robert Morrison.*

Mr. Morrison has effected the highly important object of the Translation and Printing of the New Testament in the Chinese language. Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of Life and Immortality, into an Empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms. He has likewise composed a Chinese grammar, printed in Bengal, and a large Chinese Dictionary, which is now printing at Macao.

XI. JAVA, BATAVIA, commenced in 1814. *John C. Supper*

Officiates in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia, and circulates the Chinese and other Scriptures.

XII. SAMARANG, commenced in 1814. *Gotlob Bruckner.*

XIII. AMBOYNA, commenced in 1814. *Joseph Kam.*

XIV. MALACCA, commenced in 1815. *W. Milne and C. H. Thomsen.*

Mr. Milne is engaged in translating and dispersing the Chinese Scriptures and Tracts, and publishes a religious Magazine monthly. Mr. Thomsen is learning the Malay language.

XV. ISLE OF FRANCE, commenced in 1814. *J. Le Brun.*

SOUTH AFRICA.

I. STELLENBOSCH, 26 miles from the Cape, commenced 1802. *J. Bakker.*

II. TULBAGH DROSDY, 40 miles from the Cape, commenced 1804. *Ariel Vos.*
BOSJESVELD. *Cornelius Kramer.*

III. CALEDON, formerly called ZUREBRACK, near ZWEILENDAM, about 150 miles from the Cape, commenced in 1811. *Jn. Seidenfaden and Michael Wimmer.*

IV. HOOGE (or HIGH) KRAAL, about 300 miles from the Cape, commenced in 1813. *Charles Pacalt.*

V. BETHELSDORP, about 500 miles from the Cape, commenced in 1803. *J. Read, J. G. Messer, — Hooper (pro temp.)*

By the blessing of God on the Ministry of Van der Kemp, Read, Ullbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practice no less than sixteen trades. The settlement consists of about 1200 persons. Four hundred and forty-two adults besides children have been baptised. They are now building a school house and Printing Office, and the Society is about to send a Printer.

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REPORT

OF

THE DIRECTORS

TO

THE TWENTY-FOURTH GENERAL MEETING

OF

The Missionary Society,

USUALLY CALLED THE

LONDON MISSIONARY SOCIETY,

On Thursday, May 14, 1818.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WILLIAMS AND CO. STATIONERS' COURT, LUDGATE STREET;
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1818.

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Scriptures has been extensive. Thousands have been dispersed in town and country, and scarcely a day passes without applications for them: this affords a good opportunity of conversing with the natives on their contents. The brethren are also informed that their Catechism is introduced and taught in many schools in the country beside their own.

An Auxiliary Missionary Society, and a Tract Society, are established, together with a Reading Society, composed of about forty members, in which many good books have been read, and more are wanted.

Mr. Hands, in his journey from Bellary to Madras, visited many schools, and distributed a number of Telinga tracts, but was not furnished with a sufficient quantity to gratify all the applicants; but he was delighted to observe the attention with which they were read. Mr. Hands, on his way home, distributed many Canada tracts, and preached frequently in the Ghauts, wherever he halted: great numbers listened attentively to him, while he taught them in their streets; and many followed him to his lodgings, desiring him to explain more fully what he had delivered, and to prolong his stay among them. Surely these are fields already white to the harvest; and who does not wish that many more such labourers may be employed?

TRAVANCORE,

(About 450 miles south of Madras.)

We are happy to inform the Society, that the very important missionary station in this country, which had been relinquished by Mr. Ringeltaube, and which was vacant for some time, is (or, we trust, soon will be) again occupied by Mr. Mead, who, with Mrs. M. and their infant, proceeded thither in September last, from Madras, where he had resided for about a year after his arrival in India.* He was kindly recommended by the Rev. Mr. Thompson,

* We are extremely concerned to hear of the death of Mrs. Mead. See Appendix

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of Madras to that distinguished friend of missions, Colonel Monro, the British Resident at Travancore. We trust he will gather together again the scattered sheep, and bring many others into the fold of Christ; but it is necessary he should be joined by another Missionary as soon as possible.*

SURAT,

(A great city on the west coast of India, about 180 *miles north of Bombay.)*

We now cross the great peninsula of India to the populous city of Surat, on the north of the western shore. The brethren Skinner and Fyvie have devoted themselves to the study of the Guzerattee language, in which we believe they have made considerable progress, and in which they hope ere long to be able to publish the gospel of peace: they also intend to compile a Grammar and Dictionary, but not to attempt a publication of them until they are greater proficients in the language. They are, however, preparing for the press a small Catechism, and a few short Scripture Extracts, which they intend to print at Bombay, the American Missionaries having a press, with Guzerattee and Mahratta types. Those valuable men, who are now able to preach to the natives in their own tongue, have begun to print a correct edition of the Scriptures in Mahratta. Our brethren are in expectation of having a printing press at Surat, which they greatly need. They have public worship in their own house, in English, on Sundays, and on Wednesday evenings, when some of the natives occasionally attend, and enquire into the meaning of their service: the Missionaries gladly embrace this opportunity of explaining to them the great things of God.

It is their intention to establish schools as numerously as they can with propriety and prudence, as they have many prejudices to combat. In their English school there are about 50 boys, and about half that number in the native school. We are glad to find, that in Bombay, and we

* Mr. Smith, another Missionary, is appointed to this station.

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THE

REPORT OF THE DIRECTORS

TO THE

TWENTY-FIFTH GENERAL MEETING

OF

The Missionary Society,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 13, 1819.

WITH

An Appendix,

LISTS OF CONTRIBUTORS, &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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a religious Society, composed chiefly of soldiers, was formed some time since, and is affectionately united together in the bonds of Christian fellowship. The soldiers connected with it, had sold among their comrades a considerable number of copies of the sacred Scriptures, and lately sent to Bellary the sum of £10, to be divided between the Missionary and Bible Societies of that place. At Seringapatam, also, subscriptions had been commenced among the soldiers, for the same noble objects.

The British territory, northward and westward of Bellary, had lately been widely extended, including a large tract of country, where the Canada language is spoken; a circumstance which adds much to the importance of Bellary, and other places in that part of India, as Missionary stations.

SOUTH TRAVANCORE.

In the last Report, the Directors had the pleasure of stating, that it was probable this station would speedily be re-occupied by the Society. It was also intimated, that Mr. Mead had left Madras in the preceding September, with a view to proceed to Travancore. The vessel in which he sailed was bound to Penang and Quilon. Prior to his embarkation, Mrs. Mead had been attacked with an affection of the liver, but had so far recovered, as to encourage a hope, that, with the Divine blessing, a sea voyage would perfectly re-establish her health. We lament, however, to state, that, after her arrival at Penang, her disorder showed itself again with increased strength, and baffled every medical effort. On the 26th of October, it pleased the all-wise Disposer of events to remove her from the present world; and, to use the words of her afflicted husband, "she died triumphing in the Lord."

The Directors avail themselves of this opportunity to present their grateful acknowledgments to Mr. William Anchant, of Penang, in whose family Mr. and Mrs. Mead received the most kind and hospitable treatment; to Mr. Henderson, who, in his medical capacity, attended gra-

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tuitously upon Mrs. Mead, with the kindest assiduity; and to Major M'Innes, from whom also Mr. and Mrs. Mead, and their little boy, received the most liberal and friendly attentions.

Mr. Mead, after the interment of his wife, proceeded from Penang to Malacca, to recruit his own health, which had also suffered considerably, and to receive the counsels and consolations of his Brethren at that station. After a few weeks residence at Malacca, during which time his health was materially improved, he finally embarked for Quilon, and arrived there at the latter end of December, 1817. From Penang to Malacca, Mr. Mead had a free passage given to him, by Captain Nairne, of the General Kyd; and from Malacca to Quilon, he received the same liberal mark of attention from Captain Nicholl, of the Pascou. Each of these instances of kindness, the Directors, with great pleasure, thankfully acknowledge.

On his arrival at Malaudy, the health of Mr. Mead was so far re-established, as to enable him to enter on the duties of his mission with a considerable degree of energy and application, and, we are happy to add, with very favourable prospects of success. He had assiduously prosecuted the study of the Tamul, and had begun to impart Christian instruction in that language to the natives, so far as his proficiency therein would admit. Some portion of his time was occupied by a civil appointment, which he had received from the *Rannee*, or Queen of Travancore. The discharge of the duties connected with this office, seems to have conferred upon the natives many substantial benefits, and had apparently not only excited in their minds strong sentiments of grateful esteem for Mr. Mead, but made an impression throughout the country highly favourable to the success of Missionary labours. The Directors, however, will consider it to be their duty, in reference to this subject, to intimate to Mr. Mead, the importance of not suffering this, or any similar appointment, however useful in itself, to divert his attention

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from the proper objects of the mission, with the vigorous prosecution of which nothing should be allowed to interfere.

The district allotted to the labours of the mission in South Travancore, comprehends ten distinct stations, or villages,* most of which have churches, congregations, and schools, and all increasing congregations. At Tamangcoolen there is a congregation of 4 or 500 persons, and at Malaudy about 200 constantly assemble. At each station the word of God is read every Sabbath Day, by a native catechist, who also preaches, as well as his measure of knowledge will enable him. It is a part of the employment of the Missionaries to instruct the catechists more perfectly.

The house occupied by the Missionaries was formerly that of the Resident, and was given to the mission by the Queen of Travancore. It is situated at Nagracoil, about four miles from Malaudy, in a healthy and central situation, close to the southern extremity of the Ghauts, and surrounded by scenery of singular sublimity and grandeur.

We have the pleasure to state, that Mr. Knill, whom we left on the point of departure from Madras, arrived at Nagracoil, on the 29th of September. Instead of proceeding by sea, according to his original intention, he travelled the whole way by land, (about 500 miles) in a palanquin. He passed through Tranquebar, Tanjore, and Trichinopoly, places famous in the annals of Christian missions, where he endeavoured to make himself useful, by the distribution of books. During his journey, he experienced many mercies; and much kindness and hospitality, particularly from William Stevenson, Esq. at Porto Novo, and Colonel Trotter, at Palamcottah. We have the pleasure to state, that Mr. Knill had found the air of Travancore well adapted to his constitution, and that since his arrival his health had been almost perfectly re-established.

Mr. Knill had immediately entered on the business of

* *Vide* Appendix, No. VII.

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the mission, in conjunction with Mr. Mead, whom he found in good health, and successfully prosecuting its important objects. Several hundreds of the natives had, a short time before, renounced all connection with heathenism, of whom considerable numbers were anxiously desiring to receive Christian instruction. They had cast their *Penates*, or household gods, out of doors; and, on their public profession of Christianity, each of them had voluntarily presented a note of hand, declarative at once of his renunciation of idolatry, and of his determination to serve the living and true God.

In connection with the disposition manifested by the natives of Travancore to receive Christian instruction, the Directors have great pleasure in observing the exertions making by the "Calcutta Bible Society" to provide a translation of the Syriac Scriptures into Malayalim, the vernacular language of the country, as well as a revised edition of the Tamul version of the Bible.

The arrival of Mr. Knill had led to the adoption of a plan for periodically visiting the several villages, where there are congregations, which appeared likely to be attended with many important benefits. An institution had also been projected, to be called the *South Travancore Seminary*, in which it is intended to educate thirty boys, to be selected from among the most intelligent in their congregations, and brought up in the Mission House, on the principles, and, as far as possible, in the spirit and practice of Christianity.

The Directors have much satisfaction in stating, that the British Resident, Colonel Munro, to whom, for his kind services, the Society is under so many obligations, still continues to extend his favourable attentions to this mission. The Rajah of Cochin having placed 5000 *Rupees* at that gentleman's disposal, for the benefit of the Christians in Travancore, the respected Colonel was pleased to appropriate the whole to the use of the Society's mission in the South, a former large donation, from the Queen, having been appropriated to the Syrian Christians in the North. Part of this sum had been expended in the purchase of land,

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and it was intended that the remainder should be laid out in a similar way, as opportunities occurred. Several paddy fields, &c. also belong to this mission, and a granary has been built at Malaudy, by direction of Mr. Mead.

The Directors, convinced of the great importance of this station, sent out, in the decline of last year, Mr. Charles Mault, to assist in carrying on the concerns of the mission; and we trust the Brethren will find in him a very diligent and useful coadjutor. They have authorized Mr. Mead to obtain a printing press from Calcutta, for which there is likely to be constant employment in Travancore.

SURAT.

The prospects of usefulness, at this station, appear to be gradually enlarging; and the Brethren, although they have to contend with many difficulties, are yet animated by the hope of final success.

Schools.—The English school, established by the Brethren in this place, goes on prosperously; and one of the boys, who was formerly a scholar in it, is now the master. Almost all the children of the Portuguese, resident at Surat, attend the school; and although their parents are Roman Catholics, no objections are made to their reading the Scriptures, and learning the Catechism. Many of the natives, however, in sending their children to school, are influenced by mercenary considerations, and, when they find their hopes disappointed, take them away again. In consequence of the strong prejudices of the people, and the want of suitable teachers, the Brethren had not as yet succeeded in establishing native schools; but they were exerting themselves to the utmost with this view, and did not despair of success.

Distribution of the Scriptures and Religious Tracts, &c.—The Brethren, at this place, disperse among the Mahomedans the Rev. Henry Martyn's Persian New Testament,

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No. VII.

Extracts of a Letter from Mr. Charles Mead, Missionary in South Travancore, dated Nagracoil, October 26, 1818.

FROM this wild but interesting country I have again the pleasure of addressing you. Though solitary as the wilderness itself, I feel that I am not alone, for God is with me. Some encouraging events have transpired since my last, which it becomes me to record with the liveliest gratitude. I pray that they may be indications of greater blessings still in reserve for Travancore.

My time has been occupied, during the present year, in acquiring the language, travelling to the churches, inspecting the schools, and occasionally giving such instructions as my present progress in Tamul enables me; and also in the administration of justice among all classes of the natives, to which office I have been nominated by the Rajah's government. The natives are so fully sensible of the advantage now enjoyed by them, in the impartial administration of justice, that Brahmins and Sooders, high caste and low, come forward, declaring, "You are our father—our saviour—our only protection." They sometimes bring their children, and throw them at our feet, saying, "These are no longer our children, but yours"—expressions of obligation, indeed, far exceeding their weight, and couched in the impassioned language of the East, but calculated to show how this people would admire the Gospel merely for the temporal blessings it brings with it, were they but acquainted with its nature, influence, and tendency.

The scene of this mission is but seldom frequented, and of course can be but little known by Europeans who reside in India; it must be still less so by our friends at home. We will therefore give a slight sketch of the country where it is our lot to labour. Our congregations are ten in number, to each of which a place of worship and a school are attached. All the churches are situated in the neighbourhood of Cape Comorin.

Nagracoil is the central station, close to the southern extremity of the Ghauts. It has been occasionally the residence of the former Rajahs. The surrounding scenery is truly picturesque; its lofty hills give it a grandeur, which no language can fully describe. The name of this place will not fail to strike the pious mind—it means, literally, *The Serpent Church,* from there being a church dedicated to the express worship of that "old serpent, the devil." We hope to build a Christian temple here, on a spot, on one side of which will be seen a large heathen Pagoda, and on the other a Mahomedan mosque. *Our* edifice will be raised above them both. May this be the case soon, in every

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part of the globe. About 200 heathens have come forward within the last few weeks, expressing their determination to renounce idolatry, and to put themselves under our instruction. This is my usual place of abode, where a house has been given to the mission by her Highness the Queen of Travancore.

Malaudy is a regular heathen village, completely sunk in gross darkness. Here a church has been built, in which a congregation of more than 200 regularly assemble. Some of the children in the school have made good proficiency in learning. Two have been selected to be placed in our English school, the plan of which we shall hereafter communicate to you, when it is more fully determined on.

Tamaracoolum has a congregation of 400 or 500. The place of worship must be enlarged. It is situated in the midst of a palmyra forest. A congregation soon assembles at the sound of a *tom-tom*, or Indian drum. As this is a heathen instrument of music, we wish to substitute a bell in its place, when our means, and the kindness of our friends, shall enable us to do it. The *paddy* fields, given by the Queen to the mission, lie near this place. A heavy quit-rent, formerly attached to this grant, has been lately removed, at my request.

Pittalum is a village of Shanars, the caste who extract the juice from the palmyra. The congregation is very good and promising. The schools at this place, and at Tamaracoolum, have greatly increased. Some of the children are intelligent.

Aulicanda is close to the sea, a few miles from the former church. The place of worship must be enlarged; half the people who attend cannot be accommodated. The time of assembling is generally in the heat of the day, and the importance of a shelter from the burning rays of the sun is too obvious to require being pointed out. We wish to direct the attention of our counsellors and friends at home to this, as it has been customary to consider the expense of building places of worship as not properly belonging to the Society. We venture to recommend it as a subject of importance to be attended to. Every Christian temple is a witness for the true God in a heathen land; it tends to keep the people together, and gives them some token that we wish to render them permanent and lasting blessings. Nothing has kept the Catholics from being crushed under the weight of their superstitions and profane system but their churches, which overshadowed the land. Many of them are crumbling into ruins, while immense sums are expended in decorating others. We have a good school in this village.

Covilvilly has fluctuated much in point of number at different periods, but lately a considerable increase has been observed. The place is populous, and full of idols.

Etambully is a central, populous, and extensive village, on the sea coast. Numbers have been added to the congregation, and are under a course of instruction. The school has no children in it.

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Amandavilly is at present without a place of worship, but has a congregation, which, like the others, has been increasing within these few months. The church was demolished by the idolaters of that place, who have been obliged to promise to rebuild it, and have of their own accord renounced idolatry, and stated their wish to become Christians.

Pichakuirrupu has an increasing congregation and a small school.

Odagerry is a sphere of promising usefulness; we have just entered upon it. A large place of worship was built here by a zealous Roman Catholic; but as it was abandoned by the people of that persuasion, it has been made over in perpetuity to our mission. It is situated within the fort of Odagerry, in the midst of an extensive neighbourhood. Forty or fifty persons attended a few Sundays after it was used as a place of Christian instruction by us.

At each of these places, the word of God is read every Sabbath day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the Missionary to instruct the catechists in the first place, to give them one idea of the Gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees, we hope the rays of Divine truth will spread over this dark country. This remote corner is taken possession of in the name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year, 1600 people have renounced all connexion with heathenism, and seem to be saying, "What have we any more to do with idols?"

When beginning to feel the need of additional help in a very sensible degree, I am kept from sinking, by the timely arrival of my former fellow-labourer, Mr. Knill. He was obliged to leave Madras, as it did not agree with his health. Since his arrival he has rapidly gained strength, and there is every prospect of his being enabled to carry on those labours here, which he could not continue at Madras. The cooling breezes which are prevalent in this neighbourhood render it one of the healthiest places in India. Mr. Knill says he is now as well as ever he was in India.

With what grateful feelings should I relate the goodness of God to me during the past twelve months. This time last year, my affectionate wife was snatched away by death; her memory will ever be dear and fragrant to me. My dear child and myself have been remarkably and graciously preserved; not a hair of our heads has perished, though we have been in perils by sea, in perils by land, in perils in the wilderness, in perils among the heathen. Thus have we found Jehovah all-sufficient.

Mr. Knill is now gone to Quilon, to see Colonel Munro, who wrote, on his arrival, expressing, in the most kind and handsome manner, his willingness to give us every assistance in his power. I cannot enumerate all the acts of kindness which I

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have experienced from this gentleman; he has been an extremely zealous friend to the mission.

The Rajah of Cochin lately placed 5000 *Rupees* at Colonel Munro's disposal, for the benefit of the Christians in Travancore. As the Syrians, in the north, had received a handsome donation from the Queen of Travancore, the Resident sent this sum to the South Travancore mission.

I trust there is some one coming to our assistance, for we greatly require it. There are fields of usefulness before us, too numerous and too extensive for us to occupy.

We shall, in future, endeavour to transmit you a quarterly statement of what God is doing by us.

Colonel Munro, who is just arrived in England, has favoured us with a perusal of several letters addressed to him, previously to his departure from India, by Messrs. Mead and Knill, of a date subsequent to the last advices received from them by the Directors. From these letters the respected Colonel has kindly allowed us to make the following Extracts, which cannot fail to be highly gratifying to all who feel interested in the success of Christian missions.

Extracts of a Letter from Mr. Mead to Colonel Munro, dated November 24, 1818.

THE increase of new converts in South Travancore is almost incredible. At one village, Tamaracoolum, there are upwards of 1000 people who have entered in the register. The church being too small, the Christians offer to enlarge it at their own expense. The congregation at Tamaracoolum must be considered distinct from another raising very near it, in the important village of Agatesurum, where a large place of worship will be required.

At Nagracoil several high caste natives have come forward, likewise from Kreshnoocovil and Sushindram. Our numbers at the former place are 290, all of whom have joined themselves to us. The new church must be raised as soon as possible. The church at Odagerry has been repaired, and is now a respectable looking building. I hear that it was only finished about the time of the breaking out of the war, so that we may consider this as no small acquisition, it being in fact a new church. * On Sunday I preached in English before the Tamul service. At the former service, seven persons who understood English, attended, at the latter there were about 100 natives. This is very well for a commencement.

* The church of which Mr. Mead speaks, was built for the Roman Catholics, but was never consecrated. It has recently been given to the South Travancore mission.

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Extracts of a Letter from ditto to ditto, dated December 14, 1818.

We continue to receive great encouragement to proceed in our mission, by the daily increase of its congregations. Yesterday fifty families were added to our numbers at Nagracoil, some from Cotar and Kallengkadu, and others from remoter villages, who came as the representatives of their neighbours, requesting the establishment of schools amongst them, and other means of religious instruction.

The Nadan at Agatesurum has at length publicly come forward, and is about to purchase ground, and erect a school-house, at his own expense. In the meantime, a school of about thirty children assemble under the pial (porch) of his own house.

At Titavilly, near Poodapandy, a school-house is commenced. The Second Judge of the Special Court offered to incur the expense of its erection, which the inhabitants themselves are equally desirous of doing. There is every reason to believe, that large congregations and schools will be soon formed at both Agatesurum and Poodapandy. At Paraki, likewise, the people are continually soliciting to have a mission church, on the plan of other villages.

Extracts of a Letter from Mr. Knill to ditto, dated January 4, 1819.

Since my return from Quilon, I have been much with the people, halting for two or three days at one place; and the great numbers that assembled, the attention with which they listened to the Gospel, and the simple unadorned conversation of many, have been highly gratifying to my mind. With the full concurrence of Mr. Mead, I have established five new schools, in places where the new converts dwell. The people will meet in these schools every evening, when the master is to read a chapter, the Lord's Prayer, the Ten Commandments, &c. &c. The catechist is to attend once a-week, and give them a sermon. Thus we hope the light of the Gospel will gradually enter into every village, and make the darkness flee before it. Some of the old schools have made a pleasing progress. At Tamaracoolum the boys repeated to me more than 1100 verses of the Bible; the Pittallum boys 878. They were rewarded by small presents, and stimulated to proceed by the promise of more.

On new year's day, I had the felicity to lay the foundation stone of the new church. May the building rise under the

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auspices of heaven! I am sure, dear Sir, that we have your warmest wishes. Yesterday week I gave an exposition of the talents, Matt. xxv. 14. as it afforded suitable reflections for the close of the year. Yesterday I discoursed on Luke xiii. 8, 9. being appropriate to the commencement of a new year. I rode to a village two miles off, and began another school, which bids fair to be of great importance.

At the beginning of the year, ministers in England lay down their plans of usefulness, and propose them to their people. We have no ministers to advise with, or to make proposals to; but we have laid down a plan, which we call *De propaganda fide*, not *without instruction*, like the Papists, but by the establishment of schools; and if it be carried on with spirit, there will probably be more than thirty schools, or nurseries, belonging to this mission, at the close of the present year.

I forgot to mention in its proper place what I think will afford you gratification. When conversing with the people at Tamaracoolum, on the importance of being prepared to die, one man said, "My father was prepared." By what means? "Through the merits of my Saviour." Did he live a good life? "Yes, after he knew the good way." Who made him good? "It was God." Did your father say much when he was dying? "One sentence I remember." What? "He said, O Jesus receive my spirit!" I cannot describe what I felt when the poor creature told me this; and if we compare the dying expression of this man and the last verse of the Epistle of James, we shall see that the mission was not established in vain.

One night, when I was catechizing, I asked, Who was your former master? "The devil." Is he a good master? "Far from it." Do you like his service? "No; we like Christ's service." Is it good to be engaged in the service of God? One of them promptly answered, "Yes, it is good—'a day in thy courts is better than a thousand,'" alluding to Psalm lxxxiv. 10. It was a lad from Malaudy, about 15 years old, who gave this answer. Thus the sacred Scriptures are treasured up in his memory, and may prove "a way-mark in the road to bliss."

Another evening, when conversing with the people at Nagracoil, a man said, "I frequently used to beat my Swamme [idol] when matters did not go well with me; but it was very foolish, as the idol could neither do me good nor harm." No, said I, it is true. What have you done with your idol now? "O, (said he) I have beaten it in pieces, and God shall bruise Satan under our feet shortly," adopting the exact language of the Apostle.

I know that some people would laugh at these sayings. I confess they did me more good than would thousands of gold and silver; and it is only from such things that Missionaries must look for comfort and delight. It is in this way that Christ shall see of the travail of his soul, and be satisfied. Isaiah, liii. 11.

Under the Levitical dispensation, the fire on the altar was to

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be perpetually burning—a lively emblem of what a *Missionary's heart should be;* nor can there be any thing so desirable, for surely that man must be supremely happy, who constantly feels an ardent love to the adorable Being who loved us, died for us, and ever liveth to make intercession for us.

No. VIII.

(See page 61.)

"THE daily increase of pious officers in the army in India, and the truly laudable manner in which some of them employ their talents and influence, are things calculated to afford pleasure of the most refined nature to the lovers of truth. In the army, the cold sneer of infidelity is now seldom met with, and not a few in it are the warm and judicious friends of the Gospel. Many of them being persons of liberal education, and well acquainted with the language of India, are capable of rendering great service to the cause of Christianity. By letters from various quarters, it appears that some engage in translating parts of the Holy Scriptures—others in correcting former versions. Some assist in superintending the education of native children—others liberally contribute to their support. Some illustrate the history and customs of the countries around them by their writings, and thus furnish a collateral auxiliary to the spread of divine knowledge—others encourage the instruction of the children of European soldiers. Some take the lead in Bible associations—others have several schools, taught under their own personal inspection, and supported solely by themselves and their families. There is one instance in which three schools, containing 300 children, are superintended by an English officer! We cannot but observe with delight, pious ladies also, the wives of these officers, employing their talents in writing useful tracts and books for children—engaging in the superintendence of native schools, and schools of industry—as well as visiting the cottages of the poor, and endeavouring to conduct them to the knowledge of Jesus Christ.

"To persons who are anxiously observing the progress of Christianity in India, these circumstances are of no ordinary interest; and the Minister or Missionary who has such useful co-adjutors planted around him, in the scene of his labours, may truly say—'The lines are fallen to me in pleasant places.'"

Vide *Indo-Chinese Gleaner, No. 2. p. 38.*

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THE

REPORT OF THE DIRECTORS

TO THE

TWENTY-SIXTH GENERAL MEETING

OF

The Missionary Society,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 11, 1820.

WITH

An Appendix,

LISTS OF CONTRIBUTORS, &c.

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1820.

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to various stations in the East Indies, in the Henry Porcher, Captain Phillips, who sailed in October last, as already stated.

SOUTH TRAVANCORE.

On entering upon the present article of their Report, the Directors naturally recur, with very painful feelings, to the loss which this station has sustained by the indispensable removal of Mr. Richard Knill from India to this country. These feelings of regret, however, are essentially alleviated, when they advert to the great improvement in his health, which has accrued from the voyage, and his subsequent residence in England—to the benefit which is likely to result to the general interests of Christian missions, and to this Society in particular, from the ardour with which, in public and in private, he now advocates the cause of the perishing heathen, with all the advantages derived from a knowledge of local facts, and a personal and familiar acquaintance with their actual condition—and, lastly, when they consider the probability which exists of his again labouring as a Missionary of this Society, in a climate better adapted to his constitution than that of India.

In the last Report it was stated, that, subsequently to Mr. Knill's removal from Madras to Travancore, his health had been almost perfectly re-established. In the following January, however, he sustained a serious relapse, in consequence of a severe cold, taken whilst performing an act of humanity to an afflicted stranger, whom he met upon the road, at the opening of the Ghauts, whilst performing one of the itinerating tours of the mission. With a view to restoration, he shortly after took a voyage to Ceylon, where, after a residence of a few weeks, he perceived a sensible amendment in his health. This, however, was of very short duration; and as it appeared to be the decided opinion of the faculty that his constitution could not bear the climate of the East Indies, he resolved to engage a passage

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for England in the Richmond, Captain Horn, who was then about to sail. During his residence in Ceylon, he was accommodated in the Wesleyan Mission-house at Columbo, and he received from the brethren there the most unremitted and disinterested kindness.

The Richmond sailed on the 1st of May, having on board the Rev. Mr. Griffiths, a Baptist Missionary, who was also returning to England, for the restoration of his health. In this gentleman Mr. Knill found a companion of congenial spirit. The Richmond arrived on the 9th of May at Madras, where Mr. Knill had the pleasure to find all the brethren and sisters of the mission well. He enjoyed with them a month's profitable and delightful intercourse. On the 12th of June, the Richmond finally set sail for England, where she arrived on the 30th of November last. On the following day Mr. Knill arrived safe in London.

During the voyage, Mr. Knill endeavoured to improve himself in the Dutch and Portuguese languages. He also drew up an interesting and circumstantial memoir of the mission in South Travancore, part of which has already appeared in the Quarterly Chronicle of the Society's Transactions.* In the opinion of Mr. Knill, this mission "deserves the warmest and most indefatigable support" of the Society.

The Directors will now proceed to add a few particulars as to its actual state and prospects.

Schools.—At all the ten stations, comprehended within the circuit of this mission, schools are carried on, into which has been introduced a Catechism, on the plan of Dr. Watts's First Catechism. However gratifying it is to witness the people renouncing idolatry, and determining to serve the true God, yet Mr. Mead is decidedly of opinion, that the great hope of the mission is in the religious instruction of the rising generation. Concerning the adults,

* No. 14, for April, 1820, p. 424.

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he observes that they learn slowly. He also remarks, that the real benefit of the schools is not to be estimated by the number of scholars, and that if they cannot be placed under the eye of the Missionary, he much doubts the expediency of multiplying them.

In the last Report it was stated to be the intention of the brethren to form an Institution, under the title of the "South Travancore Seminary," for the education, on Christian principles, of thirty of the most intelligent boys in the mission congregations. This intention has since been realized, in the establishment, at Nagracoil, of what is called a "Central School," for the most intelligent girls, as well as boys, to be selected from the other schools of the mission. The Girl's School will be the charge of Mrs. Mead,* who, from her missionary habits, knowledge of the language, and desire to do good, has already proved a great blessing to the mission. A school-house for the boys had been erected, and another, for the girls, was nearly finished.

Direct Communication of the Gospel.—At Tittevelly, one of the stations connected with the mission, a new place of worship had just been finished, and the expense chiefly defrayed by a respectable Syrian Christian, resident in the neighbourhood. The number of families which had been baptized at this place amounted to about forty. The schoolmaster, lately a heathen, was receiving preparatory instruction at Nagracoil, with a view afterwards to take the charge of the school at Tittevelly.

A place of worship had also been opened at Agatesurum, near Cape Comorin, where several families had been baptized.

A large church was building at Nagracoil, the central station of the mission. Towards this church the late Resident, Colonel Munro, was a liberal subscriber; the *Rannee*, or Queen of Travancore, also contributed 300 trees,

* The present Mrs. Mead is a daughter of the Rev. Mr. Horst, late Missionary under the "Society for Promoting Christian Knowledge," at Tanjore and Tranquebar.

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the use of elephants for carrying, &c. The building will be of rock stone.

The mode in which the Gospel is at present communicated, at the several stations in South Travancore, resembles rather a catechetical exercise than a regular discourse. The questions asked, for the most part, suggest the answers, which the congregation are to furnish. When the answer is given, the place resounds with responses. Silence is a proof of inattention, or that the question is not understood.

In the prosecution of this mission, much discouragement arises from the idolatrous processions and festivals. Many of the people, however, are induced, from time to time, to renounce these abominations. Of these, the most promising are selected for baptism. Mr. Mead had lately baptized about 500, and there were still many more candidates for that ordinance. He observes, that their minds enter with great difficulty into the purity and sublimity of the Christian faith.

In the opinion of Mr. Mead, the idolaters of South Travancore annex very little religious importance to their superstitions. Nor does he deem it indispensable, within the sphere of his labours, to insist on a renunciation of caste. The propagation of a contrary sentiment, has, in his opinion, prevented many from reading the Scriptures, and listening to the evidences adduced in favour of Christianity.

The judicial situation held by Mr. Mead, alluded to in the Report of last year, and which the Directors apprehended might tend to divert his attention from the proper duties of the mission,he resigned, at the time Colonel M'Dowall, the present Resident, entered into his official situation.

The property belonging to the mission was increasing. The remainder of the 5000 *Rupees*, stated in the last Report to have been presented by the Rajah of Cochin for the use of the Christians, and appropriated by Colonel Munro to the South Travancore mission, had been expended in

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the purchase of fields, and in the enclosing of a piece of ground, adjoining the mission paddy fields.

Mr. Mault, appointed to this station, who sailed in the Westmoreland, Captain Cririe, in December 1818, as mentioned in the Report of last year, arrived in the following May at Bombay, where, on account of the setting in of the monsoon, he was detained several months. In the beginning of November, he arrived at Cochin,* having had a free passage granted him from Bombay to that place, in the Albania, Captain Lynn, through the kind offices of Dr. Robson, Purser of the ship, who rejoiced in this opportunity of testifying his attachment to the cause of Christ. Mr. Mault expresses the great obligations he was under also to Captain Lynn, for his kind attentions to himself and Mrs. M., during the passage. He mentions likewise, with gratitude, the very friendly attentions they mutually received from the Rev. Mr. Horner, the Wesleyan Missionary, during their continuance at Bombay.

The state of the Society's mission in South Travancore having appeared to the Directors to demand additional assistance, they sent out, in the autumn of last year, Mr. John Smith, from the Seminary at Gosport, who left England, together with several other brethren already mentioned, in the Henry Porcher, Captain Phillips, who sailed on the 26th of October last.

SURAT.

The Directors lament the scantiness of the information received during the past year, as to the proceedings of the brethren at this station. Of the progress of the schools, or the exercise of their public ministry, the Directors are in possession of no intelligence whatever. They have the pleasure, however, to report, that considerable progress had been made in the translation of the Scriptures into the Guzerat. It was the intention of the brethren to com-

* Information has subsequently been received of the safe arrival of Mr. and Mrs. Mault at Nagracoil.

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THE

REPORT OF THE DIRECTORS

TO THE

TWENTY-SEVENTH GENERAL MEETING

OF

The Missionary Society,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 10, 1821.

WITH

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1821.

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who may engage as Catechists in the instruction of the Tamulers.

Mr. Forbes has occupied part of his time in the superintendance of a school.

Mrs. Laidler has commenced a school for the children of the descendants of Europeans.

In reference to the education of the female children of the natives, the brethren intimate, that the strongest possible repugnance exists against any such attempt; since, according to the prevalent custom of Hindoostan, females only of the vilest and most degraded class have the privilege of being taught to read. Thus the improvement of the female character in that country is prevented by a practice, concerning whose origin no doubt can be entertained, which, as it respects that sex, identifies education with dishonour!

Let not, however, British Christians, on this account, shrink from attempting to introduce the advantages of education and religious instruction among the native females in India, and by these means to elevate them to their proper sphere in society, and to awaken in their dormant minds desires of immortality and glory infinitely superior to those inspired by their debasing superstitions. It should be recollected, that there exist no moral difficulties which Christianity, under the direction of the Spirit of its great Author, cannot overcome; and that the force of public opinion there, which now operates *against* native female education, by the gradual influence of example and emulation, may at length, by the divine blessing on the due use of proper means, be turned in its *favour*. Let no member of this Society, yea, let no Christian forget, that in British India alone, there are at least FIFTY MILLIONS of females destitute at once of the enjoyments of social life, the pleasures of intellect, and the hope of heaven!

SOUTH TRAVANCORE.

In the Report of last year it was stated, that Mr. and Mrs. Mault, after having been detained during several

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months at Bombay, had proceeded as far as Cochin, on their way from that Presidency to Travancore. They arrived safe at Nagurcoil in the month of December 1819. Mr. John Smith, mentioned in the last Report as having sailed for the same station, arrived at Madras on the 16th February, 1820. From that city he proceeded by land to Travancore, and arrived at Nagurcoil on the 6th of May following. * During this journey, Mr. Smith experienced much kindness and hospitality from several respectable individuals, among whom were T. C. Regal, Esq. Governor of Sadras; the Rev. Mr. Kolhoff, of Tanjore; the Rev. Mr. Banks, military chaplain at Trichinopoly; B. Peter, Esq. of Madura; and the Rev. Mr. Hough, of Palamcotta. At Tanjore he had the pleasure of meeting with Mr. and Mrs. Mead, who were on a visit at the house of their relative, Mr. Kolhoff, with a view to the benefit of Mrs. Mead's health.

The Directors having stated these circumstances, proceed to notice the leading points of intelligence received from this station during the past year.

Native Schools.—The number of native schools under the inspection and superintendance of the Society's mission in Travancore is increased to fifteen. A considerable improvement had also taken place in the zeal and diligence of the schoolmasters. In the Central School some of the boys read the Scriptures in Tamul well, and have committed a number of passages thereof to memory, as well as a Catechism, in the same language, on the plan of Dr. Watts's First Catechism. The most intelligent of them learn English. Several of the boys had been employed in copying out a "Scripture Abridgment," in Tamul, for the use of the Catechists in the several congregations connected with the

* It was the intention of Mr. Smith to have proceeded by sea from Madras to Quilon. He had obtained his license from His Excellency the Governor, and only waited the shipment of some articles of freight, in order to go himself on board the vessel. During this detention she drifted to sea, struck upon a rock, and all on board perished!

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mission. In the Central School the youth increase in number, and, the brethren trust, also in knowledge and wisdom.

The brethren are very desirous to obtain from England a well-qualified schoolmaster, to take charge of the Central School. They expect, in the course of a few years, to raise up a supply of schoolmasters and catechists for the surrounding villages, many of which are either not supplied at all, or very indifferently. From the same Seminary they also hope, in process of time, to obtain native assistants in the mission, who shall go forth, in various directions, as heralds of salvation to their own countrymen.

The communications from the brethren, received during the past year, contain no account of the state of the Native Female School, under the charge of Mrs. Mead.

Direct Communication of the Gospel.—During the years 1818 and 1819, about 3000 of the natives of Travancore placed themselves under religious instruction, in addition to about 900 formerly connected with the mission, when under the superintendance of Mr. Ringeltaube. These persons have all of them renounced idolatry, and are nominally Christians; but there is no reason to conclude that many among them have as yet any just pretensions to piety; neither is there, on the other hand, any ground to presume that they have abandoned their superstitions, and united themselves to the mission, from selfish considerations. For notwithstanding the old missions in the southern part of the Indian Peninsula have been obliged to contribute to the support of their converts, until the present day, the Society's Missionaries, now in Travancore, seldom receive applications for alms, except from Roman Catholics.

Mr. Mead, during his late visit at Tanjore, circulated a subscription paper, in order to obtain assistance towards defraying the expenses of the new church at Nagurcoil.*

* Nagurcoil, (or Nagracoil,) where the Mission House is situated, is the commencement of a town, which extends nearly three miles.

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About 1200 *Rupees* were subscribed. The Resident, Colonel Blackburn, commenced with a liberal donation, and the Rajah put his name down for *Rupees* 550. The building is considerably advanced, and when completed will be a respectable and substantial edifice.

At Agatesurum ground has been purchased with a view to the erection of a more commodious place of worship. The site chosen for the building is very near one of the pagan temples, and the leading persons in the neighbourhood are represented by the brethren as being full of apprehensions lest the whole village should renounce dolatry!

Printing Press; Preparation of Works for the Press, &c.—A small printing-press, with founts of Tamul and English types, has been obtained from Madras, which the brethren expect will be fully employed in the printing of catechisms, tracts, &c.

Translations of an "Abridgment of Scripture History," and Dr. Watts's First Catechism, into Tamul, were ready for the press.

Mr. Mead, on his late visit at Tanjore, obtained, through the kindness of a friend, a considerable number of useful books, among which were copies of the Old and New Testaments, in Tamul, and other publications in the same language. He had also obtained the loan of several rare and valuable manuscripts, in Tamul.

The land belonging to the mission has been much improved, and the revenue hitherto received has been appropriated to the building of a granary, school-houses, places of worship, &c.

Messrs. Ashton and M'Ally, two young men who received their education under a pious Missionary in India, act as assistants, chiefly in the secular concerns of the mission. They also render themselves very useful in visiting the congregations, superintending the schools, and in

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communicating religious instruction to the natives. One of them assists Mr. Mead in his Tamul translations.

The brethren have established a public Library at Nagurcoil, and express a hope that the friends of the heathen, in England, will not forget them in their donations of books.

The wide sphere and increasing labours of the mission have induced the brethren importunately to solicit the Directors to send out more Missionaries to this station.

The following sums have been received by the Treasurer from friends resident in Great Britain and Ireland, for the objects specified: *

For the erection of Bungalow Chapels, to be placed under the direction of the Society's Missionaries in South Travancore	£117	12	6
For the maintenance of Native Teachers in South Travancore, of which £200 is to be continued annually	250	0	0

SURAT.

In the Report of last year it was stated that Mr. Skinner had spent some time at Bombay, for the purpose of learning the printing business. Before he left that Presidency for Surat, he received from Calcutta a printing-press, together with English and Gujuratee (or Guzerat) types; and from the Calcutta Bible Society, paper sufficient for the printing of 1000 copies of the Gujuratee New Testament. Sundry other printing materials were procured at Bombay. The whole of the above-mentioned articles were shipped on board the vessel in which Mr. Skinner returned to Surat. In referring to the exertions connected with this shipment, Mr. Skinner gratefully acknowledges the kind and effective assistance which he received from the American Missionaries at Bombay.

The version of the whole of the New Testament into

* See particulars in the account of contributions in the Appendix to this Report.

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THE

REPORT OF THE DIRECTORS

TO THE

TWENTY-EIGHTH GENERAL MEETING

OF THE

Missionary Society,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

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1822.

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TRAVANCORE.

NAGERCOIL.

SOUTH TRAVANCORE.

CHARLES MEAD, } ..... *Missionaries.*
CHARLES MAULT, }

Messrs. ASHTON and M'ALLY, *Assistants.*

The Directors have great pleasure in stating, that the Society's mission in South Travancore, which, like that in the South Seas, seemed at one time almost extinct, now presents, as the latter also does, a sphere of labour peculiarly important and promising. If in Travancore instances of real piety are as yet far less numerous and determinate than in the South Sea Islands, it should be considered, that the Native Christians of the Promontory of India are still surrounded by idolaters, whereas, in the isles of the Pacific Ocean, every vestige of idolatry is either destroyed or regarded as an object of contempt. In Travancore also, very few of the people are as yet able to read, and consequently the advantages to be derived from the perusal of the Holy Scriptures must be comparatively small; while in the Islands of the South Sea, almost the whole adult population can read, and have the Scriptures in their hands.

NATIVE SCHOOLS AT THE HEAD STATION AT NAGERCOIL.

Central School, or Seminary.—This school is in a very prosperous state. Many of the boys not only read the Bible with fluency, but, being constantly examined as to the contents of each chapter, are able to give a good account of what they read. The boys under instruction in the Seminary amounted to 30, which is the limited number.

The immediate design of the Seminary is to communicate religious knowledge and common learning; but an ulterior object in view is instruction in general literature

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and in languages. The languages intended to be taught are English, Tamul, Mallayalim, and Sanscrit. Before, however, the brethren will be able to carry into effect the latter department of the Institution, it will be necessary to prepare elementary books, which will be a work of some time. Should any of the boys evince the possession of talents and dispositions adapted to the ministerial office, they are, in that case, to pursue a correspondent course of study. The expenditure of this school is defrayed out of the proceeds of the Mission Lands.

A new wing to the Boys' School, containing a dining-room, hospital, &c. was building, and other improvements were contemplated.

Native Female School.—A few female children are under instruction at Nagercoil, as well as at some of the Out-Stations; and the brethren trust that many more will be induced to avail themselves of the advantages held out to them. The repugnance which is felt by the natives in India, generally, to Female Education, opposes a serious impediment to this branch of the mission. The aversion, however, which is manifested by the inhabitants of Travancore, (where the influence of Christianity has been more diffused than in most other parts of India,) does not appear to arise so much from superstitious prejudices as from ignorance of the advantages which the female might derive from education.

The subscriptions made in England, for the purpose of promoting Female Education in India, have been felt by the brethren as an *incitement;* and they trust that in future more vigorous efforts will be made in this interesting department of the mission.

Bazar School.—This school is situated, as the name may be supposed to indicate, in the most public part of Nagercoil, where a convenient School-Room has been erected. The school is well attended. The children belong partly to Mohammedan and partly to Heathen parents,

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all of whom allow their children to be instructed in the Scriptures, to learn the Catechisms, &c. Besides the regular daily inspection of the school, the children undergo an examination at the Mission House once every week.

School of Industry.—This school was instituted in order to communicate the advantages of Christian Education to destitute children belonging to the congregations in connexion with the mission, and to enable them to support themselves in future life by the exertions of useful labour. Some of the present scholars have been rescued from slavery, some are orphans, and all such as were likely to have been brought up in ignorance and vice. They are instructed in useful labour by Hindoos of Caste, who work on the mission premises, and who, contrary to established custom, have been induced to instruct even the lowest classes of their own people. Thus during one part of the day the children are occupied in their learning, and during another part in acquiring the knowledge of some useful trade, or handicraft.

Native Schools at the Out-Stations.—The Directors have great pleasure in stating, that the number of Native Schools at the Out-Stations was increased to 28; making the total number, in connexion with the mission, 32. The schools at nearly all these stations were in a flourishing state. Difficulties had been here and there experienced from the want of proper masters and suitable school-rooms, but it was not doubted that these impediments would be gradually removed. At one of the stations several children of Roman Catholics attend the Mission School, because there is no other school in the village. In others, Roman Catholic Schools have been established, to prevent the people from sending their children to the schools of the mission. Thus eventually a greater proportion of the population will be taught to read, and, as in our sister country, Ireland, the sphere enlarged for a future effective distribution of the Scriptures.

The Mission Church building at Nagercoil had proceeded

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slowly, from the want of adequate funds. Some liberal subscriptions had been received, as would appear from the last Report; and others had been subsequently presented by Gentlemen who had incidentally passed through the town; but a considerable sum was still wanted to enable the brethren to complete the building.

In the mean time public worship is performed in the School-Room, which is capable of holding a considerable number of persons.

Bungalow Chapels.—Three chapels of this description, for which subscriptions have been received in England,* were about to be erected. The brethren strongly express their gratitude to those friends who have thus contributed to the promotion of "a specific object of real benevolence," and their hope that these instances of liberality will be followed by others of a like description.

At almost all the Out-Stations where Native Schools have been established, congregations also have been formed; but of these, comparatively, only a few are accommodated with a sufficiently large and convenient place of public worship. Several of these stations are without any place of worship at all; and the brethren observe, that they are likely to continue so, unless subscriptions should be received from some benevolent individuals for the express purpose.†

* Viz. No. 1, (no name) by J. W. P.
No. 2, to be called "Munsey Servier," by "Stapleton."
No. 3, "Catherine Chapel." Anonymous, by Rev. W. Jay, Bath.

☞ A subscription of £25 (which is the total cost), for the erection of a 4th Bungalow Chapel in Travancore, has been received during the present year, from "A Friend, by W. A. Hankey, Esq."

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† *List of Out-Stations belonging to the South Travancore Mission.*

AGATESURUM DISTRICT.

COTAR, 1 mile distant from Nagercoil,
Esuramoorte, *Schoolmaster*,

Contains a large population, of whom none have as yet renounced idolatry. The school is in the centre of the town.

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The congregations were, in general, on the increase; and it appears, that while numerous families of the heathen

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PARAKAY, 4½ miles from Nagercoil.

Nanaperakasam, *Schoolmaster.*

A school has been for some time established here. Several families have manifested a disposition to place themselves under Christian instruction.

AUTE KAUDU, 5 miles from Nagercoil.

Pairinbanaikin, *Deacon*—Nanaberanam, *Schoolmaster.*

Both the congregation and school are on the increase. A larger and more convenient chapel is wanted.

PUTALLAM, 5 miles from Nagercoil.

Vadamonikom, *Deacon*—Arumanaikam, *Schoolmaster.*

The attendance on public worship is always encouraging, but a much larger chapel is wanted. The station has three schools: that in the Mission Compound is a good one, and many of the children improve in learning.

TAMARY KOLLUM, 10 miles from Nagercoil.

Masalamany, *Deacon*—Davasakayum, *Schoolmaster.*

The congregation here consists of about *eleven hundred.* The chapel has been enlarged, but will not contain half the people who wish to attend. Three schools belong to this station.

PALPANABEN MISSION FIELD.

There is a school-house here, but the school has been suspended for want of a master. Two boys from the Seminary at Nagercoil attend every Sabbath, to teach the Catechism, and read the Scriptures to the people.

VADA KAUDU.

Lazarus, *Schoolmaster.*

A school has been opened, connected with a part of the Tamara Kollom congregation, who reside here.

AGATESURUM, 12 miles from Nagercoil.

Nellatampe, *Deacon*—Arumanaikam, *Schoolmaster.**

This is a considerable place. The people are beginning to be ashamed of their idolatry, and many families have renounced it. A place of worship and a new school-room are wanted.

KALLEAN KAUDU.

Simon, *Schoolmaster.*

The people here belong to the Central Congregation at Nagercoil. The school is in an improving and encouraging state.

* Since deceased.

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are renouncing paganism in favour of Christianity, several Roman Catholic families are renouncing Popery and becoming Protestants.

KAUTHATHE, 5 miles from Nagercoil.

Pakeanaden, *Schoolmaster.*

About twenty families had recently professed to renounce idolatry. A small place of worship was erecting. A school had been opened, with every prospect of success.

MONAKUDY.

Sinnapen, *Schoolmaster.*

There is a good school here, connected with the congregation at Putallum. Some of the Catholics send their children.

MUCKLEN KUDY-IRAPPU.

Sebetevan, *Schoolmaster.*

The school is in a flourishing state. A place of worship is wanted, which the brethren trust the liberality of the Christian Public will furnish ere long. The people are too poor to do much, but they will assist.

COIL VILLY, 3 miles from Nagercoil.

Aservadem, *Deacon*—Pairinbanaikam, *Schoolmaster.*

Here is a chapel; but, as in most of the other stations, it is too small for the congregation. The school, which had languished, is reviving under a master, who has been instructed at Nagercoil.

MAYILAUDY.

Daniel, *Deacon*—Masalamany, *Schoolmaster.*

The congregation here is large, and many of the people manifest a knowledge of the Scriptures that is highly pleasing. There is a very good school for boys and girls. It was at this place where the first attempt was made to introduce Christianity by Mr. Ringeltaube, in 1807. The number who embraced Christianity was at first small; but now eleven villages are connected with the congregation. Several of the best schoolmasters, and of the most promising boys in the Seminary, are from Mayilaudy.

COLCOLLUM DISTRICT.

ETAMULLE.

Nanaberanum, *Deacon*—Paul, *Schoolmaster.*

The congregation is large, and the population of the surrounding country numerous. A larger chapel is much wanted. The school is in an improving state.

OODAGERRY, 8 miles from Nagercoil.

Araleppen, *Schoolmaster.*

The congregation assemble in a spacious place of worship, within the Fort. About twenty families at Eta Velly had lately shown a disposition to renounce idolatry. The school belonging to the station is at their village.

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With respect to the effects of their labours, the brethren express themselves with commendable caution :—

PICHA KUDY-IRAPPU.

Vadamonikom, *Schoolmaster.*

Here is a small congregation and a school. A larger and more commodious place of worship is much wanted. The present is little better than a hovel; but for this the poor people are thankful.

ERANEIL, 4 miles from Nagercoil.

Nanakanu, *Schoolmaster.*

One of the most central and populous towns in the district. A chapel and school-room are much wanted. The house of the schoolmaster is at present used for both purposes.

PAEN-KUDY.

Vadamonikom, *Deacon*—Nanaperakasam, *Schoolmaster.*

The chapel has been recently rebuilt, and the congregation, once dispersed, collected again. The school is in tolerable good order.

MANDA KAUDU, 12 miles from Nagercoil.

Nellatampe, *Schoolmaster.*

The congregation had been recently formed, and a neat chapel was nearly finished. The people assisted in the erection, but the chief expense was borne by the mission. The school was in very good order, and well attended.

COLACHE, 15 miles from Nagercoil.

Samuel, *Schoolmaster.*

A populous place. Several families here profess to have embraced Christianity. As there is no place of worship, W. Brown, Esq. of Colache, accommodates the mission with a Bungalow for that purpose; but the people are very desirous to have a chapel built. The school is promising.

TICKANAN KODU, 13 miles from Nagercoil.

Vicondaraman, *Schoolmaster.*

A large town, but both the congregation and school are small. The people here are very poor.

ANANDANADAN KUDY-IPRAPU, 4 miles from Nagercoil.

Nelletampe, *Deacon*—Paul, *Schoolmaster.*

About fifty families have renounced heathenism. A place of worship is wanted, there being none at present. The school is promising.

KOVESHAM PUDOOR.

Pakeanaden, *Schoolmaster.*

A small congregation and school have been recently formed. A chapel and school-room are wanting.

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"Several hundred families have publicly renounced idolatry, and no longer sacrifice to devils, which they had been accustomed to do for ages. Many of the people are interesting characters, while others are less promising. It would not be safe to say any more at present. Every one acquainted with the native character is aware how difficult it is to detect hypocrisy, where there is a settled determination to deceive. We think it advisable, therefore, to be cautious, lest the Society, and the Christian world at large, should think more has been effected than is really the case. The encouragements with regard to this people are, however, numerous, when compared with their idolatrous neighbours. They are brought under Christian instruction, taught the doctrines and duties of the Gospel, and submit to reproof, when charged with conduct inconsistent with the profession they have assumed. The children and the young people are the most hopeful, while some

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MATTEODU, 15 miles from Nagercoil,

Abram, *Schoolmaster.*

A school-room was erected on a piece of ground given to the mission, and the people are said to be favourably disposed towards Christianity.

TINEVELLY DISTRICT.

VADAKKAN KOLLUM, 16 miles from Nagercoil.

Nananderum, *Schoolmaster.*

A large village, principally inhabited by Roman Catholics, several families of whom have lately become Protestants. Several heathen families have also come forward, and the brethren hope soon to build a chapel here. A promising school has been formed.

N. B. At *Kannan Kollum*, in this District, a piece of ground has been purchased for the erection of a school, and an individual has promised to build it at his own expense, with the exception of the requisite timber and at *Nambean Ville*, where a few families have lately renounced heathenism, a school has been solicited. It is the intention of the brethren to meet the wishes of the people as soon as their mission fund will allow. Nambean Ville is about thirty-five miles from Nagercoil.

TOWALLA DISTRICT.

PUTARY.

Kumaru, *Schoolmaster.*

A large population, but few have renounced heathenism. The Mission School, which is in good order, is the only school in the place, and the heathen send their children to it.

TITTU VILLY.

Nellatampe, *Deacon.*

This place is at the entrance of the neighbouring mountains. The congregation is in its infancy, and just emerging from the darkness of idolatry.

☞ Numerous villages are still entirely without schools, and of all means of religious instruction.

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have been baptized, and have departed this life at the advanced ages of 80 and 90 years, with the simple, and, we trust, sincere declaration of their faith, and hope of salvation through the Redeemer. Ignorance and poverty are two great barriers, though not the only ones we have to contend with, in conveying instruction to this people. Perseverance is necessary, but we look forward with confidence to ultimate and complete success."

In a subsequent communication, they express themselves as follows:—

"The congregations are becoming more orderly and decided. It is pleasing to know, that the Gospel is preached to them without any human addition of any kind. The Scriptures are held up to the people as containing the whole of the Religion of Christ—the reading of them is urged—the reception of the Gospel is enforced, and the exposition of it daily practised. So far the people have the means and knowledge of salvation. The attention of many animates us, the awful indifference of others casts us down; but the promises and supports of the Gospel keep us from sinking."

During the past year several additional sums have been subscribed towards the support of Native Teachers in Travancore, making the total amount annually subscribed for this specific object £270.*

On receipt of the first list of sums raised for this object, the minds of the brethren were filled with the liveliest gratitude towards the friends in England who had thus enabled them to extend so widely the operations of this new and important branch of the mission. Seventeen Native Teachers had been immediately sent forth, (in the first instance under the designation of *Readers*,) corresponding to the number of subscriptions "for the support of Native Teachers in Travancore," of which the brethren had been apprized. Among these were some of the elder boys, who had been educated in the Central Mission School, and employed for some time in the work of catechising other boys.

It is intended that the Readers shall receive such a portion of theological instruction as may tend to qualify them for entering fully into their work as native Teachers, in which capacity, the brethren trust, they will at length

* It may be proper to intimate, that the expense of maintaining a Native Teacher in South Travancore is £10. per annum.

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become efficient labourers. Many of them are represented as interesting and promising characters. All of them are under the immediate direction of the mission, and have received their names in conformity to the wish of their respective patrons. *

* *Names of Subscribers, &c. for the Support of the Seventeen Native Teachers in Travancore, who have received their Appointments.*

Name of Subscribers, &c.	Place.	Year.	No.	Name of Native Teacher.
Rockingham Association, by Miss Griffith	Ireland	1820	(1.)	*Charles Seymour.*
Miss Hill, and Jas. Clark, Esq.			(2.)	*James Clark.*
By Miss H. Keirnan			(3.)	*Benj. W. Matthias.*
Miss Bushe, Miss Fox, and Miss Wade			(4.)	*William Bushe.*
By "Hazelden"			(5.)	*W. Hawcis Cooper.*
By Mr. W. Barrett			(6.)	*Richard Knill.*
John Clapham, jun.	Leeds	1820	(7.)	*John Clapham.*
A few Friends	Ditto	1820	(8.)	*William Eccles.*
Mr. John Oldfield	Huddersfield	1820	(9.)	*John Oldfield.*
A few Friends, by Mr. J. Symons	Penryn	1820	(10.)	*Henry Martyn.*
Thomas Welman, Esq.	Poundisford Park, Somerset	1820	(11.)	*Cha. Noel Welman.*
Rev. S. Greatheed	Bishop's Hull, ditto	1820	(12.)	*Sam. Stephenson Greatheed.*
A few Friends, by Rev. A. Creak	Yarmouth	1820	(13.)	*John Palmer.*
W. Kay, Esq.	Manchester	1820	(14.)	*Glass Kay.*
Mrs. A. M. Neale	London	1820	(15.)	*Rowland Hill.*
Molineaux Asylum Missionary Association	Dublin	1820	(16.)	*George Clarke.*
Sligo Aux. Miss. Society, per Mr. Vernon Davys	Ditto	1820	(17.)	*William Urwick.*

Names of Subscribers, &c. for the Support of Native Teachers in Travancore, of whose Appointments no Advices have been received.

Anonymous		1820	(18.)	*Dodgson.*
Children of Pleasants Female Asylum Missionary Association, and others		1821	(19.)	*Thomas Pleasants.*
Miss J. A. Thwaites		1821	(20.)	*George Hamilton.*
By Wm. Barrett		1821	(21.)	*Peter Roe.*
Mrs. Sarah Hosch	Exeter	1821	(22.)	*Peter John Hosch.*
A Friend, per Rev. Edw. Davies		1821	(23.)	*Edw. Lewis Davies.*
Mr. George Tweedy	Wilsden	1821	(24.)	*George Tweedy.*
Friends at	Huddersfield	1821	(25.)	*Boothroyd Moorhouse.*
Mr. J. M. Venning	St. Petersburg	1821	(26.)	*John Meybohm Venning.*
G. Rawson, Esq.	Leeds	1821	(27.)	*Edward Parsons.*

☞ The Native Teachers, Nos. 1, 2, 3, 4, 5, 6, 16, 17, 18, 19, 20, and 21, are supported by Associations and Individuals forming a part of the HIBERNIAN AUXILIARY MISSIONARY SOCIETY.

☞ Subscriptions have been also received for the support of six Native Teachers in India, where they are most wanted.

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The necessity, as well as importance, of thus sending forth, in every direction, persons for the purpose of reading and explaining the Scriptures to the people, will be obvious, when it is recollected that the great mass of the population of Travancore are unable to read.

In relation to the recently enlarged operations of the mission, the brethren thus write :—

" We move a vast machine, and endeavour to keep it in motion. The utmost vigilance and care are required. Temper, wisdom, prudence, and love to the souls of the people, are essentially necessary to keep the mind alive to the proper discharge of our work."

The business of the Printing Office had been commenced with the printing of a series of lessons, in Tamul, for the use of the Native Schools. A Printer and Bookbinder had been obtained from Tranquebar.

Mission Lands.—The brethren had partially enclosed the waste land adjoining the Mission Field at Tamary Kollum, in conformity to the terms of the Grant ; but being unable, from the want of funds, to complete the work, they were induced to lament this (as it then appeared to them) unproductive expenditure of money. Their regret, however, was not of long duration, as they soon afterwards received intelligence of the donation of £100 presented by a Gentleman in England to the Society, for the express purpose of draining and enclosing the land in question. The brethren express their personal thanks to the liberal, but unknown, donor, who, they observe, by this gift " has conferred a great and lasting benefit on the mission."

The Assistants, Messrs. Ashton and M'Cally, conduct themselves in a manner highly satisfactory to the brethren.

The brethren at this station, deeply lamenting the destitute state of the populous town of Quilon, as to the means of moral and religious instruction, as well as of common learning, resolved, in the early part of last year, to attempt the commencement of a mission at that place, subject to the approbation of the Directors. To this end it was

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agreed that Mr. Smith (one of their number) should immediately visit Quilon, in order to ascertain the facilities that might exist there for the formation of Native Schools, and, should the prospects be encouraging, to endeavour to obtain the permission of the British Resident for him to reside at Quilon, and to establish a mission for the benefit of its numerous population. Mr. Smith accordingly left Nagercoil with this view, on the 22d February, 1821.

NEW MISSION AT QUILON.*

NORTH TRAVANCORE.

JOHN SMITH, *Missionary.*

Mr. Smith arrived at Quilon on the 6th of March. On his way thither he communicated his design to Major Stewart, the Acting-Resident at Trevanderum, who fully acquiesced in it, on the *proviso* that no compulsory means were to be employed to induce the natives to embrace Christianity. Mr. Smith had, of course, no difficulty in assenting to this condition, it being perfectly in unison with the principles of the Society under which he acts, and with his own views of the religion he is appointed to disseminate.

On his arrival at Quilon, Mr. Smith waited upon Colonel Newall, the British Resident,† who not only granted him permission to reside in Quilon, and to establish a mission there, but liberally subscribed 200 *Rupees* towards the erection of school-rooms. The Rev. Dr. Hutchinson, Chaplain to the Hon. East India Company, had also contributed to the same object, and had warmly recommended

* Quilon (or *Coulan*) is a town on the Malabar coast, in the province of Travancore, about 90 miles from Cape Comorin, and 80 from Nagercoil, Lat. 8° 49′ N. and Long. 76° 40′ E. It is a place of considerable commercial importance, and is supposed to contain a population of between 60 and 80,000 souls. The Brahmins have here a very ancient temple, dedicated to *Seeva*, and the Catholics several congregations.

† His predecessor, Colonel M'Dowell, died suddenly at Madras, on the 7th November, 1820.

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it to the attention of the Military Gentlemen on the station, from many of whom subscriptions had been subsequently received.

With the concurrence of the brethren at Nagercoil, Mr. Smith had purchased, on account of the Society, a convenient house, with a good garden and a few acres of meadow land adjoining.

Several Native Schools had been formed, some of them containing from 20 to 30, and others from 30 to 40 boys each, for the use of which substantial school-rooms were erecting.

A school had been subsequently established at Trevanderum,* and the brethren had it in contemplation to institute schools in all the intermediate towns, between Nagercoil and Quilon, with the least possible delay.

It is the intention of the Directors, as soon as practicable, to strengthen the infant mission at Quilon, where a very important field appears to have been opened to the operations of the Society.

SURAT.

WILLIAM FYVIE, *Missionary.*

ALEXANDER FYVIE, *Missionary, sent out for this Station during the past year.*

The prospects of this mission were widening in extent, and increasing in brightness, when they were suddenly clouded by the death of Mr. Skinner. This unexpected and melancholy event happened on the 30th of October last.

The loss hereby sustained by the Society is great, and cannot soon or easily be repaired. Mr. Skinner was not only engaged, in conjunction with Mr. Fyvie, in the translation of the Scriptures into Gujuratee, in which work, so far as it had advanced, he had taken his full share, but he

* Trevanderum (or *Trivandapatam*) is the usual summer residence of the Rajah of Travancore. It is a populous town, and stands about mid-way between Nagercoil and Quilon.

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THE

REPORT OF THE DIRECTORS

TO THE

TWENTY-NINTH GENERAL MEETING

OF THE

Missionary Society,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 15, 1823.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY F. WESTLEY, STATIONERS' COURT, LUDGATE STREET;
J. NISBET, BERNERS STREET, OXFORD STREET;
A. BROWNE, AND T. D. CLARKE, BRISTOL; M. RICHARDSON, MANCHESTER;
OLIPHANT, WAUGH, AND INNES, HUNTER SQUARE, EDINBURGH;
AND LA GRANGE, NASSAU STREET, DUBLIN.

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tracts among the natives, and conversing with such as receive them on the doctrines taught therein. Many accept them with thankfulness, and some read them with attention.

English Worship, &c.—The services at the Mission-Chapel, on Sabbath and Wednesday evenings, are well attended. Since the opening of the chapel, (in 1821,) forty members, chiefly from among the military, have been received into the church, of whom eight had previously renounced popery.

A Sabbath School has been established, for the benefit of the children of Europeans and descendants of Europeans.

A gentleman at Bangalore, desirous of furthering the objects of the Mission, has opened a house in the bazar, both as a chapel and depository for the sale of the Scriptures, religious books, tracts, &c. in the vernacular languages. Here the natives call, read, inquire, and converse on the subjects of the books on sale, and it appears highly probable that much good will arise from this establishment. It seems highly desirable that endeavours should be made to establish Reading-Houses, of a similar description, at other Mission Stations, where opulent and public-spirited individuals reside, who shall approve of the plan, and be willing to contribute towards the expense.

TRAVANCORE.

NAGERCOIL.

SOUTH TRAVANCORE.

CHARLES MEAD, } *Missionaries.*
CHARLES MAULT, }

Mr. ASHTON, *Assistant.*

The Mission in South Travancore continues to advance in solid importance and actual usefulness. Notwithstanding, the brethren have to contend with numerous difficulties and discouragements, arising partly from the instability of many among those natives who have nominally embraced Christianity, and partly from the baneful influence of the surrounding idolatry.

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NATIVE SCHOOLS AT THE HEAD-STATION AT NAGERCOIL.

Central School or Seminary.—The progress of this Institution affords increasing encouragement, and excites the liveliest hopes of the brethren. The boys in the first class have acquired a good Tamul education, and also made considerable proficiency in the English language. They are able to write both in English and Tamul, on paper, as well as on palmyra-leaves, and have lately commenced learning geography. Among them are a few boys of superior talent and promise, who also evince pleasing indications of youthful piety. Of these, the brethren hope, some will be employed, at a future period, in attempts to evangelize the surrounding country. All the scholars are instructed in the principles of Christianity. The English department of the Seminary is at present under the superintendance of Mr. Mead, the Tamul under that of Mr. Mault. The brethren express their conviction, that, were a pious and well-qualified schoolmaster from England placed over this Institution, its usefulness would be very greatly increased. Their own avocations, in other branches of the Mission, admit of their paying, comparatively, a very limited attention to this.

Concerning the other schools at the Head-Station, the brethren, under dates of 10th of September and 28th of October last, thus write:—

Native Female School.

"Our wives (observe the brethren) are occupied in this interesting department of missionary exertion. Industry and learning go hand in hand. Besides the knowledge of the Christian Religion, the girls are taught lace-making, knitting, and sewing. We have gone to the extent of our means in admitting fourteen children into this school. These are boarded and clothed, the only terms upon which they can be obtained. We can educate and maintain the female children for £3 sterling per annum each, to *any extent* that the liberality of the Society shall enable us."

[The Mission in Travancore, unlike the Society's Missions in other parts of the East Indies, is in part supported by the produce of lands, granted for its use by the Native Authorities, through the intervention of the highly-respected Colonel Munro, late Resident in this part of India. The money appropriated by the Missionaries to the maintenance and clothing of the native females under instruction, as men-

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tioned in the above-cited paragraph of their correspondence, is derived entirely from that source. No part of the ordinary resources of the Society has been expended in this way. The Directors would, however, respectfully recommend to the benevolent attention of the Christian Public (especially the female portion of it) the statement of the paragraph in question, viz. that the native female children in Travancore may be fed, clothed, and educated, under the wing of the Mission, for the small sum of £3 sterling per annum, and that the inestimable advantages of *Christian* Instruction, &c. can, at present, be imparted to them on "no other terms."

☞ Annual subscriptions of the above-mentioned amount, (*viz.* £3.,) remitted to the Treasurer of the Society, for this specific object, will be thankfully received, and applied accordingly. The subscribers will be at liberty to fix the names by which the children, to whose maintenance and education they may annually contribute, shall be respectively designated; as in the case of the Native Readers in Travancore.*]

Bazar School.

"This school is in a flourishing state. Forty children are taught therein the principles of Christianity, and come weekly to the Mission House for examination."

School of Industry.

"In this school, established for the purpose of promoting useful arts, several boys have made progress in printing and book-binding. One boy is learning the art of tanning and currying leather. In these useful branches of manufacture the natives are exceedingly deficient, and in the latter nothing effectual can be done, in the way of improvement, without European tools. At present the school by its profits supports itself, and in time may do more, if encouraged."

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* It may not be improper to intimate in this place, that, at various stations of the Society, particularly those connected with the Ultra-Ganges' Mission, donations of medicine to the sick-poor, and such services in the healing art as the Missionaries were able to perform for them, have, in many instances, had a very beneficial effect upon the minds of the natives. Such acts of disinterested benevolence, as they allay prejudices, and conciliate esteem for the Missionaries, prepare the way for the communication of Christian Instruction, under circumstances peculiarly favourable. Presents of medicine sent to the Society, to be placed at the disposal of the Missionaries for the use of the afflicted heathen, may thus answer the double purpose of healing the body and disposing them to listen to that Word which, when engrafted, saves the soul.

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NATIVE SCHOOLS AND CONGREGATIONS AT THE OUT-STATIONS, &c.*

Native Schools at the Out-Stations, &c.

With regard to these, the brethren thus write:—

"The schools continue to repay the attention given to them. We have been able to substitute books for ill-written palmyra-leaves, which has

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* *Particulars respecting the Native Congregations and Schools, also of the labours of the Native Readers at the several Out-Stations belonging to the South Travancore Mission.*

EASTERN DIVISION.

MALAUDY (or *Mayilaudy.*)—The congregation here is still large. A few of the people manifest a teachable disposition, improve in knowledge, and are gradually abandoning their idolatrous customs. They begin to see the importance of education to their children, both male and female. In the schools at Nagercoil there are seven girls from this out-station. The Reader, *S. S. Greatheed*, is employed here in reading the Scriptures, and other useful books, to the people. He belongs to the lowest caste, but on account of his superior knowledge, his discourses are often listened to by those of the highest castes. On market-days he stands under a shady tree, in the most frequented part of the road, where "great numbers hear the sound of mercy." Christian Instruction has been introduced into the school here.

TAMARY KOLLUM.—The congregation here, though not so large as formerly, is still pretty good, and far more select than it was. Many pay attention to the Word of Life. One poor man, who cannot read, has committed to memory Dr. Watts's First Catechism, and a religious tract, consisting of 27 pages 8vo. The Reader, *James Clark*, is employed here. He has a large sphere of usefulness, and possesses superior qualifications for his work. The school, which has declined with the congregation, contains 20 boys, several of whom read the Scriptures, and all of whom learn the Catechism.

MUCKLEN KUDY-IRAPPU.—The school in this village contains 25 children, and is in an improving state. The Schoolmaster is diligent, and, besides attending his school, reads the Scriptures to a few families in the neighbourhood.

AGATESURUM.—The people here have met with much opposition from their heathen neighbours; and some, not able to endure it, have relapsed into idolatry. The Word of God is read here, by the Readers, *James Clark* and *Glass Kay*, both to Christians and heathens. The school is small, but promising.

PALPANABEN MISSION-FIELD.—Here is a school consisting of 30 boys, the progress of several of whom is very encouraging. Christian books are read in the school, and portions thereof committed to memory.

PUTALLUM.—The congregation here is small, but more attention is paid to the "word spoken unto them" than formerly. The Reader, *W. H. Cooper*, reads the Scriptures and other religious books, to both heathens and Roman Catholics. He has frequent disputations with the latter, for which he is fitted by superior

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led to great improvement. In this department there is much to be done. Where natives (i. e. native schoolmasters) are solely employed, improve-

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acquaintance with the Scriptures. He is very diligent in his work, and gives great satisfaction to the Missionaries. The school here contains 25 children.

COTAR.—This is a very populous place. The brethren very much lament that, from the want of funds, the school here has been suspended. Two or three schools are wanted here, and two or three bungalow chapels, in which the Gospel might be preached to Heathens, Mohammedans, and Roman Catholics, and which might also be used as school-rooms. The brethren express a hope, that "these objects will meet the benevolent attention of some friends, who will sympathise in the deplorable condition of 40 or 50,000 of their fellow-creatures, living without Christ, and without hope in the world."

PARAKAY.—The people here are sunk in the "gross darkness" of heathenism. There are a few families in the neighbourhood professing Christianity, and desirous of receiving instruction, who are visited by the Readers, *Rowland Hill* and *James Clarke*. The want of a good schoolmaster has rendered it necessary to suspend the school for a time.

PUTHA KRAMUM.—This is a new out-station, and is situated about two miles from Nagercoil. There is no place of worship here, but it is intended to erect one with the materials of the house formerly occupied by Mr. Ringeltaube, at Malaudy, which is falling into decay. The Readers, *Rowland Hill* and *Glass Kay*, visit this place on the Sabbath, and occasionally on week days.

COILVILLY.—The congregation at this place has been considerably reduced, but much to the advantage of pure religion, as the persons who have separated did much evil under the guise of Christianity. The Reader, *John Palmer*, reads the Scriptures here to both Christians and Heathens. He received, for a short time, instruction in the Seminary. The school is small and unpromising.

AUTE KAUDU.—The place of worship has been burnt down by incendiaries, who have eluded detection. The Reader, *Rowland Hill*, reads the Scriptures to the people here.

PICHA KUDY IRAPPU.—The Reader, *C. N. Welman*, reads the Scriptures to the people of this and the adjacent villages on the Sabbath, and on the weeks days in the populous towns of Cotar, Nagercoil, &c. At this out-station a better place of worship is much wanted. The people are poor, and the Mission-Fund cannot bear the expense.

TINEVELLY DISTRICT.—At Kadok Kankollum, and the surrounding villages in this district, the Reader, *William Eccles*, is usefully employed. He has himself read the Scriptures attentively, and gains more attention from others by his knowledge of the native practice of medicine, in which he is superior to many of his countrymen. Several families have lately renounced idolatry, who, at least, appear to have been influenced by right motives. The school here has been given up, partly on account of its remoteness from the head-station of the Mission, and partly in consequence of the recent establishment of schools in this quarter, by the Rev. Mr. Hough, (of Palamcottah,) Chaplain to the Hon. East India Company.

WESTERN DIVISION.

KOTANAVELLY.—The chapel at this out-station is finished, and called *Munsey Sevier*, according to the desire of the donor of the £25. expended in its erection. It

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ments will be slow. They seldom consider what is best, but only what is easiest. The children are all taught Christianity, and such native classical books as are moral in their tendency. All the moral and other learned

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is the best place of worship in this part of the Mission. A small addition to this sum was made by the people, who have likewise built a good school-room here. The congregation consists, on an average, of about 150. In the school are about 30 chidren, several of whom make good progress. Some of the elder boys have left the school to pursue sundry useful employments. The Reader, *John Oldfield*, has been diligently employed in reading the Scriptures to the heathen in this neighbourhood, and also in catechising the people of the congregation, which affords more encouragement than any other congregation in the *Western Division*.

TAVEOYODU.—A new congregation has been recently collected here. The people seem decided in their renunciation of idolatry. *John Oldfield*, the Reader at Kotanavelly, has been reading the Scriptures at this station. The people have nearly completed a school-room at their own expense, and a few children are brought under Christian Instruction; but no schoolmaster has, as yet, been regularly settled at this out-station.

PATNAM.—The *Nadan* (or chief man of the village) embraced Christianity some time since, and is likely to prove a blessing to the place. He is building a small place of worship at his own expense.

MATEODU.—The people here, though they have professedly embraced Christianity, afford but little encouragement to the Missionaries. They have indeed assisted in erecting a school-house, but seem insensible of the importance of education to their children. The Reader, *John Oldfield*, usually visits this station once or twice a-week.

PAEN-KUDY.—The congregation here consists of about 50 persons. The Reader, *John Clapham*, has been some time residing in this village, and reads the Scriptures to the people. He has exerted himself with success in teaching them the Catechism. In the school, which is in a pretty good state, are about 30 children.

ETAVILLY.—The prospects at this place are brightening. The people have made good progress in building a school-house, with very little aid from the Mission. Some opulent natives have assisted them with timber. The Reader, *William Busche*, has been employed in reading the Scriptures, and catechising the people. The attendance is good. A few children are instructed, but a good schoolmaster is wanted.

ERANIEL.—Little impression has hitherto been made upon the idolatrous population of this place. A few families are, however, more hopeful than the rest. The congregation is about 30, and a small place of worship is being erected. The Reader, *Benj. W. Matthias*, has been employed here in reading the Scriptures to the people.

ETAMBALLY.—The congregation here consists of about 70. A few families attend regularly, and appear to be desirous of living as consistent Christians. Some of them, who reside at Virakudyarapu, have lately commenced the building of a chapel at that place. The Reader, *Charles Seymour*, a native of Malaudy, has been actively and zealously employed in reading the Scriptures to those natives who have professedly embraced Christianity, and also to those who still remain in their heathenish state. He observes, that the latter pay more attention to him than the former, and frequently enter with him into controversies. The journal of this Reader is said to be written with great simplicity, and frequently unfolds some

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books are written in the *high dialect*, which is generally committed to memory, without the meaning being at all known to the learner. We adopt some of these books, and explain the meaning in another column."

Native Congregations.

"In most of the congregations there are some persons whose attention is encouraging. Upon the whole, there is greater decision of conduct than formerly. The means of instruction have been increased; and with these, we believe, some additional light has been communicated. The gross darkness of heathenism is not *soon* dispersed. We have seen and heard much of *British Heathenism*, but it cannot be compared with the awful debasement of mind which characterizes a people who have for so many ages worshipped the *Evil Spirit*, the PRINCE OF DARKNESS. Occasionally persons come forward and renounce paganism, although not in such large numbers as formerly."

PLACES OF WORSHIP.

Mission-Church at Nagercoil.

"We are going forward with the large chapel (or church) at Nagercoil. The Resident, Colonel Newall, has made a handsome donation of 200 Rupees. This sum, with 10 Rupees from Mr. Brooks, of Bombay, is all that we have received, since our last report. Captain W. O'Riley, on his return to Ireland, lately gave us 8 Rupees towards the support of the Seminary."

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interesting particulars. The school contains about 30 children, who have made a visible improvement in learning.

ANANDANADAN-KUDY-IRAPPU.—The people, generally speaking, at this place, are characterized by great versatility in their religious profession. At one time they declare themselves heathens, anon they renounce the name of heathen, and come to listen to Christian Instruction. In prosperity they seem to have no religious sentiments at all; in adversity they have recourse to pagan ceremonies to avert impending calamities. *The wretched condition of this people affords an unanswerable argument in favour of missionary exertions.* In this neighbourhood the Readers, *Richard Knill* and *William Urwick*, have been usefully employed.

TITAVELLY.—This is the last village of importance in the Western Branch of the Mission, and here is a large field for exertion. The present prospects, however, of the congregation are not flattering; but the few who do attend, attend regularly. The Reader, *Henry Martyn*, labours here, and also visits the surrounding heathen. A few years since he was himself a heathen *in every sense of the word*. He is young, and, if spared, may prove a great blessing to his countrymen.

KULLEAN KAUDU.—This station is not far from Nagercoil. The school is in a pretty good state. There are here about a dozen families who profess Christianity, and appear to be firm in their religious profession; but many have fallen away, repelled by one of its highest attractions—*its purity*.

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Bungalow Chapels.

"One bungalow chapel is erected, viz. that called *Munsey Sevier.** It is the best building we have at present, and is well attended. Materials are ready for *Knill Chapel*, which is to be built at Agatesurum. *Catharine Chapel* will be commenced immediately. We look to the liberality of the Christian Public to assist us in this department."

Printing-Establishment.

The Printing-Office, being the first establishment of the kind in this part of Travancore, excites great attention. It has already supplied, in part, the several schools with books, and the congregations with treatises of religious instruction. The business of the office is performed by young men belonging to the *School of Industry*. The brethren are much encouraged in their labours, connected with this department, by the assistance of a learned Moonshee from Tinevelly; a privilege which previously they had, in no respect, enjoyed, from the paucity of native Tamul scholars in this part of India.

Translation of the Scriptures, &c.

On this subject the brethren write as follows:—

"The correct translation of the Scriptures is an object of great importance to Missionaries, and Missionary Societies. From what we perceive of the inaccuracies of the Tamul Version, and from what we hear of the errors of other translations in the East, we feel persuaded that it will be the labour of years before a correct Version is obtained in any one of the oriental languages. The plan on which translations are usually conducted appears to us radically defective, while the principles of translating are not the same among all engaged in the work."

Proposed Biblical Literary Magazine, &c.

"In connexion with other Missionaries in different parts of India, it is probable a *Biblical Literary Magazine* will be printed at our press. Proposals have been circulated, and have met with encouragement in a pecuniary view. The great object of the work will be to diffuse a knowledge of the just principles of translation in reference to the Sacred

* The erection of a Bungalow Chapel costs £25. The above was erected at the charge of a friend, who contributed his donation under the signature "Stapleton," and the name of the chapel was given by his request.

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Volume. It will contain difficult passages of Scripture proposed for elucidation; reviews of translations of the Scriptures communicated by persons engaged in the study of the different languages into which such translations have been made; general information on the subject of biblical translations, &c. The work is to be published by subscription, and regularly sent to the various Bible Societies, and other Institutions that patronise the translation of the Sacred Scriptures.

"We expect a Religious Tract Society for this part of India will shortly be formed."

Native Readers.

The Mission has been divided into two branches.

In the EASTERN DIVISION, the Native Readers, *James Clark, Glass Kay, W. Haweis Cooper, Rowland Hill, S. S. Greatheed, George Clarke, John Palmer, William Eccles,* and *C. Noel Welman,* have been more or less employed; and in the WESTERN DIVISION, *John Oldfield, John Clapham, William Bushe, Benjamin B. W. Matthias, Charles Seymour, Richard Knill, William Urwick,* and *Henry Martyn.**

Concerning the Native Readers, the brethren write—

"We have now a considerable number of the natives employed in reading the Scriptures in the adjacent towns and villages. From their weekly journals we find that attention is generally paid to the works read by them. Through these means the Gospel is made known to people widely separated from each other. One of the readers was lately requested to go a considerable distance to read to several families, some of whom had been at a heathen feast at Kotanavelly, and heard him read, publicly, the Scriptures and other books. They were before zealous worshippers of the devil, but now declare their determination to worship the UNSEEN GOD. They went to a Roman Catholic Chapel, near their village; but finding idols in it, they objected to become Catholics, because the books they had read treated on the folly and wickedness of idolatry. They reside at a village called Karun Kullum, (about eight miles from Trevanderum,) where a congregation is now likely to be formed."

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* Names given to the Native Readers respectively by the several Annual Subscribers of £10 each, for their annual support. The names to be given to several more Readers, (not mentioned in this Report,) for whom subscriptions have been received, have been transmitted to Travancore. As advices of their respective appointments shall be received, the particulars will be communicated in the publications of the Society.†

† For some particulars of the labours of the Native Readers, see note, page 72.

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Through the failure of the harvest of 1821 the Mission Lands had been almost entirely unproductive for that year. They have been lately brought into an improved state of culture, and, with the blessing of Divine Providence, more plentiful crops, than in former years, may be expected.

QUILON.

JOHN SMITH, *Missionary.*

Mr. M'ALLY, *Assistant.*

Mr. WILLIAM CROW, *Missionary, appointed to this Station, on his passage.*

The infant, but promising, Mission at this station, continues to receive the countenance and patronage of Colonel Newall. The Native Schools, six in number, of which two are supported by the Resident, are in a pleasing state of forwardness. The Scriptures are used in all of them. The attention of Mr. Smith is partly directed to the attainment of the languages of the country, and partly to the superintendance of the schools.

Mr. Smith wishes to make himself useful to the Europeans, and is very desirous that a chapel should be erected at Quilon, in connexion with the Society, to facilitate this object. On this subject he writes—

"A place of public worship at Quilon would do much good. As yet I have not been able to preach in English for want of one. I am aware, in presenting a case of this sort, I am going a little out of the way; yet if any thing can be done for it, the application of a small sum of money to this object will, I think, turn to the best account. One English Regiment is always here, and the other Native Regiments here also have English Officers. Besides the above-mentioned, there are a number of persons who speak English; so that a congregation on the Sunday, and likewise once or twice in the week, might be collected. The English Chaplain is friendly to the object. Were a chapel built, I could also commence services in the Tamul and Mallayalim, and have them often. I have exerted my best endeavours on the spot to obtain subscriptions. I shall perhaps receive here from £15 to £20; but this, without about £70 more, is of no use. £90, or £100, would enable us to build a convenient place. Those excellent persons who have contributed to the building of chapels in the neighbourhood of Nagercoil, will, I trust, be imitated by two or three others, who may thus establish the preaching of the Gospel among a population of perhaps 80,000 souls."

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The importance of Quilon, as a Mission-Station, has induced the Directors, during the past year, to send out to the assistance of Mr. Smith an additional Missionary. Mr. William Crow, from the Seminary at Gosport, appointed to this station, sailed with Mrs. Crow for Bombay, in the Euphrates, Captain Meade, on the 9th of March last.

The Religious Tract Society has recently made a grant of paper, to the Travancore Mission, of the amount of £20, for the printing of Tracts in the native languages.

SURAT.

WILLIAM FYVIE,
ALEXANDER FYVIE, } *Missionaries.*

Mr. and Mrs. Alexander Fyvie arrived, in the Hadlow, safe at Bombay, on 26th April, 1822, after a tedious, though, in many respects, very agreeable voyage, during which Captain Cragie conducted himself in such a manner as, to use the language of Mr. Fyvie, "reflected the highest credit upon him as a commander, a gentleman, and a Christian." All on board regularly attended public worship—tracts were distributed among the seamen, who received them with gratitude, and read them with attention—religious books were lent to some of the officers of the ship, who returned them with thanks for the benefit they had derived from the perusal of them—a considerable degree of attention was excited among the sailors to the reading of the Holy Scriptures, and a general improvement was apparent among them.

It is a happy circumstance when the Missionary thus enters upon a course of useful exertion the moment he steps on board the vessel which is to convey him to the country of his ultimate labours. On many occasions we have noticed with pleasure the promptitude shown by the commanders of vessels, in which Missionaries have sailed, to promote, and also to afford facilities to their benevolent efforts on ship-board; but we are concerned to say, that we have sometimes had to lament conduct of a very opposite description.

Mr. and Mrs. Fyvie received the kindest attentions from the American brethren and sisters during the time they continued at

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THE

REPORT OF THE DIRECTORS

TO THE

THIRTIETH GENERAL MEETING

OF

THE MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

On Thursday, May 13, 1824.

WITH

AN APPENDIX,

LISTS OF CONTRIBUTORS, &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY F. WESTLEY, STATIONERS' COURT, LUDGATE STREET;
J. NISBET, BERNERS' STREET, OXFORD STREET;
A. BROWNE, AND T. D. CLARKE, BRISTOL; M. RICHARDSON, MANCHESTER;
W. OLIPHANT, SOUTH BRIDGE; AND WAUGH AND INNES,
HUNTER SQUARE, EDINBURGH;
AND LA GRANGE, NASSAU STREET, DUBLIN.

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TRAVANCORE.

NAGERCOIL.

SOUTH TRAVANCORE.

CHARLES MEAD, } *Missionaries.*
CHARLES MAULT, }

Mesrss. ASHTON and M'ALLY, *Assistants.*

NATIVE SCHOOLS AT THE HEAD STATION AT NAGERCOIL.

Central School, or Seminary.—This Institution continues in a promising state. Great pains are taken to give the boys, in connexion with other branches of useful learning, a grammatical knowledge of their own language. Among other means for the attainment of this end, the Native Tamil Grammar, which is cumbrous and obscure, (evidently for the purpose of confining it to the few, instead of adapting it to general use,) has been transformed into a more manageable and serviceable instrument of instruction. Besides Tamil, Sanscrit, Malayalim, and English are taught in this school. Thus, in a literary point of view, the boys will be placed, compared with the mass of their countrymen, on a superior footing. The study of the Holy Scriptures, meanwhile, keeps pace with every other pursuit. The brethren daily explain to their pupils, and endeavour to impress upon their minds, the doctrines and duties of Christianity; and they anticipate, with respect to this department of the Seminary in particular, important and beneficial results.

Native Female School.—Respecting this school, the brethren write as follows:—

"In this establishment there are fourteen girls, all of whom are making improvement in the various branches of learning.* Those who have been with us for a considerable time, are so much improved in their habits and appearance, that the natives themselves begin to notice their superiority to those who have enjoyed no such advantages. This important branch of our establishment might be considerably enlarged, if our funds would allow. We wish it to be particularly noticed, that we cannot obtain female children on any other condition than feeding and clothing them. We some time ago made an appeal to our friends in England on behalf of this important object, and sincerely hope that it will meet with their sympathy and support."

The statement of the brethren, contained in the foregoing

* Viz. Writing, reading, needle-work, lace-making, &c.

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extract, as to the beneficial effects of the Female School, adds great weight to their appeal to British feeling and liberality. The comparatively small sum of £3. sterling per annum, thus applied, affords the means of rescuing a Hindoo girl from the baneful influence of idolatry and superstition, of giving her the benefit of Christian Instruction, and of training her up in industrious and decent habits of life.* It also appears that every such example may be expected to have the effect, in a greater or less degree, of exciting a desire of improvement in others, and thus of contributing to the general amelioration of Hindoo Society. We are persuaded there is no Christian Female who will not feel solicitous to promote an object at once so interesting and so important; especially when she adverts to the powerful influence of the female character in forming the public manners, and the eternal advantages resulting, under the divine blessing, from the communication of Christian Instruction. Subscribers for this object will be at liberty to affix the names of the Hindoo children for whose education they respectively contribute.†

Bazar School.—The number of boys in this school, of whom several are Brahmins, is increased to fifty. The progress of many of them in the knowledge of the Scriptures is very encouraging. They continue to undergo weekly examinations at the Mission-House.

Native Worship, &c.—The brethren preach every Sabbath, and as often during the week as other avocations will allow, to three, and sometimes four, of the congregations. The Readers, *Rowland Hill* and *Richard Knill*, read the Scriptures to the extensive population in the vicinity of Nagercoil, and occasionally at some of the Out-Stations.

Printing-Office.—This establishment is found to be increasingly useful. During the past year, about 6,000 Tracts have been printed for the *Religious Tract Society*, which, in con-

* See Report for 1823, pages 70, 71.

† Subscriptions will be thankfully received by the Treasurer, W. A. Hankey, Esq. No. 7, Fenchurch Street, and by the Secretaries, at the Mission-House, No. 26, Austin Friars.

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formity with an intimation given in the Report of last year, has been formed for this part of India.

Works in preparation, &c.—An English and Tamil Spelling-Book, for the use of the Seminary, and other schools in which English is taught, has been compiled. Several useful theological treatises are in a state of forwardness, among which is an "Epitome of the most important Things contained in the Scriptures, with Rules to assist in the proper Study thereof," in Tamil, by Mr. Mault, who has also prepared a Tract, in the same language, "On the Way of Acceptance through Jesus Christ." The brethren devote two hours daily to a careful examination of the New Tamil Version of the Scriptures.

OUT-STATIONS.

EASTERN DIVISION.

MAYILAUDY.—This is one of the oldest and largest congregations belonging to the mission. Its improvement has by no means corresponded with its privileges. The people have long heard the Gospel, but, with few exceptions, their knowledge of it is small, and their attention to its obligations still less. The Reader, *S. S. Greatheed*, still labours here, and reads the Scriptures in the market-places, and in the public roads. At a neighbouring village, there is a school belonging to the mission, in which are about fifty children.

TAMARY KOLLUM.—The people here attend public worship on the Sabbath, with more regularity than formerly, and appear to be advancing in Christian Knowledge. A Heathen School has been established, in opposition to the Mission School. The latter has increased to twenty-five children. In this district, the Scriptures are read to the Heathens, Roman Catholics, and Protestants, by the Reader, *James Clark*.

MUCKLEN KUDY-IRAPPU.—The school here contains twenty-six children, and is in an improving state. Several of the boys can read well, and have committed many passages of Scripture to memory.

AGATESURUM.—The opposition to Christianity continues, and, on the part of some of the inhabitants, is very determined. The school is in a languishing state, for want of a proper schoolmaster. The village being large, and the neighbourhood populous, the brethren are very desirous to continue the school. The Reader, *John Palmer*, now reads the Scriptures here, and in the adjacent towns and villages.

PALPANABEN MISSION-FIELD.—The small congregation here is supplied every Sabbath by a youth from the Seminary. The School is increased to fifty.

PUTALLUM.—The congregation is still small, but more select than formerly. An aged native, who has been for some time a regular attendant, gives indications of genuine piety. A few young men, belong-

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ing to the congregation, improve their leisure hours by learning to read. The school has increased to thirty, some of whom are very promising boys. The Reader, *W. H. Cooper*, still reads the Scriptures in this extensive district.

COTAR and PARAKAY.—In the last report from Nagercoil, the returns from these two Out-Stations are omitted.

PUTHA KRAMUM.—The people at this place are very poor, and their appearance exceedingly wretched. It is supplied with a Reader from Nagercoil. The proposed chapel has not been erected, but the object is not lost sight of.

COILVILLY.—The congregation is still small, and the attendance irregular. Some of the people, however, give proof of the interest they take in the Word preached to them, and commit portions of the Scriptures to memory. The school, for want of attendance, has been suspended.

AUTE KAUDU.—The incendiaries who burnt down the chapel here, have removed from the place, and left behind them lamentable proofs of the baneful influence of their conduct on the people. Some, however, attend public worship, but not without encountering much opposition from their neighbours. The school contains twenty children. The Reader, *William Eccles*, reads the Scriptures at this place and in its vicinity.

PICHA KUDY-IRAPPU.—The congregation is supplied on the Sabbath by a reader from Nagercoil; occasionally on the week-days, by *S. S. Greatheed*, from Mayilaudy. The people plead poverty as an excuse for not sparing their children to attend the school; it has, therefore, been discontinued.

VADAKKAN KOLLUM.—The means which have been employed here by the Roman Catholics to prevent the spread of the Protestant Faith among their own people, and the introduction of pure Christianity among the heathen, have, for the present, had a very injurious effect on both the congregation and school. *C. N. Welman* reads the Scriptures in this place, and in the villages around.

WESTERN DIVISION.

KOTANAVELLEY.—The attendance at *Munsey Sevier* Chapel is on the Sabbath-day seldom less than one hundred; at the daily evening prayer the number who assemble is about twenty. The Scriptures are read by the Reader, *John Oldfield*, who labours in this extensive field, and in the country to the westward of it. The school contains only twenty-six children, some of the heathen having withdrawn their children, because they were taught Christian books.

TAVEOYODU.—A small congregation attends the means of grace here. A chapel is erecting. The school is small, but the children are pleasing in appearance, and rapid in improvement.

PATNAM.—The chapel building by the *Nadan* (or Headman) of the village is in progress.* He and a few of the people attend public worship. No school has been established here.

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* See Report for 1823, page 74.

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MATEODU.—Neither congregation nor school affords much encouragement, but the brethren still persevere, "hoping against hope."

PAEN-KUDY.—Several families attend public worship constantly, others with less regularity. The school is not so well attended as formerly, but the scholars who attend regularly make considerable progress. The Reader, *John Clapham*, who has been for some time stationed here, itinerates in the neighbouring villages.

ETAVILLY.—The general attendance on the Lord's day is about 150. Many families have lately joined the congregation. There is a small school, and some adults are learning to read. A respectable individual in the neighbourhood, formerly a persecutor, has read some of the mission books, and his opposition has ceased. He is anxious for a school, and the brethren hope they shall be able to comply with his request.

ERANIEL.—The congregation is increased to nearly fifty. The school is, in general, well attended, and the brethren anticipate its increase, as the neighbourhood is very populous. The Reader, *William Bushe*, now stationed here, visits the neighbouring towns and villages.

TIKANAN-KUDY.—A few families here attend public worship, and the inhabitants, who are, in general, cloth-weavers by trade, are very anxious for a school. This object the brethren hope soon to accomplish.

ETAMBALLY.—No return of this station is contained in the last report from Nagercoil.

ANANDANADAN-KUDY-IRAPPU.—Although many of the people here have relapsed into heathenism, others attend the reading of the Gospel every Sabbath-day. A Reader from Nagercoil attends this station both on the Sabbath and during the week. The school contains thirty-two children, who attend with tolerable regularity. The Native who superintends this school, has recently, together with his family, abandoned idolatry, and reads the mission books with considerable attention.

TITAVELLY.—No returns, in the last report, from Nagercoil.

KALLEAN-KAUDU.—This is a very populous village, but the congregation is not large. The school contains twenty, of whom a portion are the children of Roman Catholics. A good school-room has lately been erected by the people.

ETAMULLE.—The congregation consists of about fifty, many of whom, however, afford little encouragement. The better portion of them have erected a small chapel. The school contains thirty.

VIRAGOODY-IRAPPU.—About thirty adults, besides children, attend divine service on the Sabbath, when some are catechised. The school contains thirty children. Some adults are learning to read. *Charles Seymour* reads the Scriptures in this and the last-mentioned station, and itinerates in the vicinity.

MANDU-KAUDU.—This is a large village, and distinguished by being the spot where an annual Hindoo Festival is held, when multitudes of people perform all the cruel and superstitious rites which are usual on such occasions. The last time it was held, the brethren from Nagercoil attended at the mission school-room in the place and addressed the people on the wickedness of idolatry, pointing out to them the way of

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salvation. None defended, and some affected to smile at the absurdity of the idolatrous rites which were celebrating. The brethren offered tracts to the people, but none would receive them.

KANAN KOLLUM is the most distant station to the westward, and near Trivenderam. A few families here, who formerly attended the festival at Mandu Kaudu, and have heard the mission books read, have determined to study them, to find out the path to heaven. *

On a general survey of this mission, it appears, that the schools are on the increase, and the children under instruction more numerous—that prejudices against the schools have greatly subsided—that Christian Instruction is given in all of them, from the highest to the lowest castes—that they are much better supplied with books and tracts since the establishment of the Printing-Office, and the formation of the Travancore Religious Tract Society—that the tracts are generally read among those belonging to the congregations who can read—that the congregations, though not so large, are more select than formerly—that among them are persons, though their number be not great, whose attendance on the means of grace is regular, and who appear to be growing in the knowledge of the Gospel, and in the fear of God.

On the other hand, the brethren lament the exceptionable conduct of many of those who attend the public worship of God, and the relapse, occasionally, of some into idolatry.

One of their chief impediments is the inability to read, which prevails almost universally among the native adult population in Travancore. The institution, therefore, in this part of India, of numerous PUBLIC READERS OF THE SCRIPTURES, who itinerate throughout the country, and every where dispense the Word of Life, is a measure of great and peculiar importance. By means of Native Schools, it may be hoped, that the succeeding generation will very generally possess that ability to receive as well as to impart knowledge, the want of which we deplore in the present. This object cannot, however, be effected, unless many more schools be established, and a better description of

* The above particulars of the Out-Stations do not reach lower than the early part of 1823. The Report of this branch of the Mission for the latter part of that year has not, as yet, come to hand. This the Directors extremely regret, as they hoped to have had it in their power, from that Report, to communicate to the public, on the present occasion, a more full account of the labours of the Native Readers connected with it.

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schoolmasters be procured. Numerous applications for schools have been received by the brethren during the past year, with four of which they complied, notwithstanding the exhausted state of their school-fund, in consequence of the spirit of importunity in which they were urged. Of pious and well-qualified schoolmasters, we trust, the Central School at Nagercoil, or the recently-formed Institution at Madras, will eventually furnish the requisite supply.

Knill Chapel, at Tamara Kollum, and Catherine Chapel, at Evaneil, were expected to be finished in the course of last summer.

QUILON.

JOHN SMITH, WILLIAM CROW, } *Missionaries.*

The number of Native Schools is increased to eight, of which two are supported by the Resident, Colonel Newall, and the rest at the charge of the mission. Many of the children have committed to memory Dr. Watts's Catechisms, and various select passages of Scripture.

Four public Readers of the Scriptures are employed, in connexion with the mission.

Mr. Smith, during the last year, has been assiduously engaged in the study of the language. He is very desirous to build a chapel, where services might be conducted for the benefit both of Natives and Europeans, and laments that the object does not meet with encouragement on the spot, or from subscriptions in England.*

Mr. and Mrs. Crow arrived safe at Bombay, on the 12th of July, after a remarkably expeditious and pleasant passage. Of Captain Mead's behaviour Mr. Crow speaks in the highest terms. In consequence of the monsoon, he did not arrive at Quilon until the 6th of October.

By a letter from Mr. Mault, dated the 9th December last, we have received the painful intelligence that both Mr. Smith and Mr. Crow have been visited by severe illness. Mr. Crow, we have the pleasure to add, is on the recovery, but Mr. Smith still continues in a very precarious state of health.

Messrs. Smith and Crow, while suffering under these painful

* See Report for last year, page 79.

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visitations of Divine Providence, experienced the kindest and most unremitted professional attentions from K. Macaulay, Esq., Staff Surgeon, and J. Brown, Esq., Surgeon to the Garrison, whose friendly and gratuitous services demand the warmest acknowledgments of the Directors. Nor can they refrain from expressing their grateful sense of the kindness shown on the same afflictive occasions by the Rev. C. Jeaffreson, Chaplain to the Hon. East India Company.

SURAT.

WILLIAM FYVIE, ALEXANDER FYVIE, } *Missionaries.*

It is with much concern we state, that the health of Mr. William Fyvie, during the former part of last year, was in a very precarious state. Three times, during the space of six months, he was obliged to retire to the sea-side. By recent advices, however, we are happy to learn, that his health is in a very improved state, and that he has been enabled to resume his labours with considerable activity.

Native Schools.—In the Report of last year, it was stated that the Native Schools had been increased to four, and the number of children to about 200. Of their progress since, no returns have been received. Mr. Alexander Fyvie occupies part of his time in superintending them, and finds the employment advantageous, as a means of improving himself in the language, in which, for the time, his proficiency has been considerable.

Printing of the Scriptures, &c.—The printing of the Gujuratee Version of the Old Testament had advanced, in April 1823, as far as the 50th chapter of Isaiah, and was expected to be completed in the course of the following October. Mr. William Fyvie is engaged in preparing for the press an English and Gujuratee Dictionary.

Distribution of the Gujuratee Scriptures, &c.—At the commencement of last year, the number of portions of the Gujuratee Version of the New Testament, put into circulation by the Missionaries, was 4,000. Of the distribution subsequently no accounts have been received.

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THE

REPORT OF THE DIRECTORS

TO THE

THIRTY-FIRST GENERAL MEETING

OF

THE MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 12, 1825.

WITH

AN APPENDIX,

LISTS OF CONTRIBUTORS,

&c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY R. WESTLEY, STATIONERS' COURT, LUDGATE STREET;
J. NISBET, BERNERS STREET, OXFORD STREET;
A. BROWNE, AND T. D. CLARKE, BRISTOL; M. RICHARDSON, MANCHESTER;
W. OLIPHANT, SOUTH BRIDGE; AND WAUGH AND INNES,
HUNTER SQUARE, EDINBURGH;
AND LA GRANGE, NASSAU STREET, DUBLIN.

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TRAVANCORE.

NAGERCOIL.

SOUTH TRAVANCORE.

CHARLES MEAD, CHARLES MAULT, } *Missionaries.*

Messrs. ASHTON and CUMBERLAND, *Assistants.*

READERS, *Twenty-seven.*

NATIVE SCHOOLS AT THE HEAD STATION, NAGERCOIL.

Central School, or Seminary.—Several more boys have been admitted into this school during the past year. The scholars, in general, make encouraging advances in their learning. They devote more time than formerly to English studies. Five of the boys, whose piety and abilities are promising, have been selected with a view to their receiving appropriate instruction, to fit them for preaching the Gospel, should it eventually be found proper to designate them to that office.

Native Female School.—The uneducated state of the female part of the population, has operated here as a strong barrier to the moral improvement of that portion of the inhabitants who have professedly embraced Christianity. The brethren had long exerted themselves to lessen this evil, but with little success. At length, in the year 1823, they succeeded in establishing a school for girls on a more extended scale, and with better encouragement as to the future.* The prospect still continues to brighten. As was anticipated, the improvement visible in the girls who have received the benefit of education, has made so favourable an impression, that parents, who formerly were averse to the instruction of their daughters, are now anxious to procure for them admission into the school. Indeed, the applications are more numerous than the missionaries are able to meet.

The girls under instruction are taught reading and writing. They also learn to sew and knit, and to manufacture lace. The lace-making department of the school has already produced something considerable towards its support.

At most of the out-stations a few girls are under instruction.

The brethren gratefully acknowledge the exertions of several

* See Report for 1824, page 85.

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Christian friends at St. Neot's, Bedford, Biggleswade, and Kimbolton, in aid of native female education in Travancore.

Compound School.—A school has been commenced in the mission-compound,* for the benefit of the children of the village. Some of the scholars have made progress in the catechism, the rest are only learning to read.

Bazar School.—This school is well attended. The brethren express a hope, that the Christian truth which the boys, from time to time, commit to memory, will at length prove the means of "disengaging them entirely from idolatrous habits and customs." A few of them, who had advanced furthest in learning, are now acquiring the knowledge of useful trades.

This school has suffered much from the long illness, and, subsequently, from the decease of the schoolmaster. A successor has been appointed, from whose exertions favourable results are expected.

CHRISHNACOIL.†—This town, which is situated about half a mile from Nagercoil, derives its name from the celebrated Hindoo *deity*, KRISHNOO. There is here a pagoda, dedicated to him, and the place is *wholly given to idolatry*. A missionary school here, is however, well attended by children of the higher castes of Hindoos.

VADASAIREE.—This is a large village, adjoining Chrishnacoil. Its inhabitants are devoted to the worship of the *Evil Spirit*, and many of them who formerly attended religious services at Nagercoil, now manifest no desire to hear the Gospel, even when it is conveyed to them. Nevertheless, a good school has been formed in the midst of its extensive population.

COTAR.—Attempts to establish a school at this place have been repeatedly made, but attended with small and temporary success. The present school, situated in an eligible part of the town, contains a good number of scholars, and affords greater promise of permanency. The brethren are desirous to erect a Bungalow chapel here.

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* The yard or space included within the mission premises.

† This and the three following places are comprehended within the limits of the Head or Home Station.

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KALLEAN KANDU.—The school here has continued, on the whole, in a flourishing state, and there are a few families in the village, who attend the means of Christian instruction, apparently with a desire to know the way to heaven. Several children of Roman Catholics, who attend the school, have made progress in scriptural knowledge.

Native Worship.—The several native services at the home-station, are continued, and not without encouragement.

One of the most interesting events connected with this mission, during the past year, is the death of Vesuvasum, of Tamarakollum, an aged native convert, baptized many years ago by Mr. Ringeltaube. His conduct as a Christian had been exemplary, and his dying testimony, in the presence of a heathen priest, displayed the firmness and triumph of his faith.* A few others, belonging to the congregations, who have recently departed this life, the brethren have reason to hope died happily "in the Lord."

Printing-Establishment.—The present of paper by the *Religious Tract Society*, which was received at the station very opportunely, has enabled the brethren to print about 16,000 tracts. Several religious treatises also have been printed, and a considerable number of them circulated. The Printing-office, instead of adding to the general expenditure of the mission, has, in some degree, lightened it.

Several sheets of an English and Tamil spelling-book have been printed off, and published in a separate form. This spelling-book is intended for those schools in which English is taught, and the parts printed off are already in use in the mission-schools at Nagercoil, and at several of the Tamil schools at the Out-stations.

A Tamil Version of the Epistle to the Colossians has been printed.

The book-binding apparatus sent out by the Society, has been found a very useful appendage to the Printing-office. This branch of the business has been greatly facilitated by an improvement in the native mode of tanning leather adapted to the purpose.

The business of the office is still carried on by native youths,

* See Society's Monthly Chronicle for 1824, page 460.

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educated in the mission *School of Industry*. Of this school no report has been lately received by the Society.

Works prepared and in preparation for the Press.—Dr. Brown's Catechism, and other small practical works, have been translated into Tamil. The brethren have been for some time engaged in an examination of the Rev. Mr. Rhenius's Tamil Version of the Gospels and the Acts of the Apostles, and have the prospect of shortly having the Tamil Scriptures, in a form better adapted to the South of India, as the joint result of their own and that gentleman's labours. The Epistle to the Colossians, as already stated, has been printed. The *Sermon on the Mount* is ready for the press, as are also several religious treatises, while others are in a state of forwardness.

Distribution of Tracts, &c.—The brethren, aware of the power of the Press, are desirous to render it as efficient as possible; and the facilities which it affords for multiplying religious tracts, they account as one of its most important advantages. The knowledge which has been diffused by this means, is beginning to awaken considerable attention in many places. By reading tracts, some of the people have been induced to cast away their idols, others to send their children to the schools, and to urge their neighbours to follow their example.

In May, last year, the brethren at this station published a printed account of the *Travancore Mission*. Of that account, so far as relates to the out-stations connected with the Nagercoil head-station, the following is an abstract. Further particulars contained in that account, are incorporated in other parts of the present article of our report.

OUT-STATIONS.

EASTERN DIVISION.

MAYILAUDY.—The congregation that assembles here on the Sabbath, consists of from 150 to 200 persons; but it exhibits few indications of the life and power of religion. The Reader, *S. S. Greatheed*, has a large sphere, and daily communicates christian knowledge to numerous heathens and others, in the market-place of the town, in the public ways, and in the adjacent villages. Of the school belonging to this out-station no report has been received during the past year.

TAMARAKOLLUM.—The attendance on public worship is regular. Some

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of the people manifest a concern for the salvation of their souls. They have committed portions of Scripture to memory. A few families have lately joined the congregation. The journals of the Reader, *James Clark*, are very interesting, and show that many hear the word of God with attention.* He visits two schools in the district, and holds prayer-meetings in five different hamlets; on which occasions he reads the Scriptures, and teaches the mission catechisms. From a late visitation of the *cholera morbus*, several of the congregation have departed this life. One of them gave a pleasing testimony that he was about to enter into rest. Owing to the prevalence of the above-mentioned disease, the school has not been so well attended as formerly.

MUKLENKUDY-IRAPPU.—A few families attend upon christian instruction. The school contains about 20 children, most of them very young. A religious education, thus early commenced, the brethren hope, will be the means of preserving them, in some measure, from the contagion of bad example.

AGATESURUM.—The cause of religion has greatly revived at this place during the past year, and a small chapel has been built at the expense of the people. Several heathen families have joined the congregation, which consists of about 100; others are inquiring after truth. Some interest has been excited by reading the Scriptures and tracts. The Reader, *John Palmer*, beside catechising the congregation, reads and converses weekly with many heathens and Roman Catholics. There are two schools under his inspection, and seven houses, in different villages, where meetings are held for prayer and reading the Scriptures, which he attends weekly. The school also has revived during the past year.

PALPANABEN MISSION-FIELD.—The congregation is at present small; but it is expected to increase, when the Bungalow Chapel, to be called *Knill Chapel*, is finished, from the accommodation that will then be afforded to persons resident in adjacent villages. The school here, also, has suffered from the *cholera morbus*, to which two of the most promising boys fell a sacrifice; but it is now on the increase, and in good order. Many of the boys, beside the catechisms, have learnt considerable portions of Scripture.

PUTALLUM.—From the regular attendance of the congregation, it is hoped that good is done. At three houses in this vicinity, prayer-meetings are statedly held. The Reader, *W. H. Cooper*, attends and reads the Scriptures. He also reads them to many heathens and Roman Catholics in adjacent towns and villages. The school has been severely visited by the epidemic, which unavoidably produced much irregular attendance.

COTAR.—See report, under head HOME-STATION.

PARAKAY.—No report received from Nagercoil.

PUTHA-KRAMUM.—Of the congregation at this place, consisting of twenty persons, only one attends regularly; and he appears to be advancing in knowledge and piety.

* No copies of the journal have been as yet received by the Directors.

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COVILVILLY.—In the congregation at this place, two families excepted, no improvement is visible, which is the more to be lamented, as several of the families can read. A Reader, a young man formerly in the mission Seminary, has been lately appointed to this district; but the name given to him is not stated in the Nagercoil report. The school, on the pressing solicitation of the villagers, has been re-established.

AUTE-KAUDU.—A small chapel has been built in the room of that which was burnt down; but the congregation, which consists of about thirty, give no evidence of piety. Much labour has been bestowed here, apparently in vain. The Reader, *William Eccles*, a young man, who also has enjoyed the advantages of the Seminary, beside catechising the congregation, reads the Scriptures and tracts in many surrounding villages. The school is on the increase.

PICHA KUDY-IRAPPU.—Of the people here, the brethren hope a few have received the Word of Truth in sincerity. The children in the school are most of them very young, and, of course, have made little advance in learning. A Reader has been appointed to read the Scriptures here, also at Kanan Kollum, and in the adjacent villages. [The name of the Reader is not mentioned in the *Nagercoil Report*.]

VADA KAN KOLLUM.—The congregation consists of about 50 persons. The Reader, *C. N. Welman*, beside instructing the congregation in the principles of Christianity, reads the Scriptures to a large Roman Catholic population, and occasionally visits the heathen at an adjacent village. The school still encounters opposition, and therefore does not increase.

KANAN KOLLUM.—A few persons here are disposed to receive instruction, and a good school has been collected. A person attends at the village on the Sabbath-day, and occasionally on week-days, to read the Scriptures.

Additional Out-Stations in the Eastern Division.

ERAVEPUTHCOR.—The Gospel has been frequently promulgated here during the past eighteen months. Several of the boys in the school are very promising, and have made considerable advances in christian knowledge. While some of the people have refused the mission tracts, others have accepted them with apparent interest.

SUSENDERUM.—This place is celebrated for its annual festivals, its splendid car, and its large pagoda, whose tower rises above the lofty palms in its vicinity. At this seat of idolatry, the people annually assemble in immense multitudes. The brethren have lately established a school. It is conveniently situated for inspection, as they frequently pass through the place on their way to the congregations in adjacent villages.

CAVADU.—About forty families reside in this village, who formerly belonged to the congregation at Mayilaudy. A Reader (name not mentioned) has been lately appointed to this district.

TALIKUDY.—The Scriptures are statedly read here, on which occasions many tracts are distributed. A school has been lately established, consisting chiefly of children of high caste. They have committed to memory Dr. Watts's Catechism and portions of the mission publications.

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The school-room, which was built by the people, being too small, is about to be enlarged at the expense of the mission.

KOLASAKARANPUTHOOR.—The Gospel is occasionally published here, the Scriptures read, and tracts distributed. A school has been lately commenced, which also consists of children of high caste. Some of them have learned the whole of the catechism, and a portion of a tract on the first principles of religion.

ARAMBOOLLY.—This out-station is romantically sistuated, in a vale, between two immense mountains. In the midst of it stands the ruins of a palace, occasionally occupied by the former Rajahs of Travancore. A few families here have recently expressed their determination to forsake the gods of their fathers, and solicited christian instruction. A person is sent from Nagercoil every Sabbath-day, and occasionally on week-days, to read the Scriptures, and teach the catechism.

WESTERN DIVISION.

KOLANAVELLEY.—No report of this station has been received from Nagercoil during the past year.

TAVEYODU.—The congregation consists of about 40. In the school are about 12, being the children of the congregation only; none of the heathen having, as yet, availed themselves of its benefits.

PATNAM.—The *Nadan* (or Headman) is still proceeding in the building of a small chapel at his own expense. A few persons assemble on the Sabbath for religious instruction, whose number is expected to increase when the chapel is finished. No school has been established, but two of the Nadan's sons are placed in the Central School, at Nagercoil.

MATEODU.—This out-station continues to wear the same unfavourable aspect. The congregation consists of about 20 persons. The school has latterly declined.

PAEN-KUDY.—This place is supplied from Nagercoil. The regular attendance on the Sabbath is about 40. As the chapel is situated near an avenue of banyan trees, the Scriptures are read to many who, in passing to and fro, rest a while under their shade. Among these, are persons proceeding to heathen and catholic festivals. Thus these public seasons become the occasion of their hearing the truths of salvation. The Reader, *John Clapham*, who resides here, has been of late employed in reading in the fort of Palpanaverum. At Palpanaverum, which is a large town, about two miles from Paenkudy, numbers attend at the Court, held daily; and thus hear of *righteousness, temperance, and judgment to come.* The school is not now large, many of the boys having completed the time allowed by their parents for learning.

ETAVILLY.—The prospect here is encouraging. The congregation is seldom less than 100, and the school is going on well. A few adults in this, as well as in other congregations, are learning to read. The Reader (name not mentioned) is occupied daily in reading the Scriptures, and instructing the people in the catechism. Many of them, especially the women, have made some progress. *A Bungalow Chapel is much wanted at this station.*

ERENIEL.—A piece of ground has been procured at this place, (which

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is itself populous, and central to several of the mission congregations,) for the erection of *Catherine Chapel*, in which progress has been made. The school is, comparatively, in its infancy. The Reader, *William Bushe*, who is a native of this town, reads the Scriptures to the heathen in the bazars and other public places. Some also attend at the school, to hear the Scriptures read. The aspect of things at this station is encouraging.

ERENIEL MARKET-PLACE.---The congregation is usually about 40. A school has been lately opened. The scholars make good progress. The weekly market, by bringing a large concourse of people from a considerable distance, affords a good opportunity for reading the Scriptures, and discoursing thereon.

TIKANAN-KUDY.---No report received from Nagercoil during the past year.

ETAMBALLY.---The attendance on the Sabbath is, on an average, about 40, beside the children of the school, and sometimes those of other schools in the neighbourhood. The number in the school is greater than at any former period. Most of the children are heathens. Two Readers stationed here (names not mentioned) are diligently engaged in reading the Scriptures to the people of this and the neighbouring villages.

ANANDANADAN-KUDY-IRAPPU.—The prospect, as to the congregation, is still unfavourable. A Laodicean spirit too much prevails among some, while others suffer themselves to be prevented from attending to the concerns of eternity by those of time. The school, however, affords encouragement.

TITAVELLY.—The congregation on the Sabbath-day consists of about 30. The school is better attended than formerly. The Catholics, however, have been forbidden to send their children to the mission-school, on pain of excommunication. The school, therefore, now consists only of the children of Heathens and Mohammedans.

ETAMULLE.—No report of this station received from Nagercoil, during the past year.

VIRAGOODY-IRAPPU.—The small congregation here, which was formerly a part of that of Etambally, is regular in attendance. There is in this congregation, a venerable Christian, upwards of 90 years of age, who enjoys the use of his faculties, and spends his time in reading and prayer. It is pleasing to add, that several of his family are hopeful and interesting characters. The school at this place is in good order.

MANDU-KAUDU.—At this place, formerly distinguished only for its pagoda, annual festivals, and other idolatrous rites, a promising scene presents itself. The congregation that assembles at *Munsey Sevier** chapel on the Sabbath-day, amounts to about 90. All the people of the SHARAR caste here now profess Christianity and attend at the chapel. Twenty or thirty of them attend daily at the evening prayer-meeting. Several of the neighbouring congregations assemble together monthly at *Munsey Sevier*

* In the Nagercoil Report for 1823, *Munsey Sevier* chapel is placed at Kotanavelley. (See Society's Report for 1824, p. 88.) No explanation of this discrepancy has been as yet received.

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chapel, and their attention is gratifying. There are two schools here, one in the chapel yard, and another in the heart of the town. This station is supplied on the Sabbath from Nagercoil. The Reader also visits one of the neighbouring villages.

KANAN KOLLUM, is now included in the EASTERN DIVISION.*

Additional Out-Stations in the Western Division.

PAIRUVILLY.—There was no school in this village, until the missionaries lately opened one. A small hut will be used, until a school-room is erected. The Reader stationed at Kallean Kaudu visits the people here.

RAJAMUNGALUM.—The Scriptures have been read to the people here, by the mission Readers, for some time past. It is a place of great resort, and many thus hear of the things of salvation. A school has been lately opened at the desire of the inhabitants, which is well attended.

TERAVANKODU.—From this ancient and populous town, formerly the seat of government, the country derives its name, *Travancore.* The Scriptures are publicly read here, and the brethren are encouraged to continue their efforts. A school was commenced with the prospect of its being well attended, but the apathy of the people has prevented them from sending their children, except in a few instances.

MATHAVELLY.—Several families have recently renounced idolatry at this place. The number who attend worship, on the Sabbath-day, is about 50. A school has been opened, and the prospect is generally encouraging. This station is conveniently situated for the Readers at Manda Kaudu and Eraniel.

MANELE KAUDU.—With the exception of a few families, the people of this village have abandoned their idols, and listen to Christian instruction. A school has been commenced, and good appears to be done among the people.

New Out-Stations in the Town and District of Trevanderam.

At Trevanderam and in its neighbourhood have been formed several small congregations and schools. The Scriptures are also read in the fort, and listened to with attention. An English School is much required here, many brahmins and others of caste being desirous of learning English. The missionaries occasionally visit this town, but a resident missionary is much required. The stations in Trevanderam district are as follow:

VALEATURRY.—A school and small congregation, (30 in number,) assemble in a place made of cocoa-nut leaves. This being the principal landing-place on the beach, it is much frequented, and many daily hear the scriptures and tracts read.

KANNANTURRY.—This is about three miles from the former place. Twenty adults, beside the school-children, attend regularly on the Sabbath for instruction.

NAIYATTANGARY.—Fifteen adults assemble weekly for instruction. The Reader has besides daily many to hear him.

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* See page 101.

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VELLAVANKODU.—About 33 persons assemble on the Sabbath for instruction. The school is likely to increase and do well.

KARANGKOLLUM.—There are fifteen persons who attend here. No school has been as yet established.

COLOOTOORY.—This village is about half way between Nagercoil and Trevanderam. A school has been lately opened here. A few families attend for instruction at the School-room.

KULLEVILLE.—A school has been lately commenced. There are thirty persons here who profess Christianity.

Schedule of the Schools under the Superintendence of the Nagercoil Mission.

	Usual Attendance.
Home Station.	
Seminary	38
Native girls' school	27
Compound	22
Bazar	62
Chrishnacoil	52
Vadasairee	50
Cotar	30
Kalleankaudu	20
Eastern Division.	
Tamarakollum	20
Mucklenkudy-irappu	23
Agatesurum	25
Palpanaben Mission Field	45
Putallam	15
Covilvilly	22
Autekaudu	26
Picha-kudy-irappu	30
Vadakkankollum	23
Kanankollum	23
Eraveputheor	45
Susenderum	35
Talikudy	80
Kolasakarunputhoor	24
Western Division.	
Taveyodu	12
Mateodu	10
Paenguddy	18
Eraniel	20
Eraniel Market-Place	15
Etambally	32
Anandanadankudy-irappu	21
Tittavelly	12
Viragoodyirappu	30
Mandukaudu	25
Munsey Sevier Chapel	22
Pairuvilly	10
Rajamungalam	70
Teravankodu	10
Mathavelly	15
Manalekaudu	20
Trevanderam District.	
Valeaturry	16
Kannanturry	18
Naiyattangary	21
Vellavankodu	20
Colootoory	17
Kulleville	20
Terupathesarum *	40
Vellamaddam	27
Puthoor	45
Total	1301

The Readers regularly visit the schools in their respective districts, and examine the lessons of the children.

Mr. Cumberland, who was for a short time employed in connexion with the Quilon mission, in the room of Mr. M'Ally, is now engaged in the western division of that of Nagercoil, in superintending the schools, the native *Readers*, and some branches of the secular department of the mission.

* This and the two following schools do not appear in the *Printed Account* of the Out-Stations, from which the preceding Abstract was made, and we are, therefore, unable to class them under their proper head.

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The number of congregations comprised in the two *Divisions*, appears, according to the Nagercoil printed statement, to be *Twenty-three.*

During the four or five months immediately following the date of the *Printed Statement*, the brethren were enabled to extend the benefits of education to many heathen towns and villages, chiefly in the district of Tinevelly, formerly destitute of them. The sphere for the preaching of the Gospel, reading the Scriptures, and distributing tracts, has been proportionally enlarged.

The small congregation at Kanan Kollum* has revived, and at a village situated about 25 miles from Nagercoil, a new one has been formed.

A school has been commenced at a place situated about five miles distant from Kanan Kollum. The attendance at this school, which is good, is chiefly owing to the influence of the head-man of the district, who is a sensible person, and has read some of the mission books with attention.

In most of the schools the boys are making pleasing improvement in learning, particularly in reading.

The congregations assemble for public worship, generally speaking, much as formerly. At Agatesurum, indeed, the congregation has been gradually increasing, and scarcely a week passes without the accession of at least one family. Time will disclose the motive, but the brethren observe, that they are much less inclined to suspect a secular motive, when single families, or individuals, profess their belief in Christianity, than when large bodies or communities, agree to do so. To check, as far as possible, the influence of corrupt motives, the brethren carefully explain to those who profess themselves converts, the true nature of the Christian religion, and exercise great caution in admitting them to baptism.

In some of the congregations a knowledge of the doctrines and precepts of Christianity is progressively advancing, and a considerable improvement has taken place in the external appearance and social condition of the people.

The number of Public Readers employed in connexion with the Nagercoil station is 27. We are happy to state, that they are found most valuable auxiliaries. They are instrumental in conveying a knowledge of the Gospel to many who otherwise

* See page 101.

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would perhaps never have had an opportunity of hearing it, and several small congregations have been raised by their efforts. As Christian books in Tamil are now multiplying, the Readers will acquire more enlarged views of Christianity, and thus, from year to year, are likely to become more useful teachers among their countrymen.

We quote from the Nagercoil Report the following paragraphs, as comprising a brief summary of the labours of the brethren, and those of their assistants in the mission.

"We are daily engaged in publishing the Gospel, to the Protestant, Roman Catholic, Heathen, and Mohammedan inhabitants of this place and neighbourhood. It has not been entirely preached in vain; we have reason to hope, that there are a few real Christians at several of the stations connected with the mission. During the past year, several families have publicly abandoned the worship and sacrifices of the *Evil Spirit*, and appear to be more hopeful than some of those who formerly joined the congregations. Several Roman Catholic families have also joined, but there is less hope of these continuing steadfast. They come to our places of worship, and are disappointed at seeing no altars; no images nor crucifixes; no holy water, no mysterious rites; they hear no services in what they deem a *sacred* language; we have neither cars nor processions, nor any great days, but the Sabbath. The Catholics have most of these, in common with the heathen. They say the Protestants will not convert the Hindoos without these appendages, as the Jesuits could not succeed even *with them*. But we are aiming to propagate the Gospel simply by preaching its truths—employing natives to read the Scriptures to the heathen and christian population; establishing and superintending free-schools; training up the most promising of the christian youth to become auxiliaries in the work of evangelizing their countrymen; printing and circulating portions of the Scripture, also small treatises explanatory of the doctrines and precepts of the christian religion. As these means are sanctioned by the Scriptures, we doubt not of success, through the divine blessing accompanying them."

Beside their labours at the Home-Station, the brethren occasionally perform tours for the purpose of visiting the Out-Stations, inspecting the schools, preaching the Gospel, and distributing tracts. From the increased openings for usefulness, they find the weight of missionary duty more than they are able to bear, and therefore earnestly solicit aid from Europe, expressing their hope that missionaries and catechists will be speedily sent out to their assistance. The brethren remark, that although the natives are employed with advantage in the mission, their labours, at present, "*can only be expected to prove effective, when encouraged and animated to exertion by Europeans.*"

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We conclude the present article with a short quotation from a letter of Mr. M——, which, while it is in itself gratifying, well deserves the attentive consideration of all missionaries, who have colleagues in their work, and are desirous of securing the peace as well as the prosperity of their respective missions.

" Our efforts (says Mr. M——) are united, and our consultations frequent and harmonious, which make our labours pleasant, and plans more effective and encouraging."

QUILON.

WILLIAM CROW, *Missionary.*

READERS, . . . *Three.*

The state of Mr. Smith's health affording no reasonable prospect of re-establishment in India, he was advised by his medical advisers to return to his native country. He accordingly proceeded to Bombay, where he took his passage in the *Sibbald,* Captain Forbes. He arrived in England in July, and has since, in consequence of continued indisposition, declined his connexion with the Society. Mr. Smith arrived, outwards, at Nagercoil, in May 1820; removed to Quilon in February 1821, where he continued until the beginning of 1824, when he proceeded to Bombay to embark for Europe.

The illness of Mr. Crow continued for several months;* but we have the pleasure to state, that his health has been since re-established; and to the discouragements, which, on his arrival in India, spread a gloom over all his prospects as a missionary, has succeeded, through the divine goodness, a light that has spread joy and cheerfulness around him. For several months, his efforts were almost entirely paralyzed by the effects of the climate; but he is now able to prosecute his labours with very considerable activity. When first he entered the missionary field, he considered the state of the heathen as presenting nothing but difficulty and discouragement; he now entertains the " fairest prospect of comfort and success."

" I have it in contemplation (says Mr. Crow) to add to the mission schools, and to build a chapel for Native and English preaching, as soon as funds and other circumstances will justify. I have made a commencement of the language, and hope soon to advance in it with greater speed; and blessed shall I esteem the time when I can preach the Gospel to the heathen in their own tongue. It is a glorious work to be engaged in. I hope soon to be able to make myself, in some measure, useful to the poor heathen."

The number of native schools under the superintendence of

* See Report for 1824, page 91.

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the mission is 8; that of scholars, including 15 girls, who also receive Christian instruction, 353. They are situated at the following places:—

	Boys.	Girls.
Mission Compound	20	2
Kykullum	50	5
Bazar	60	3
Molungadavatoo	40	2
Killialloor	50	—
	220	12

	Boys.	Girls.
Brought forward	220	12
Paroor	45	1
Cadhoor	28	2
Tattamally	45	—
Total	338	15

These schools are all in a prosperous state.

Mr. Crow has endeavoured to interest the European residents at Quilon in support of Native Education, and has met with considerable encouragement. *

The sentiment impressed on his mind, by a view of the state of Hindoo society in the south of India, is, that Native Schools form, at present, by far the most important part of the moral apparatus for India.

The Scriptures are constantly read, in Tamil, by the Native *Readers*, of whom three are at present employed in connexion with this branch of the Travancore Mission.†

Mr. Crow, as already hinted, is very desirous of erecting a Chapel at Quilon, the expense of which would probably amount to between £200. and £300. He hopes the friends of missions in Great Britain will enable him, by liberal donations, to carry this object into effect. He has no doubt that a native congregation would attend. The Chapel would also be used for English worship.

The Directors have resolved to send out a missionary to this station, in the room of Mr. Smith; also a schoolmaster, to take charge of the mission schools.

* See Appendix, art. *Contributions in Foreign Parts.*

† It is with much concern we inform those members of the Society who have so generously contributed to the support of Native *Readers*, or Teachers, in Travancore, that, although we have received intelligence of the appointment of *thirteen* more of these useful instruments of diffusing Christian knowledge among the people (making the total now employed *Thirty,)* we have not, as yet, received a list of their names. We doubt not, however, that of these additional *Readers* ten have received the names (from 18 to 27 inclusive) stated in the Society's Report for 1822, page 91.

No means of obtaining from Travancore the desired information concerning the appointment of the *Readers*, the names which have been given to them, their respective spheres of labour, &c. &c. have been neglected, and we trust that we shall at length be enabled to give full and satisfactory information to our friends on these several points.

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THE

REPORT OF THE DIRECTORS

TO THE

Thirty-Second General Meeting

OF

THE MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 11, 1826.

WITH

AN APPENDIX,

LISTS OF CONTRIBUTORS,

&c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIES, STATIONERS' COURT, LUDGATE-STREET;
J. NISBET, BERNERS-STREET, OXFORD-STREET;
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W. OLIPHANT, SOUTH BRIDGE, AND WAUGH AND INNES,
HUNTER-SQUARE, EDINBURGH;
AND LA GRANGE, NASSAU-STREET, DUBLIN.

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SOUTH TRAVANCORE.

NAGERCOIL.

CHARLES MEAD, } *Missionaries.*
CHARLES MAULT, }
—— CUMBERLAND, *Assistant.*
READERS, *Thirty-three.*

In consequence of ill-health, Mr. Mead has removed from Travancore to Combooconum, a populous town, on the eastern coast of the Peninsula, about twenty miles N. E. of the city of Tanjore. Here, assisted by six Native READERS,* he has been since engaged, with restored health, and much encouragement from the European residents of the place, in useful missionary labours. At Combooconum, and in adjacent villages, nine schools† have been commenced. The children, in number 355, make encouraging progress. A small place of worship, for native preaching, has been opened at one of the villages. The teachers itinerate in the surrounding country, publicly read the Scriptures to the people, converse with them on their contents, and inspect the schools. On their return, they, respectively, present reports of their proceedings to Mr. Mead, who, when they are at Combooconum, promotes their theological and other studies. Mr. Mead has lately completed for the press, a translation of *The Assembly's Catechism* into Tamil.

The Directors contemplate with pleasure the favourable change experienced by Mr. Mead in the state of his health since he has resided in Tanjore, and the encouragement he has there met with; but they have thought it proper to require further information, before they confirm the occupation of Combooconum, as a permanent missionary station.

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* Viz. *George Burder's*, *William Clapham's*, *Henry Venn's*, and *John Owen's* READERS, *Inverkeithing*, and one, of six *undesignated*, whom Mr. Mead purposes to name *Thomas Biddulph*. Of five other *undesignated* teachers, two have been engaged at Madras, two at Bangalore, and one at Bellary. The names of these will be communicated to the public when known.

† Of these schools 5 are Tamil, 1 Tamil and Gentoo,‡ 1 Sanscrit and Gentoo, and 2 English. For the English school at Combooconum a convenient school-room has been erected.

‡ Or Teloogoo.

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Native Seminary, at Nagercoil.—The youths in this school, according to the latest returns, amount to about 40; but their number has been since reduced, by the sending forth of several of the more advanced pupils, as READERS, to recently formed congregations. The remaining youths are making encouraging progress in the various branches of study. A few of them learn English.

NATIVE SCHOOLS.

Boys' Schools.—The number of these schools is increased to 49, and that of the scholars to upwards of 1,400. The attendance is improved, and the boys, generally speaking, advance in learning. Some of the schools are situated in the midst of a population exclusively heathen, but all of them are placed under the same school-regulations. No school is opened, under the superintendence of the mission, but on the condition, that the children admitted receive instruction in the Scriptures.

Native Female School.—This school is in a flourishing state. The number of scholars is increased from 27 to 40. Some of them have nearly completed their education. On their leaving school, an equal number of new scholars will be admitted. Some of the girls manifest considerable intellectual capacity.

A new school-room has been erected near the Mission-House, the expense of which will be defrayed by local means.

OUT-STATIONS.

Native Congregations.—The congregations are increased both in number and attendance. Some, from time to time, in each, afford credible evidence of repentance and faith in Christ.

EASTERN BRANCH.

In this division, the congregations, on the Sabbath, are good. In some places, the people attend more regularly, and are more decently attired. At Tamarakollum, in particular, many of the congregation exhibit, in their conduct, evidence of decided religion. Of these one is a Mohammedan. Several, who were some time ago comparatively indifferent about divine things, now take a lively interest in them. At Mayilaudy and Pit-

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talum, also, pleasing instances of the power of the Gospel have occurred.

WESTERN BRANCH.

In this division, an epidemic disease has lately carried off many hundreds of the people. The impression on the survivors has been useful. During the visitation, many appear to have fled to the only TRUE REFUGE, and, subsequently, others have renounced their idols. About thirty families, resident about twenty miles from Nagercoil, have applied for Christian Instruction. They have been since visited by Mr. Mault, who was much encouraged by their, apparently, teachable disposition.

Public Readers of the Scriptures.—We have already given the designations of the Native Readers who, at present, labour under the direction of Mr. Mead, at Combooconum. The following are the names of those in connexion with that portion of the Travancore Mission, whose head-station is Nagercoil, with the names of the places, at which they respectively labour, annexed.

LIST OF THE NATIVE READERS EMPLOYED UNDER THE SUPERINTENDENCE OF THE MISSIONARIES AT NAGERCOIL.

NAMES OF READERS.	AGE.	STATIONS.
1. *Samuel Stephenson Greatheed*	55	Mayilaudy.
2. *John Palmer*	33	Tamarakollum.
3. *James Clark*	35	Agatesurum.
4. *William Haweis Cooper*	40	Puttalum.
5. *Charles Seymour*	27	Visits the principal stations in the Western District of the mission.
6. *John Clapham*	43	Paenguddy.
7. *John Oldfield*	45	Trevanderam.
8. *Henry Martyn*	19	Eraniel.
9. *Richard Knill*	22	Tittavelly.
10. *Rowland Hill*	27	Towns and villages contiguous to Nagercoil.
11. *William Eccles*	21	Covilvilly and Autekaudu.
12. *Charles Noel Welman*	23	Tinnevilly.
13. *William Bushe*	33	Etavilly.
14. *Dodgson*	25	Mateodu.
15. *Thomas Pleasants*	20	Near Cape Comorin.

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NAMES OF READERS.	AGE.	STATIONS.
16. *George Hamilton*	33 . . .	Kudankoolum.
17. *Edward Parsons*	34 . . .	Coolootoory.
18. *Peter Roe*	20 . . .	Mathavelly.
19. *Edward Lewis Davies* . . .	22 . . .	Towns and villages adjacent to Nagercoil.
20. *George Tweedy*	31 . . .	Kellypoor.
21. *Boothroyd Moorhouse*	30 . . .	Etambally.
22. *John Mehbohm Venning* . . .	20 . . .	Manalekaudu.
23. *Peter J. Hosch*	25 . . .	Naiyattengary.
24. *Philip Doddridge*	20 . . .	Viragoody-irpappu
25. *John Foxell*	35 . . .	Palliaudee.
26. *John Edwards*	19 . . .	Anandana denkudy-irappu.
27. *James Rathbone*	18 . . .	Resta—Tinevelly.
28. *John Angear*	25 . . .	Kanankollum.
29. *William Bromley Cadogan* . .	33 . . .	Taveyodu.
30. *Edward Balm*	20 . . .	Nagercoil.
31. *William Cooper* . . . , . .	22 . . .	Mandekaudu.
32. *John Lockyer*	35 . . .	At a village near Nagercoil.
33. *Robert Graham*	19 . . .	In the villages contiguous to Nagercoil.

Some account of most of the above-mentioned stations will be found in the Society's Annual Reports for 1822—5, inclusive, and of the READERS, whose names appear in the above List, in the Society's *Missionary Chronicle* for March last. Mr. Mault, who drew up the account of the READERS, there given, subjoins the following observations:—

"In concluding this account, it may be proper to remark, that the business of the Native READERS is to read the Scriptures, and to teach the catechisms to those people who have made a profession of Christianity in the villages where they respectively reside, and to travel to the towns and villages around, to invite the heathen to forsake their idolatry and sins, and to believe in the Lord Jesus Christ, that they may be saved: to distribute tracts among the heathen and others who are able to read them, and willing to receive them. That this plan, wherever suitable instruments can be obtained, is admirably adapted to propagate the Gospel, will appear to every person acquainted with the state of society in India. I wish to hear of its being in universal practice in India.

"To render the READERS more efficient for their work, I esteem it an imperious duty to use every means in my power to impress upon their minds the necessity of personal religion, and the importance of studying the Scriptures. To make the path as plain as I can, besides assembling them every week to hear their reports, and to increase their knowledge in the most important subjects of theology, I allot as much time as my other duties will allow to prepare useful treatises in the language. These, in connexion with similar works published by the brethren in the Peninsula, furnish a continual variety of subjects for their perusal and meditation. By these means many of them are making rapid

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improvements, the benefit of which is not confined to themselves, but diffused throughout most of the towns and villages in the south of Travancore, in some of which, through the tender mercy of our God, *the day-spring from on high* is enlightening the abodes of former darkness, and pointing the weary traveller to the *rest that remains for the people of God.*"

In 1822, the READERS, whose names follow, removed to Quilon, where they have since laboured; viz. *George Clarke, Glass Kay, B. W. Mathias,* and *William Urwick.* When particulars of these, and those whose names are subjoined, come to hand, they will forthwith be communicated to the public; viz. *David Brainerd, Jehoiada Brewer,* Mr. *William Cross's* Reader, *Charles Glover, William Milne, Robert Pinkerton, Louis Perrot,* Ebenezer Rennie,* Walter Venning,* and *John Walter Venning.*

Works prepared or preparing for the Press.—A new Tamil Version of the *Epistle to the Romans* has been finished; also, in the same language, tracts *On the Errors of the Church of Rome, On the Evil of Soothsaying, On Public Worship, On Lying,* and *On Murder.* A Tamil Translation of Williams's *Daily Bread* is in hand.

Printing-Establishment.—Including those of the *Travancore Tract Association,* which is found to be a highly useful auxiliary, more than 30,000 tracts and small treatises on religion have been printed, of which a considerable number has been put into circulation. Editions of the Tamil Version of the Epistle to the Romans, and the other works mentioned in the preceding paragraph, with the exception of Williams's *Daily Bread,* have been printed.

QUILON.

Mr. ASHTON, *Assistant Missionary from Nagercoil, pro tempore.*

We much regret to state, that the health of Mr. Crow has suffered a serious relapse,† and that his medical advisers are of opinion his constitution is not fitted to sustain the climate. He will, therefore, proceed to the Cape of Good Hope, in conformity to a recommendation transmitted to him some time ago by

* Station, *Surat.*

† See Report for 1825, page 108.

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the Directors, providing for this alternative. On the 20th of December, he embarked at Cochin, with Mrs. Crow, for Bombay, where they arrived safe about the 25th of January, and whence, as soon as opportunity offers, they intend proceeding to the Cape.*

Mr. Crow has left the native schools, at Quilon, under the care of Mr. Ashton, who will probably continue there till another missionary arrives from Europe.

Mr. Crow, some time prior to the relapse in his health, purchased a house for the use of the mission in a much more salubrious situation than that in which he had before resided. The latter house has been since sold, and the proceeds carried to the Society's account.

The present mission-house is, *pro tempore*, occupied by Mr. Ashton. It contains a valuable collection of printed, manuscript, and Olla books, purchased by Mr. Crow, to aid him in his study of Malayalim, and which he has left, for the use of those who may succeed him at the station.

The schools, nine in number, are in a promising state. The amount of subscriptions on the spot towards their support, for the half-year ending December 31, 1825, is *Rupees* 180.

A Gun-Lascar, who had received spiritual benefit from the labours of Mr. Crow, was baptized by him on the 18th of December, in the presence of a small congregation of natives and others.

John Venning, Esq. of St. Petersburg, has liberally presented to the Society 1,500 *Rubles*, towards the building of chapels in Travancore.

The Committee of the *Religious Tract Society*, during the past year, has kindly voted, for the use of the Travancore Tract Society, 24 reams of printing-paper, and 6,500 English tracts.

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* *July* 6.—A letter has been received from Mr. Crow, dated the 21st of February, in which he states, that, after waiting at Bombay in vain till that time for a passage to the Cape, he had engaged a passage for himself and family to Europe, in the *Windsor Castle*, and expected to embark about the 20th of March.

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THE

REPORT OF THE DIRECTORS

TO THE

THIRTY-THIRD GENERAL MEETING

OF

THE MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 10, 1827.

WITH

LISTS OF CONTRIBUTORS,

&c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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HUNTER SQUARE, EDINBURGH;
AND LA GRANGE, NASSAU STREET, DUBLIN.

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itinerated for several months between Seringapatam and Mysore.

The teacher Isaac David, with one of the students, who acts in the capacity of Reader of the Scriptures, has been sent to Cannanore, on the Malabar Coast, in pursuance of a request transmitted to the missionaries by an European gentleman and some of the natives resident there. The teacher was ordained on the 13th of May, 1826, and, with his companion, proceeded to Cannanore, in the July following.

With regard to the native teachers who have been reared under the wing of this mission, the missionaries observe, generally, that they have been very useful in their work.

English Services.—Of these we have received no report during the past year.

Mr. Massie, after his visit to Bombay, again repaired to this station, on account of the comparative salubrity of the air; but here also he suffers extreme lassitude, during the summer-season. We are concerned also to state, that Mr. Laidler has begun to experience a decline of physical strength, and that Mr. Campbell is frequently indisposed.

Mr. and Mrs. Reeve and family, on their return to India, embarked on board the *Roxburgh Castle*, the 11th of April last. He has been appointed to Bangalore, its climate being more likely to suit the health of Mrs. Reeve than that of Bellary, where he formerly laboured.

SOUTH TRAVANCORE.

CHARLES MEAD, } *Missionaries.*
CHARLES MAULT, }
——— CUMBERLAND, *Assistant.*

Mr. Mead, who removed, in 1825, to Combooconum, for the benefit of his health, has continued to labour at that place. He has a small English Congregation; also a Tamil Congregation, consisting of about 40 persons. He has performed several missionary tours in the neighbouring country; preached the Gospel to much people, and seen the Scriptures and tracts well received. Of the latter several thousands have been put into circulation.

The Native Readers, of whom there are six under Mr. Mead's direction,* continue to itinerate among the adjacent villages, for

* See names in Report for 1826, page 60.

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the purpose of publicly reading the Scriptures, and conversing with the people on religious subjects. That they perform these services with considerable ability and zeal, is apparent from their journals, extracts from which have been inserted in the Society's periodical publications.*

Of the Native Schools at Combooconum, of which nine have been formed, containing about 350 boys, no returns for the past year have been as yet received.

It is proposed to build a Chapel at Combooconum, towards the expense of which several hundred Rupees have been subscribed on the spot.

The Brahmins in the vicinity appear very friendly, hear the Gospel, and subscribe to the schools.

The Directors have come to no determination as to making Combooconum a permanent missionary station, not having received the expected communications from India, which they deem necessary for forming a proper judgment on the subject.†

Native Seminary, Nagercoil.

The number of youths in this Institution is 24. Most of them have been recently admitted and fill the places of such as have lately left the Seminary, to occupy different situations, in connexion with the mission, either as Readers or Schoolmasters.

While the attention of the youths is engaged in attaining different branches of human learning, it is chiefly directed to the Scriptures, in the knowledge of which some of them have made pleasing progress.

The great importance of this Seminary, in reference to the supply of Native Readers, (or Teachers,) for the Congregations, which are very numerous, renders it, in the opinion of Mr. Mault, highly desirable that a suitable person should be sent out from England to take the charge of it.

Native Schools.

Boys' Schools.—The number at present is 45, containing nearly 1,500 boys. The schools are in most places well attended. The proficiency made by many of the scholars in reading, and the taste for it which has been inspired, warrants a hope that the surrounding moral and intellectual darkness

* See *Monthly Chronicle* for August 1827, p. 358, and *Quarterly Chronicle* for October 1820, p. 239.

† See Report for 1826, page 60.

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will be gradually dispelled.* Independently of their advance in common learning, their attainments in the knowledge of the doctrines and duties of Christianity, are considerable; and what is of still greater importance, some of the boys manifest a serious attention to the religious instruction imparted; encouraging a hope that the labour bestowed upon them has not, in a spiritual point of view, been in vain.

The boys belonging to five of the schools, situated in the immediate vicinity of Nagercoil, amounting to about 200, attend weekly at the Mission-House, when they are catechised by Mr. Mault.

The children in the schools situated in the Christian villages constantly attend public worship on the Sabbath, at the respective chapels, on which occasions they are catechised by the Readers, who have been carefully instructed by Mr. Mault, with special reference to this important work. Instances now and then occur of boys, who have been present at such seasons, returning home so strongly impressed with the folly of idolatry, as to entreat their parents to renounce it, and become Christians.

Some of the schools suffer greatly for the want of properly-qualified schoolmasters, and some have been suspended, during the past year, on that account.

The progress made, in the knowledge of the Scriptures, by the boys in the schools which are under good management, demonstrates the vast importance of education in the prosecution of missionary undertakings, and indicates that it is likely to become a powerful instrument, in the hand of Providence, in christianizing India.

Native Female School.—In this school, which is under the superintendence of Mrs. Mault, upwards of 40 girls are receiving a religious education. The good conduct of most, and the serious attention paid by many to the instruction imparted, plainly evince that the labour bestowed on them has not been in vain. Several, during the past year, finished their education, and their places have been filled by others. The profits of the work done in the school, contribute, in part, to its support.

Congregation at Nagercoil.—The attendance on the Sabbath has, in a small degree, increased during the past year, and there

* It may be proper to state, that a very small proportion of the children educated in the heathen schools are capable of reading a book so as to understand it.

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is satisfactory proof of good having been done. A Sabbath Adult School has been commenced for females belonging to the congregation, of whom about fifteen attend. The senior girls in the Female School are the teachers, and they appear to take great delight in the employment.

OUT-STATIONS.

TAMARACOOLUM.—In this congregation there are a few persons who by their conversation manifest that they have received the Gospel in truth. Having felt the power of it themselves, they are anxious that their neighbours should feel it likewise: for this purpose, two from among them who can read, devote their leisure hours in reading and explaining the Scriptures to the heathen around them. During the prevalence of the *Cholera Morbus*, they were very active in rendering assistance to others.

An increase of knowledge is visible among several others, who as yet have shown no real signs of conversion. They are, however, more decidedly attached to the Christian Religion, and a gratifying measure of improvement is discernible in their outward conduct. Ten families have been lately added to this congregation.

J. Palmer continues to give the greatest satisfaction. He studies attentively the sacred word, and is thus enabled to feed the flock with knowledge and understanding. Since Mr. Ashton has been in Quilon, he has, in conjunction with his missionary labours, superintended the mission-farm, the duties of which he has diligently and conscientiously discharged. Since he has had this additional office to perform, *J. Edwards* has been appointed to aid him in the duties of the congregation.

COVACOOLUM.—This is a new station, situated on the sea-shore, a mile and a half from Tamaracoolum. The persons composing the congregation here are fishermen of the Paraver cast, a description of people that is very numerous on the coast: many of them, from the time of Xavier, have professed the Roman Catholic religion. About 150 out of this village have lately solicited Christian Instruction, which has been afforded. Their sufferings, since their separation from the Romish Church, might justify the hope that they are sincere in their avowed preference of the Protestant Religion; but such is the peculiar state of this people, that the missionaries consider it proper to speak of them with caution. *W. Eccles* reads the Scriptures to them, and they are also occasionally visited by *J. Palmer* and *J. Clarke*.

AGATESURUM.—This congregation continues in a flourishing state; it is formed of people whose principal employment is the cultivation of the Palmyra tree, a numerous cast in this part of India, and remarkable for their extreme ignorance and neglect of cleanliness; but the Gospel is suited to remove both. Many pleasing evidences of the truth of this remark exist in this congregation. Five persons here, who had given satisfactory proof of their faith in Christ, have, with their families, been baptized during the year.

J. Clarke has the superintendence of the congregation here. His labours have been much interrupted during the past year by personal and family afflictions. He says, however, these afflictions have been good for him. He is a superior man, and indefatigable in his work.

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MYLAUDY (or Mayilaudy).—We have frequently had occasion to mention the inconsistent conduct of some connected with this congregation; and there is reason still to lament over many. A few, however, are found even here, who reverence the Sabbath, and are constant in their attendance on the means of grace. *S. S. Greatheed* reads the Scriptures at this place, and in the surrounding neighbourhood, to multitudes, many of whom listen with attention; besides which, he regularly visits three schools in the neighbourhood, to examine and catechise the children. He continues to attend with lively interest the weekly meetings for the instruction of the READERS.

PUTALLUM.—No addition has been made to this congregation during the year. Of those who attend on the means of grace, are a few whose conduct appears to do honour to their profession. *W. H. Cooper* still labours here and in the surrounding villages, and occasionally itinerates to more remote parts of the district.

COVILVILLY (or Coilvilly).—The congregation here is small, but the people are more regular in their attendance on divine worship. Though some of them are well acquainted with the method of salvation, yet there is reason to fear that the greater number feel no desire to participate in it. Nevertheless, the word at times seems to make a considerable impression on their minds, which encourages hope as to their eventual conversion to God.

AUTICAUDU.—This small congregation being contiguous to Covilvilly, the people attend divine service in the Chapel there on the Lord's-day. An aged person, who has joined this congregation during the year, pays great attention to the word; and from the desire he manifests to understand it, in connexion with his general conduct, there is reason to hope that he is sincerely inquiring after the truth. The Reader here, *R. Graham*, is a sensible young man, and diligent in his work. His sphere of labour is large, for he visits eight or ten villages most weeks.

ANANDANADAN-KUDY-IRAPPU.—Two families in this small congregation have lately relapsed into idolatry, on being told that certain customs practised at heathen marriages were inconsistent with the obligations of the Gospel. A promising youth, however, a member of one of these families, still continues to attend the school, and is very regular at public worship. Several interesting people in this congregation exert themselves to benefit others, and the wife of the most respectable man in the place is one of the first in every good work.

VIRAGOODY-IRAPPU.—Most of the people belonging to this congregation are constant in their attendance, and some of them have made considerable progress in the external knowledge of religion, and evince an improved moral feeling. We wait for the influences of the Holy Spirit to render the word, which is constantly and faithfully preached among them, effectual to their salvation. *P. Doddridge* labours here, and in the adjoining village Anandana-dancoodgerapu, with great zeal. His conduct has been such as to merit the warmest approbation. Beside having the superintendence of these two congregations, and itinerating in the neighbouring villages, he visits many of the other congregations in the western part of the mission, where his labours have been acceptable to many.

ETAMBALLY.—Several have united themselves to this congregation during the past year, and good appears to have been done. The conversation of some

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is such as becomes the Gospel. One person has been recently baptized. The occasion was truly interesting. The man was deeply affected while he engaged, before a large congregation, to follow Christ, through evil report and good report. He has been faithful to his engagement: may he have grace to hold out unto the end. *Boothroyd Moorhouse*, who is stationed here, is indefatigable in his labours. Beside administering to the spiritual wants of this congregation, he carries the word of God to a large population of heathen in the surrounding villages.

AMANDAVILLY.—About ten years ago there was a small congregation raised in this village, which continued but for a short period, as the people soon relapsed again into idolatry, and burnt down the building in which they used to assemble for worship. A prospect of usefulness, however, is again opening here. A few families in this, and in a neighbouring village, have, during the past year, renounced idolatry, and now attend Christian Instruction. *Peter Roe* labours among them, and also visits the surrounding villages, which are numerous and populous.

COTNAVILLY and MANDU-KAUDU.—Many of the people in these villages are very regular in their attendance on divine worship, and a few manifest, by their desire to attain a knowledge of the Gospel, that they have not attended in vain. Beside subscribing liberally towards the repairs of their own place of worship, they have contributed to the full extent of their means to our Tract Association. *E. Parsons* reads the Scripture in these villages.

COLACHE.—There were formerly a few people in this populous place who for a short time professed themselves Christians, but who, on learning that no aid in their temporal affairs could be afforded, relapsed into idolatry, most of whom remain in that dreadful state to the present time. During the past year, a few families have again requested to be instructed in the Christian Religion, and a person has been sent to teach them.

MATHAVELLY, KONANKAUDU, and ALAGANPARRY.—There are several families in each of these villages that attend on the service of God; they have hitherto assembled for that purpose in their own respective villages, and occasionally at *Catherine Chapel;* but as a commodious Chapel is about to be erected in a central situation, in future they will unite in one congregation, and worship at that place. *Dodgson* has laboured here statedly, and others of the Readers occasionally with much acceptance; several, it is hoped, have been brought to a knowledge of the truth. Three women have lately devoted themselves and their offspring to God by baptism. This ordinance was administered in *Munsey Sevier Chapel*, before a large congregation. Several more are candidates for baptism.

NADATARY.—The people in this village have suffered severely from the last visitation of the epidemic, and some of the most promising and active people have been numbered with the dead. Those that remain are far from regular in their attendance on the ordinances of the Gospel. *Dodgson* reads the Scriptures to the people, and they are also visited occasionally by other Readers.

PAEN-GUDY.—The people in this neighbourhood have long been favoured with the word of life, but there appear no solid grounds to conclude that more than two persons have really accepted the offers of the Gospel. They were baptized last June. *J. Clapham*, beside labouring here and in the neighbouring

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villages, frequently visits many of the congregations in different parts of the district. He is an energetic man, and has rendered many important services to the mission. During the past year he has been greatly tried by domestic afflictions, partly arising from the loss, by death, of his eldest son, a promising youth, who was employed as a Reader, bearing the name of *Henry Martyn*. These afflictions, there is reason to hope, have been sanctified to him. The young man who has filled up the place of the deceased, and bears that name, has enjoyed the advantages of the Seminary from its first establishment, and they have been abundantly blessed to him. Beside being truly devoted to God, he is a youth possessing superior abilities. He is stationed at Nagercoil, but itinerates to different parts of the mission. He received his first religious impression from a passage of sacred Scripture pointed out to him by Mr. Knill.

ETAVILLY.—Many in this congregation, which, during the past year, has been joined by several more families, are regular in their attendance on the means of grace. Some appear to shut their eyes against the truth. A few hopeful characters are found here, and their number is increasing. Several more households are candidates for baptism. Nine young men attend an evening school to learn to read. *W. Bushe* statedly labours in this village, and *C. Seymour* occasionally visits it.

PALIARDY.—Little can be said of this congregation, as it has been but recently raised. The attendance of some of the people is pretty regular. It has excited attention in the surrounding villages, from several of which a few families attend. The people have nearly completed a Chapel at their own expense. *J. Foxell*, who reads the Scriptures here, has been exposed to many insults from the heathen in the discharge of his duties, but he has been enabled to bear them with meekness. He is diligent in his work.

KILLYOOR.—This congregation was raised at the same time with the last-mentioned, and has continued gradually to increase. At the commencement of the year, the people erected a small Chapel, but an increase of eleven families to their number has made it necessary to enlarge it, which they are also doing at their own expense. This is a measure which the missionaries here always recommend, where the people are able to do it. It seems that in this and several other villages in this neighbourhood, the people are in better circumstances than most of those belonging to other congregations, as, beside cultivating the Palmyra tree, many of them work at the loom. The principal man in the village and his family are very regular in their attendance, and the Reader speaks highly of his moral character. *George Tweedy*, the Reader, has been indefatigable in his work. Beside supplying the spiritual wants of the people here, he has carried the Gospel into many of the surrounding villages, and has been instrumental in bringing many to hear it.

AMMASEE is a populous village of weavers, about two miles from Killyoor; a small congregation was raised here at the beginning of this year, which, like most others, at the commencement, has had to endure persecution; but an application to the authorities of the country soon put a stop to it. *W. B. Cadogan*, and several other Readers, have laboured here, and in the contiguous villages, in several of which many are inquiring what this new religion is.

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PATTENUM.—Some in this small congregation have been more regular in their attendance than formerly, especially the women, this place being contiguous to the last-mentioned. *W. B. Cadogan* statedly reads the Scriptures to them, as do occasionally some of the other Readers.

TAVEYODU.—Several have lately joined this congregation, who are more regular in their attendance than some of the old people; but their conceptions of the spiritual nature of divine worship are very faint: on the other hand, if religion consisted merely in external forms, no people could perform their part better than a Hindoo. This dexterity in preserving the outward appearance of devotion, it is supposed, has led many strangers, who have witnessed their worship, to think and write very erroneously respecting them. *W. Cooper* labours with diligence among this people, and in the surrounding country.

MANALEKAUDU.—The place of worship here is generally well attended, as most of the people live very near it. The word seems to have made an impression on the minds of several, and their good conduct proves that their profession is sincere. The sanctification of the Sabbath is more strictly observed by them than formerly, as indeed it is also by many in most of the other congregations. *J. M. Venning*, we trust, has not laboured here, and in the contiguous villages, in vain.

MATTIODU.—*J. Pleasants* appears to be truly devoted to his work, and has laboured indefatigably in this place amidst great discouragements, among a people who, though they profess an attachment to the Christian Religion, have always manifested an untractable disposition. His labours appear to have been blessed to an aged person who has lately made an open profession. In reference to this Reader, the missionaries make the following observation. "When we reflect upon the grace that has wrought such a change in the heart and conduct of the person who bears this name, (formerly so obsequious and deceitful,) we labour with renewed confidence that the Gospel will ultimately triumph over the powers of darkness in this benighted land."

At VALEATURRY, KANNANTURY, and NAIYATTANGARY, in the neighbourhood of Trevandrum, the number that profess Christianity is small. Several were called from time to eternity by the last visitation of the epidemic, and a few have relapsed again into idolatry. In two other villages contiguous there are also a few persons who bear the Christian name. *J. Oldfield* and *P. J. Hosch* are employed in these villages.

At COOLYTOORY and COOLYVILLY also there are small congregations; but these, together with the forementioned, are so far from Nagercoil, that they are necessarily left in a great measure to the superintendence of our native assistants; and even by these they have been but partially supplied, owing to more important calls nearer home. *J. Rathbone* and *J. Lockyer* are stationed here, who, in the midst of many discouragements, are very diligent in their work.

TREVANDERUM is a large and an important field for a missionary station, midway between Nagercoil and Quilon; till a missionary is stationed here, the Society's operations cannot be complete in the south of Travancore.

TITTEVILLY.—The congregation here is small, but most of the people are more regular in their attendance on divine worship than formerly. The neighbourhood is very populous, and has afforded ample scope for the exertions of

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R. Knill, who has been long employed in this field, which, we are concerned to state, has hitherto yielded little fruit.

TINNEVILLY, VADAKAN-KOLLUM, PICHAKUDY-IRAPPU, and KANAN-KOLLUM.—The congregations at these places continue much in the same state. At the latter place the people are assisting in the erection of a small place of worship. *C. N. Welman* is employed in reading the Scriptures at Vadakan-Kollum, and *John Angear* at Kanan-Kollum and Pichakudy-Irappu. The labours of the latter Reader appear to have been blessed to the conversion of a person at the latter place.

KUDANKULUM.—Several in this congregation have relapsed again into idolatry, and those who remain appear to have but little love for the truth, for their attendance on divine worship is very irregular. *George Hamilton* labours here.

The Readers *G. Balm* and *E. Lewis Davies* are stationed at Nagercoil, and are actively engaged in reading the Scriptures and communicating religious instruction to the people of the surrounding villages, which are numerous and very populous. They occasionally visit other parts of the mission, as their services are required.

Printing-Establishment.—The following portions of the Scriptures, and tracts, in Tamil, have been printed during the past year. For the *Nagercoil and Palamcottah Tract Society,* the following:—

As one part, Epistle to the Galatians.
Ditto, Ditto to the Ephesians.
Ditto, the Epistles to Timothy, Titus, and Philemon.
Ditto, Epistles of Peter.
A Tract on Patience under Persecution.

The following Tracts, on account of the mission:—

On the Importance of Time, and the Necessity of rightly improving it.
A Dialogue on Justification.
On the improper Conduct of many professing Christians.
On Cruelty to Animals.
Naaman the Leper, a second Edition.
Dr. Watts' First Catechism, a revised Edition.

The income of the Printing-office has been, for the past two years, equal to its expenses. The Christian light diffused around them by means of portions of the Scriptures and tracts, affords great encouragement to the missionaries to pursue with vigour this branch of labour.

Though we have already given an extensive view of the progress and present state of this important mission, we deem it proper to add a few general statements, which will include,

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together with a brief recapitulation of the foregoing, some additional facts, illustrative of the beneficial effects which have attended the labours of the missionaries in this part of the Peninsula of India.

The congregations throughout the extensive range of the mission are, generally speaking, on the increase, two or three have been raised during the past year. Many of the people are making rapid progress in the knowledge of the Scriptures. Proofs of the power of the Gospel from time to time appear, in awakening the conscience to a sense of the evil and danger of sin; and some are led to inquire, *what they must do to be saved?* Some have cordially embraced the Gospel, and live consistently with its holy obligations.

The Readers are progressively becoming more efficient instruments in carrying forward the work of the mission.

A few of the people, of both sexes, begin to feel interested in the propagation of the Gospel, and in the spiritual welfare of their neighbours, and devote a portion of their time and property in promoting their instruction.

The number of scholars in the native schools has increased, and the benefit derived from the instruction imparted is more apparent. The number of native females under Christian instruction, including the out-stations, is not less than 100.

A great desire to learn to read is now prevalent among the adults, both heathens and professing Christians; and several evening schools have been formed by themselves, which they support and regularly attend. This is supposed to be chiefly owing to the circulation of tracts, and the curiosity felt to know their contents. Some, influenced merely by a regard to the measure of popularity attached to such qualifications, in this part of India, spend considerable portions of time in reading and explaining the tracts to others. Many, who formerly entertained strong prejudices against the Gospel, and even opposed it, will now receive the mission tracts, and invite the Readers to their houses to explain them. Some solicit tracts to distribute among their friends.

By these various means, though in some cases the motive may not be pure, knowledge is unquestionably increasing, more or less, throughout the country.

Those who are considered as real converts have renounced *cast,* on the ground of its being inconsistent with the exercise of

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certain Christian virtues, such, for example, as humility and brotherly love.

Among the restrictions imposed by the Hindoo Code, is the forbidding of widows to marry. This prohibition forms a considerable barrier to moral and civil improvement, and continually leads to crimes of the most appalling character. In Travancore, however, this barrier has been, at length, assailed. A Hindoo widow has been united in marriage, by Mr. Mault, to a member of the congregation at Agatesurum. Both of the parties are considered to be sincere converts. They were first baptized, and afterwards married, in the presence of an immense multitude of heathens.

There are many other indications, in this part of India, of the decline of prejudice and superstition. The following instance is peculiar. About thirty persons, who reside in the vicinity of Cape Comorin, have applied to the missionaries for instruction, not because they, at present, attach a just value to the Gospel, but because, as they themselves state, they are tired with idolatry.

The removal of Mr. Mead to Combooconum having subjected Mr. Mault to such an increase of labour and responsibility as rendered his situation irksome, the Directors feel much pleasure in stating, that they have lately sent out to this station, from the College, Mr. William Miller, who embarked, with Mrs. Miller, and other missionaries destined to the South of India, on the 10th of April, in the *George*, Captain Fulcher, bound to Bombay.

QUILON.

Mr. ASHTON, *Assistant Missionary from Nagercoil, pro tempore.*

In the Report for 1826, we stated, that Mr. William Crow, whose constitution was unable to bear the climate of India, had proceeded to Bombay, with the intention of proceeding thence, with his family, to the Cape of Good Hope. After waiting in vain several weeks for a passage to that colony, they embarked on the 29th of March, in the *Windsor Castle*, Captain Heathorn, for England. Having suffered from a heavy gale, in 50 E. long. and 27 S. lat., they put back to the Mauritius, where the ship was found not to be sea-worthy. Mr. Crow, under these circumstances, having received back from Captain Heathorn a

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due proportion of the passage-money, embarked, with Mrs. Crow and family, for England, in the *Barrosa*, Captain Hutchinson. They sailed from Port Louis on the 5th of September, and arrived safe in England on the 12th of December last.

On Mr. Crow's departure from Quilon, the mission there was placed under the superintendence of Mr. Ashton, assistant missionary from Nagercoil. He has collected a native congregation, consisting of about twenty persons, who assemble every Sabbath afternoon, when a service is performed, in which he is assisted by the Reader, *Rowland Hill*.

The Readers,* beside visiting the bazaars and other places of public resort, itinerate in the neighbouring villages.

The Native Schools, which contain about 300 children, are in an improving state.

The Gun-Lascar, named *John Carter*, one of the fruits of Mr. Crow's labours, and who was baptized by him a short time before he left Quilon, holds fast his profession in the midst of opposition.

Mr. J. C. Thompson, from the Mission College, who has been appointed to succeed Mr. Crow, at Quilon, embarked, with Mrs. Thompson, on the 10th of April, in the George, accompanied by Mr. W. B. Addis, appointed to the same station as Superintendent of the Schools, and Mr. and Mrs. Miller, destined to Nagercoil, as before mentioned.

RUSSIA.

ST. PETERSBURGH.

Mr. Knill continues to prosecute his useful labours, with such instances of success, from time to time, as gladden his heart and animate him in his work.

Mr. Rahmn, who still remains in this country, has, during the past year, rendered useful services, connected with the official business of the Society.

* The names of the Readers at present employed in this part of Travancore, that of *Rowland Hill* excepted, have not been received.

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THE

REPORT OF THE DIRECTORS

TO THE

THIRTY-FOURTH GENERAL MEETING

OF

THE MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 15, 1828.

WITH

LISTS OF CONTRIBUTORS,

&c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET;
T. D. CLARKE, BRISTOL;
W. OLIPHANT, SOUTH BRIDGE, AND WAUGH AND INNES,
HUNTER SQUARE, EDINBURGH;
AND LA GRANGE, NASSAU STREET, DUBLIN.

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efficiently employed at Coimbetoor, he has been instructed to spend six months with Mr. Mault at Nagercoil, to acquire a knowledge of the language, and other assistance in theological study, after which he will be regularly ordained as a missionary, and proceed to Coimbetoor. The Directors trust that this arrangement also will be productive of general satisfaction, and of extensive ultimate usefulness.

SOUTH TRAVANCORE.

EASTERN DIVISION.—Station, NAGERCOIL.

C. MAULT, *Missionary.*

WESTERN DIVISION.—Station, TOWN OF TRAVANCORE.

C. MEAD, W. MILLER, } *Missionaries.*

Messrs. ASHTON and CUMBERLAND, *Assistants.*

To no part of the great field of labour, occupied by the Society, do the Directors turn with greater satisfaction and interest than to South Travancore, where a *wide door and effectual* has been opened, which, they trust, *no one shall be able to shut.* Mr. Mead has returned from Combooconum to Nagercoil, his health having been improved. The Directors invite the attention of the Society to the following important communication respecting this mission, furnished by the Deputation, and which we are sure will be read by every member of the Society with great satisfaction.

The Deputation, with the full consent of the missionaries, have proposed, that this important mission should henceforth be divided into two parts. On this subject the Directors think it proper to quote, at length, the views which have influenced the Deputation to come to this determination; and also their general account of the South Travancore mission.

"The residence of the Missionaries is pretty central, with the Eastern Division on the one side, lying eastward and southward of the settlement, stretching down to Cape Comorin, which is distant 14 miles; and the Western lying on the opposite side, stretching to the westward and northward towards Trevanderam. The present residence of the missionaries at Nagercoil is very suitable to the Eastern Division. But having ourselves traversed the whole district, and both divisions of the mission, we are convinced, that the *Western* labours under great disadvantages, in consequence of being so remote from both the missionaries. Convinced that both the objects of the mission would be greatly

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promoted by one of the brethren residing in a place more in the centre of this part of the district; we proposed to have a separation, and to form the two divisions into two distinct missions; that Mr. Mault should remain in charge of the Eastern at Nagercoil, with the seminary, all the congregations and schools, and the Native Teachers belonging to that part—now to be regarded as a distinct mission: and that Mr. Mead should remove, and take up his residence in some central spot in the Western Division, about 10 or 12 miles from Nagercoil, with the printing establishment, and to take under his charge all the congregations, the schools, and Native Teachers belonging to that branch of the mission, which should also be considered as a distinct mission. We proposed also, that the Seminary should be supported still from the proceeds of the landed property which belongs to this mission as it has been, both the missions deriving equal advantages from it; and that the surplus of income should be equally divided, and be at the sole disposal of each missionary for the support of schools, and the promotion of the general cause; each giving an account of the manner in which it has been expended. The two missions are nearly equal as to the number of schools, chapels, and congregations, Native Teachers, &c.

"Anxious to bring this arrangement to a conclusion before we left, being very deeply convinced of its importance, and as it met with the entire and cordial approbation of both the brethren, they accompanied us with a view to the selecting of a suitable situation, and spot of ground on which to build a house for the accommodation of Mr. Mead. The ancient town of Travancore, (from which the kingdom takes its name,) about 11 miles from Nagercoil, near the main road which leads to Trevanderam, was deemed the most suitable; and a spot of ground near that place, and in the heart of an immense population, was fixed upon as being suitable. Mr. Mead supposed that one hundred pounds would enable him to build a house here of sufficient size; and something more being necessary for the erecting of a printing-office, we gave him a check on the agents for 1,400 *Rupees*. This house will be completed by the beginning of the next year, when Mr. and Mrs. Mead and family will immediately remove thither.

"By this arrangement, while we doubt not that the cause will be greatly benefited, all the advantages of mutual counsel between the missionaries will be allowed, and each be more at liberty to exert his own talents in the cultivation of his own field of labour. As great objects are gained by this new arrangement, and but a trifling expense incurred, we cannot but hope that it will meet with the cordial approbation of our friends in the Direction. If so, you will in future consider this mission at Nagercoil as two; and each missionary will send in his own report, distinct from the other, to the Directors, annually. The *Eastern* mission will go by the denomination of the *Nagercoil Mission;* and the *Western*, by that of the *Town of Travancore Mission*. Thus a chain of missionary stations is formed, running through the kingdom of Travancore, commencing at Nagercoil; 11 miles to the N. and W. the Town of Travancore; 29 miles further northward, Trevanderam; and 40 miles beyond that, Quilon. Every station most highly important, and every mission, we doubt not, in a short time, will be highly efficient. By one day's journey all the brethren can meet at Trevanderam, whenever the necessities of the whole Travancore mission may render it needful.

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"Though we spent but a little more than a fortnight at this most interesting station, we visited nearly every school, and had the people assembled at almost every chapel, and had an opportunity of examining and conversing with them. In order to accomplish this, we were obliged to separate; one of us was accompanied through the Eastern Division by Mr. Mault, the other through the Western by Mr. Mead. In the former are *fourteen chapels*, ten of which are good and comfortable buildings, and one more is to be immediately erected by the funds from St. Petersburgh. Here are also *thirty-six schools*, containing 1,304 children, some of which are girls, besides the girls' school at Nagercoil, under the care of Mrs. Mault, in which are 40 fine girls, 12 of whom learn to make lace,—making in all 1,344 children; one schoolmaster to each school. In this division are 1,410 professing Christians, men, women, and children, 440 of whom have been baptized. To this Eastern Division belong 17 Native Teachers and Catechists. The Seminary contains 31 boys and youths, who belong to the same division. These are to be added to the former amount, making a total of 1,375 children and youths under constant religious instruction. The central chapel at Nagercoil, not finished, belongs to the eastern mission.

"In the Western Division are 21 schools, containing 541 children, some of whom are girls; one schoolmaster to each school. To this Division 16 Native Teachers are attached. Here are 1,441 Native Christians, 95 of whom have been baptized. Here are also 12 chapels, 10 of which are good buildings, the other two are under improvements and enlargement. One more chapel is to be erected at the town of Travancore, near Mr. Mead's house, by the money sent from Russia.

The Eastern and Western Divisions contain together,

26 Chapels.
59 Schools, including seminary and girls' school.
95 Schoolmasters, and Mr. Cumberland, who is over the seminary, with some monitors.
1,891 Children under Christian instruction.
34 Native Teachers.
2,850 Native Christians, 535 of whom have been baptized; about 100 of whom appear to be truly pious characters.

"So soon as Mr. Mead removes into his new house, and the two missions are formed, it is the intention of the brethren to form two churches of Native Converts who belong to each mission.

"We had several opportunities of seeing all the Native Teachers, as they assemble once a week at Nagercoil to report to the brethren their labours, to receive instruction, and seek encouragement and admonition, such as it may be deemed necessary to give. Nearly the whole, it is hoped, are pious and consistent men, and efficient labourers, possessed of good common sense, and a competent knowledge of theology. They appear to be much devoted to their work, and we had every reason to be satisfied with their qualifications and their labours. They are essential auxiliaries to this vast and extended mission. With them is the superintendence of the schools, which they visit several times every week, and this they are enabled to do, as they all reside in the villages at which they labour, and where the schools are. They likewise assemble the people in the chapels on Lord's days, and other occasions, and read and ex-

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plain to them the Word of God, and go from house to house, catechising men, women and children; a goodly number having turned from their dumb idols to serve the living God. This is indeed, generally speaking, but in profession, yet a considerable number, it is hoped, with the whole heart. We were delighted, on several occasions, to see congregations of 500 persons assembled in some of the chapels, decently clad, and conducting themselves, in the house of God with the greatest decorum and propriety. The schools we found, in general, in good condition, the children making rapid progress, as well the children of the Heathen as those of Christian parents. On the average, five or six in each school read the Scriptures in the Tamil language, about 15 or 20 repeat catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture, and the general principles of Christianity. The girls' school, under the care of Mrs. Mault, (of whom we cannot speak too highly,) is in an excellent state, and does her exertions much credit. Twelve of these girls learn to make lace, some of which is exceedingly well done. The children in this school and that called the seminary, both on the premises, are entirely supported, clothed, fed, and educated, from the proceeds of land given for this purpose, and the sale of the lace made by the girls. The seminary contains (as mentioned above) 31 boys, mostly small, a few approaching manhood. These latter may soon be useful to the mission, as readers or schoolmasters. Two or three know English pretty well. This institution is in a good state. The Printing-Establishment appears to be conducted with efficiency. Some native youths are employed in it.

"We are most highly gratified with the state of the general aspect of this mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God. There is nothing, as far as we have seen, equal to it in all India, and we were strongly reminded of what we had so often witnessed in the South Sea."

COMBOOCONUM.

The following account is given by Mr. Mead of this station.*

"About a fortnight before I left Combooconum, I opened the mission-chapel at Karupoor for divine worship, (referred to in your last Report.) The doors and windows are still to be made, and will be sent from this place, as good timber is very expensive in the Tanjore district. In other respects the building is completed, it is 50 feet by 30, and conveniently situated; a school of 50 children is held in the compound.—The Scriptures and religious Tracts are daily read and explained to many who have occasion to pass by. The two services on the Sabbath are continued by the Reader stationed there. Every evening a few attend religious instructions and prayer. Before I left, about 40 persons attended on the Sabbath, besides many who came and listened for awhile at the doors and windows. I bless the Lord, by whose assistance many difficulties that presented themselves to the erection of the building were overcome. I beg the subscribers to the undertaking to receive my grateful acknowledgments for their liberal aid. There is a balance against the chapel, and ex-

* See page 51.

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penses still to be incurred; but I hope, by the assistance of the Society, and other friends, the deficiency will be made up. This humble building, dedicated to the Lord of Hosts, stands in the midst of many a lofty and stupendous fabric, devoted to the powers of darkness. I trust our Society will, ere long, be able to send at least one missionary to this important station. A kind friend has undertaken, at my request, to superintend the schools, &c. as frequently as possible, until some other arrangement can be made for this purpose.

"The Town-School, consisting of 35 boys has been carried on with some encouragement; one class has made considerable progress in repeating the catechisms. Several of the boys are able to read the Gospel of Matthew, supplied by the liberality of the Madras Auxiliary Bible Society. The school-room being conveniently situated in the middle of the town, the reader from Karupoor attends frequently, and communicates religious instruction, distributes Tracts, &c. Not a few come to make enquiries, and receive books. When there, I have had pretty large and attentive assemblies at the examinations of the children, on the outside of the school-house. The mission is indebted for the erection of this building, and other acts of liberality, to the late Henry Fetherston, Esq., a name that will long be cherished by those who knew him.

"At Tiruvesaloor, the small congregation and school continued to excite pleasing hopes, particularly the latter. The people are poor; but when it is remembered, that they are cultivators of the ground under Brahmins, who are sole proprietors of the village, they will not be considered to be in the most favourable circumstances for improvement, and for giving attention to religious instruction.

"At Amenpettah, several individuals, heathen and Roman Catholics, had placed themselves under our care for religious instruction.—The village is large, and there is every prospect of an increase of hearers.—The schoolmaster attends a private house to teach the catechisms and read the Scriptures to the people. Many listen, particularly Roman Catholics, who are as ignorant, generally, as the heathen around them. There are two or three individuals, whose constant attendance at Combooconum from this village, as well as at home, upon the means of grace, encourage the hope, that they have a desire to become acquainted with the things that make for their peace.

"At Treviar, the school continues to be well attended; a pleasing progress has been made by the scholars, in religious knowledge, through the medium of Catechisms, religious Tracts, and the Sacred Scriptures. May the Holy Spirit write the truths they learn upon the tablet of their hearts! The Moonsif* continued his useful and friendly aid. A reader is stationed here, and has frequent opportunities of explaining and enforcing the truths of the Scriptures, on the attention of the heathen population around him. Several Brahmins and others continue to attend regularly the preaching of the Gospel, in the Moonsif's house. It was in contemplation to procure ground and erect a place of worship for the use of this small but interesting congregation; but this must be deferred probably, till the arrival of a missionary. The school contains upwards of 80 children.

* See Society's *Quarterly Chronicle*, Vol. III. p. 241.

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QUILON.

J. C. THOMPSON, *Missionary.*

The Directors stated in last year's Report, that Mr. J. C. Thompson, accompanied by Mr. Addis, as superintendent of schools, had been sent to Quilon. They arrived safely at Madras on the 17th of July last, where, at a meeting of the District Committee, an alteration was made in the destination of Mr. Addis. Mr. Thompson therefore proceeded to his destination alone, where he arrived on the 10th of November last year.

Mr. Ashton has continued, during the past year, to superintend the Quilon Mission. According to his accounts, transmitted to Mr. Mault, there are nine boys' schools, containing 293 children. Mr. Mault visited Quilon in August 1826, and once in the course of 1827. At his first visit he found the schools in a better state than he had anticipated, and on the second visit he found their progress had been truly gratifying. By the assistance of Mr. Ashton he attempted to establish girls' schools, and succeeded far beyond expectation. There are now two in full operation; the one containing 20, and the other 26 girls, who are now learning the first principles of Christianity. There are four Readers employed, viz. Glass Kay, B. W. Mathias, W. Urwick, and George Clark. They visit the schools, examine the children, and in the bazaars and other public places make known the Gospel and distribute tracts. They also assist Mr. Ashton in conducting the public service at the mission, where a small congregation assembles, and "where," Mr. Mault says, "the Gospel has not been introduced in vain." The accession of strength which has taken place in this mission will, it is trusted, produce an extension of its operations, and produce a corresponding increase of success.

The Directors cannot take leave of the missions in Southern India, without expressing their great satisfaction with the labours of their respected brethren, Messrs. Tyerman and Bennet, in that quarter. In a journey of nearly 3,000 miles, continued during eight successive months, they visited all the stations, inspected most of the schools, examined the state of the various districts with minute attention, assisted the missionaries in

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their labours, by their counsels and prayers, and united in Committee with the greater part of them in Madras, for a fortnight previous to their departure, in forming a variety of arrangements, which the Directors earnestly hope will be productive of the most important results to the cause of God in that quarter. The Report which they have transmitted is full of important and instructive information, which will be of great use in directing the future operations of the Society. It is matter of devout gratitude, that our beloved friends continue to enjoy the best health, that they have been preserved from all danger, by land and by sea, and that they have every where been received by persons in authority with the utmost respect and courtesy.

RUSSIA.

ST. PETERSBURGH.

Mr. Knill still continues his active and useful services among our countrymen, and is much encouraged by the divine blessing, which evidently rests upon his labours.

SIBERIA.

SELENGINSK.

EDWARD STALLYBRASS,
WILLIAM SWAN,
ROBERT YUILLE,
} *Missionaries.*

Our brethren at this station continue, in the exercise of a most Christian and devoted spirit, those labours of which a particular account has been given in former years. No circumstantial report has been received of the seminary for the instruction of the Buriat youths during the present year; but the Directors have reason to believe that it is going on as usual; and though the

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'THE

REPORT OF THE DIRECTORS

TO THE

THIRTY-FIFTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 14, 1829.

WITH

LISTS OF CONTRIBUTORS,

&c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET;
T. D. CLARKE, BRISTOL;
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AND AT 15, SACKVILLE STREET, DUBLIN.

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School, 28 do. In the English School, the British and Foreign School Society's lessons have been introduced. Mr. Crisp visits each school twice a week. In the education of native females, nothing has yet been attempted, on account of the great prejudice against it, which exists in the minds of the natives.

SOUTH TRAVANCORE DISTRICT.

	Stations.	*Missionaries.*
EASTERN DIVISION.—	*Nagercoil*	CHARLES MAULT. ——— CUMBERLAND, *Assistant.*
WESTERN DIVISION.	*Town of Travancore*	Messrs. MEAD, MILLER, and ADDIS. ——— ASHTON, *Assistant.*
	Quilon	J. C. THOMPSON.
	Combooconum	Three Readers.

EASTERN DIVISION.—NAGERCOIL.

From the time of the Deputation's visit to Nagercoil, this mission has continued to extend. A powerful stimulus to greater exertions has been given to the missionaries at this station, by the success which has already crowned their labours. Most of the old congregations have increased in numbers, and several new ones have been raised.

Congregations.—The aggregate number of congregations in this division of the Travancore Mission, is THIRTY-FOUR. The number of persons belonging to twenty-seven of these congregations, amounts to 1,967, who profess Christianity. Of seven congregations, no returns have been received. Those at Agatesuram, Tamarakollum, Etambally, Anandanadengoody-irappoo, and Mucklingoody-Eruppoo, are the most numerous. The people, in most places, are regular in their attendance on the ordinances of religion, and some give decisive and pleasing evidence that they have experienced a change of heart, and have become new creatures in Christ Jesus. The temporal condition, too, of many of the people, is much improved; and cleanliness, industry, and order, distinguish them from their heathen neighbours.

Native Services.—Instead of one service on the Sabbath, as formerly, there are now three services. The morning service, as well as that in the middle of the day, is in several places well attended. Several pious individuals, of both sexes, are diligent in imparting to others the knowledge which they possess of the Gospel, and devote not only the Sabbath, but much of their leisure time, to this object. Several females of the congregations at Agatesuram nd Tamarakollum, visit occasionally the

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females of other congregations in their neighbourhood, in order to exhort them to attend on the means of instruction. This has led Mr. Mault to appoint such excellent individuals as assistants, in the female department of the work, under his special superintendence. He says of them—"The simplicity and fervour of their devotion, and the correctness of their ideas respecting the state of man by the fall, and the way of recovery through Christ, have often delighted me." For the improvement of the adult members of the congregations, evening-schools have been recently established in most of the villages. Not only the Christians of both sexes, but also a few heathen, attend these schools. This attempt to cultivate the minds of the people, has met with the most gratifying encouragement among the natives; some of whom, after toiling the whole of the day, spend the evening in the schools.

Native Schools.—The number of day schools for children, amounts to 29, containing 1,084 scholars. As the schoolmasters improve in their knowledge of the doctrines and duties of the Christian religion, so do their scholars make greater progress in divine truth. Much good has resulted from the operations of the schools. For instance, at a heathen village called Ambalavanapoorama, where a school has been established about four years, religious instruction has been imparted, and tracts distributed. By these means, as well as by the improvement in knowledge which the parents have observed in their children, the people have been led to make further inquiries into the nature of the Christian religion; and seven persons of the Soodra caste lately came to Nagercoil, to request, in the name of the inhabitants, that a Christian teacher might be sent to labour amongst them.

Native Female Schools.—There are two native female schools connected with the mission; one, at Nagercoil, containing 53 girls; and another, at Mucklengoody-Eruppoo, containing 10 girls. The advantages of female education are beginning to be better understood than formerly, by the natives. The applications for admittance into the Nagercoil School, have been more than could prudently be entertained, though the number of scholars has been considerably augmented. Some girls, who have finished their education, have lately made room for others. Two or three of the scholars at present attending, appear to be under serious impressions of religion. A few adult females continue to receive instructions on Sabbaths, and two

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hours a day during the week. Their progress, though gradual, is yet promising.

Native Readers.—The following eighteen native Readers, with five assistant Readers, are employed in this mission, at the stations respectively annexed to their names:—*Charles Seymour*, Mailaudy; *John Palmer*, Tamarakollum; *Rowland Hill*, Mucklingoody-Eruppoo; *John Foxell*, Kalvilly; *S. S. Greathead*, Puttalam; *William Clapham*, Auticaudu; *Henry Martyn*, Etambally; *Robert Graham*, Vizagoodiyerappoo and Anandanadengoodiyerrappoo; *Richard Knill*, Tittavilly; *E. L. Davis*, Malaperuvilly; *Philip Doddridge*, Agatesuram; *John Edwards*, Covakollam; *W. H. Cooper*, Kundab; *George Hamilton*, Pitchagoodi-yerappoo and Kannankollum; *William Eccles*, Teruvambalapuram and Kudenkollam; *C. N. Welman*, Vadakankollam; *Thomas Pleasants*, Puthueramum; *Edward Balm*, Nagercoil.

These Readers, besides labouring among the congregations where they are stationed, continue to itinerate in the contiguous villages, and occasionally in places more remote. Applications for Christian instruction, from several places in Tinnevilly,* have drawn the readers to visit several distant villages in that direction; these visits have eventually led to the formation of the two congregations at Teruvambalapooram and Ambanavalapooram. In the mountainous part of the country beyond Tittavilly, more vigorous attempts have been made to impart the knowledge of the Gospel, and with considerable success. The greatest movement in this respect, has taken place in the villages around Agatesuram, which has led to the formation of four new congregations in that quarter. The labours of these readers are of the highest importance, as few of the people can read. They are assembled once a week, to give in their reports, and to receive instruction to enable them to carry on their work. These meetings, there is reason to hope, have been profitable; and they will, we trust, continue to be attended with a divine blessing.

Printing.—The press at Nagercoil has been constantly occupied in printing for the Tract Society. A Hymn-book, for Mr. Rhenius, of Palamcottah, has also been printed here.

* A district occupying the south-eastern extremity of the Peninsula. On the N. it is bounded by Madura and Marawas; on the S. E. it is separated from Ceylon by the Gulph of Manaar; and on the W. it is bounded by Travancore.

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WESTERN DIVISION.—TOWN OF TRAVANCORE.

Various circumstances, besides the death of Mrs. Miller, on the 21st of January, 1828, have concurred to render it necessary that Mr. Miller should remain at this station, as the colleague of Mr. Mead, instead of settling alone at Trivanderam, as had been proposed by the Deputation. The formation of the new station, in the vicinity of the town of Travancore, has been prosecuted with vigour. The erection of a mission-house, and a school-house for the seminary, lately commenced, will, by this time, have been completed. *Venning Chapel* will be erected in the town. In order to superintend these undertakings, and to prosecute their labours in the mission, Messrs. Mead and Miller removed from Nagercoil, on the 25th of April, 1828, and took up their temporary residence in a place called Mandakauda, situated on the sea coast, four miles distant from the town of Travancore. They found themselves, here, in the midst of several of the congregations and schools—a circumstance which afforded themselves delight, and the people encouragement. Since the formation of the new station, several families residing on the spot, and in the immediate vicinity, have abandoned the worship of the evil Spirit, and are now under Christian instruction. Two schools have been opened, one in the Mission compound, and the other in the town of Travancore.

Congregations.—The number of congregations is TWENTY-EIGHT. The aggregate number of members of Twenty of these congregations, is 1,340 persons. From the other eight, no returns have been transmitted. The congregations at *Kotanavilly, Etavilly, Kumankaudu,* and *Mandakaudu,* are the most respectable as to number; and that at Etavilly appears to be in a very encouraging state. In the latter, as well as in Kumankaudu, adult evening schools have been formed; and in Etavilly, there is also a Sabbath school, for such children as cannot attend the week-day schools. In general, the congregations are improving, and present an interesting field for Christian exertion. Of the whole number, eight are of recent formation. In one of the villages where a congregation was formed, two or three idol-temples have been destroyed, and the persons who supported them have embraced the Gospel. Wherever the people have embraced Christianity, it is remarked that their outward appearance and circumstances immediately assume an improved aspect. This fact, together with the solicitude of the natives

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to have chapels and school-houses erected, and their children, as well as themselves, instructed, are pleasing indications that the blessing of God has accompanied the labours of our missionaries, and of their native assistants, and Readers, in this part of the heathen world.

Native Services, &c.—Every Lord's day, divine worship is held in the chapels at the different stations. The usual attendance is upwards of 1,300 persons, besides the children of the schools. Of these and similar labours, it has pleased the Lord to grant his servants to see some fruit. Many of the heathen have lately shown their inclination to give up their idols, and to embrace the Christian faith. In several of the congregations, there are some, whose attainments in Christian knowledge, and whose consistent conduct, induce a hope that, ere long, they may with propriety be admitted into the Christian church by the rite of baptism.

Seminary.—The native seminary formerly at Nagercoil, is now attached to this division. There are at present 14 youths of promising talents, who receive their education in this institution. Several have recently left the seminary, and are now usefully employed in the mission. One of these is engaged as Tamil Moonshee to Mr. Addis.

Native Schools.—The number of these schools, is 23, of which we have only received returns from 19, containing 493 boys and 14 girls. This department of the work requires much improvement. There is a want of convenient school-rooms, and a deficiency both of school-books and of suitable teachers. As to the latter, the missionaries have come to the determination of employing, as far as possible, Christian schoolmasters only. They also purpose to establish a central school, for the education of native females, various applications having been made by parents, who are desirous that their children should be placed under regular instruction.*

Native Readers.—The following twenty Readers are employed in this mission, at the places respectively annexed to their names:—*John Clapham,* Travancore; *John Biddulph,* Mandakaudu and Colatchy; *J. M. Venning,* Kotanavilly; *E. Parsons,* Mateodu; *P. Roe,* Daivyodu; *W. Cooper,* Patnam and Amasee;

* It is stated that £4. per annum will cover the expense of a village school; and that the sum requisite for the board, and other expenses attending the instruction of each girl in the Central School, is £3. per annum.

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W. B. Cadogan, Killeyoor; *James Rathbone,* Vaulatotum; *John Owen,* Kansharakody; *J. Oldfield,* Nadutairy; *J. Lockyer,* Paenguddy; *J. Clarke,* Saynamvilly; *J. Hosh,* Kunnankaudu; *W. Bushe,* Arypury; *G. Tweedy,* Etavilly; *Dodgson,* Sengkodu; *Boothroyd Moorhouse,* Kannanoor and Oodiarvilly; *J. Angear,* Kunnatoor; *Th. Craig,* Neyattangherry; *Evan J. Jones,* Valeaturry.

These Readers are peaceably and industriously diffusing divine truth among the people, many towns and hamlets being, through their means, regularly visited with the glad tidings of the Gospel. In the congregations under their charge, they teach the Catechisms to the adults who have embraced Christianity, and conduct public worship on the Lord's day; and every evening they assemble, for instruction and prayer, as many persons as can attend. Those of the readers, who are stationed near the town of Travancore, come to the missionaries weekly with their report, and receive instructions in Theology. Those who are more remote, come once a fortnight to the head-station, for the same purpose.

Distribution of Scriptures and Tracts, &c.—This station has been supplied with Tamil tracts, not only from Nagercoil, but also by the Madras Tract Society. A good supply of the Four Gospels has also been granted by the Madras Auxiliary Bible Society. These books have been distributed. In order to give greater efficiency to this department, and to enable the missionaries to meet the demands of their schools, &c., the Directors have resolved, at the request of the missionaries, and in consideration of the desirableness of the measure, to send out a printing-press to this station.

Before closing our notice of this station, it is proper to mention the alteration which the Travancore District Committee have found it expedient to make, in the re-appointment of Mr. Addis. Instead of removing to Coimbetoor, as proposed, he will take up his residence in a village called Valeaturry, situated beyond Trivanderam, to the westward. This place and neighbourhood promises fair to become a fine field for missionary labour. It is very probable that, ere this time, Mr. Addis has removed thither, and already commenced his labours. The attention which the British Resident, Colonel Morrison, showed Messrs. Mead and Miller, when they visited Trivanderam, entitles him to the gratitude both of the missionaries and of the Society.

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QUILON.

We are sorry to have to state, that Mrs. Thompson has suffered very much in her health since her arrival at this station; and it is doubtful whether a temporary removal to the Cape of Good Hope will not be necessary for her recovery.

Native Services.—The preaching of the Gospel is regularly kept up on Sabbath mornings, when, among others, most of the schoolmasters attend. The number of hearers is generally between twenty and fifty adults, chiefly heathen, besides children. The congregation has been on the increase, and their attention is pleasing. From the inquiries of some, and the conduct of others, Mr. Thompson devoutly trusts that the word of the Lord is blessed to their souls.

English Service.—During the temporary absence of the Rev. Mr. Spring, the Chaplain at the station, Mr. Thompson has had service in English, in the Mission House, on Sabbaths, and also Wednesday evenings, when some friends, several soldiers, and a few descendants of Britons, who speak English, attended.

Native Schools.—The present number appears to be 11, containing 222 scholars. Two of these schools have been recently established by Mr. Thompson, at the villages Mundakel and Myanatta, where he intends to make use of the school-rooms, as places of worship; the adult population, especially in the latter village, having manifested a willingness to hear the word of God. On the 10th of October last, a new school was commenced at a village called Kolloorvilley, under the patronage of a very respectable native.

Native Readers.—The number of native Readers has been reduced from four to two. The Readers, as well as the schoolmasters, assemble in the mission house every Saturday afternoon, and are catechised and instructed by Mr. Thompson.

Distribution of Scriptures, &c.—Mr. Thompson has done as much as his means would allow in this department of labour. A limited number of copies of the Scriptures, or parts of them, in Tamil, Syriac, Arabic, Portuguese, and English, have been given to such individuals as have earnestly requested them. The Scriptures in Malayalim, are what he chiefly wishes more extensively to circulate. The Gospels of Luke and John, the Acts, and the Epistle to the Romans, have been printed in Malayalim. Many of his hearers have received them with glad-

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ness. The oldest of his scholars were among the first who applied for these Scriptures; and they have come from a distance of five or six miles on the Sabbath, to hear the word of God explained.—Mr. Thompson has commenced the study of the Malayalim.

COMBOOCONUM.—(OUT-STATION.)

No European missionary has been stationed at this place since Mr. Mead's removal to Travancore. But in accordance with the arrangements of the Madras District Committee, three native Readers from Travancore, are stationed here, viz.:—*Inverkeithing*, *Henry Venn*, and *George Burder*, who are diligent in their work; they have been occasionally inspected by the Rev. Mr. Hanbroe, of Tanjore, since Mr. Mead left Combooconum. One of the former Readers died in the course of last year, after a short illness, expressing his hope of acceptance through the Saviour. *Preaching* and public worship is statedly conducted by the Readers, either in the chapel, or in the school-room at Teloovasaloor.

Schools.—The number of schools is five, viz.:—The School in the Mission Compound; that in the Town of Combooconum, and those at Teroovasaloor, Amenpettah, and the Town of Treviar. No returns have been received of the number of scholars.

RUSSIAN EMPIRE.

ST. PETERSBURGH.

Mr. Knill's labours in disseminating the word of God have been abundant, and the Master whom he serves with much zeal and affection, has been graciously pleased to give him ample encouragement to continue his exertions, by affording him many proofs that his labour is not in vain.

SIBERIA.

Station.	*Missionaries.*
Selenginsk - - -	Messrs. YUILLE, SWAN, and STALLYBRASS.

Our brethren who had laboured together in this remote region, till March, 1828, reported that the translation of the Old Testament, in the Buriat-Mongolian tongue, was then nearly com-

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THE

REPORT OF THE DIRECTORS

TO THE

THIRTY-SIXTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 13, 1830.

WITH

LISTS OF CONTRIBUTORS,

&c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET;
T. D. CLARKE, BRISTOL;
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HUNTER SQUARE, EDINBURGH;
AND AT 7, LOWER ABBEY STREET, DUBLIN.

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The readers and schoolmasters have satisfactorily discharged their duties of superintendence and tuition. Mr. Crisp has drawn up rules for the guidance of the schools, the observance of which has led to a visible improvement.

Readers.—The Readers, who have been employed in this mission during the past year, are, *George Burder*, *Henry Venn*, and *John Owen*. *George Burder* has been stationed at Treviar, as Superintendent of the Schools in that place, and devotes himself, with exemplary diligence, to the instruction of the children. *Henry Venn* has resided at Carrooporc, and had charge of the schools of that place also, and at Combaconum, and of the mission-chapel. *John Owen* has engaged in the school at Trivaselloor, and has daily performed Tamil worship for the benefit of the native Christians there. He is now stationed at Carroopore, where he acts in the capacity of public Reader.

A regular course of theological instruction has been commenced with the Readers, and a plan adopted for imparting to them a grammatical knowledge of their own language.

SOUTH TRAVANCORE DISTRICT.

Stations.	*Missionaries.*
EASTERN DIVISION.—*Nagercoil* -	CHARLES MAULT, W. B. ADDIS.
WESTERN DIVISION.—*Nejoor* -	CHARLES MEAD, WM. MILLER, Mr. ASHTON, *Assistant.*
Quilon -	J. C. THOMPSON. Mr. CUMBERLAND, *Assistant.*

In SOUTH TRAVANCORE, where the progress of the Gospel had, for some time, been both more rapid and more extensive than at any other of the Society's stations in the Peninsula, the spirit of persecution has manifested itself, during the past year, with extraordinary violence; but, though much alarm has been excited, and, on the part of some of the native Christians, no small measure of suffering endured, and notwithstanding many, yielding to intimidation, have withdrawn themselves from the means of grace and instruction, yet the Directors have reason to hope, that the cause of Christianty will be eventually a gainer, as, indeed, it usually is, when recourse is had to such means, to counteract its influence, or retard its triumphs. The storm raged chiefly in the Western Division of the mission, although a part of its fury extended to the Eastern Division. The villages, which principally suffered from its violence, were the following:—*Etavilly*, *Oodiavilly*, *Sengkodoo*, *Cannanoor*, *Auttoor*, *Pillypannam*, and *Aranmany*. The opposition to

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the truth commenced in threatening language, and afterwards proceeded to overt acts of personal assault, annoyance, and public outrage. Some of the schools were interrupted—the books torn and cast into the streets—two of the chapels were set on fire, and one of them destroyed—menaces were used to deter the native Christians from attending public worship—the men were seized on the Sabbath, and compelled to labour on that day—the women were insulted, and beaten in the bazaars—alarm and terror spread in every direction, and many retired to the mountains for safety; but even this avenue of escape from the fury of their persecutors was closed up, by cutting off the communication between the high road and the mountains. Among the Christians, seized at one of the above-mentioned places, was the schoolmaster, and the *principal* man of the village, who had recently embraced Christianity. The house of the schoolmaster they first plundered, and then burnt. The house of another respectable native, whom, with others, they had falsely charged with murder, they broke open, robbed, and (he himself being absent) seized his three sons; in short, the outrages of the infuriated men engaged in this persecution, became so alarming and intolerable,* as to render it absolutely necessary to apply for military aid, which was the means of checking for the time, though not of preventing, the further violence of the assailants. Several of those who had been seized were, on false accusations, imprisoned for many months, and afterwards flogged, and led through the public streets, as objects of contempt and scorn. Unprotected as these native Christians were, every enemy of their religion seemed to take a cruel advantage of their defenceless state, to insult and abuse them—the pagan idolater, the Mohammedan, and the Papist, as though united together by a common principle, and instigated by a kindred spirit, seemed equally to exult in the violent and unprovoked aggressions to which they were exposed; and such was the infatuation to which the indulgence of the spirit of persecution at length led, that these peaceable and inoffensive people were, in some places, absolutely watched and treated by their enemies as so many traitors and rebels. It appears to have been determined, if possible, to root out Christianity from the dis-

* The persecutors, in one of the villages, after seizing the men, and insulting the women, cruelly cut off the ear of a female upwards of ninety years of age.

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trict in which the first assault was made, and had the persecutors succeeded in this attempt, to stir up the people of other districts to similar proceedings for the like purpose.

The communications, however, show, as already intimated, that notwithstanding temporary interruption to the work in some places, and the declension of a number of the people, the issue will be very different from that which the persecutors had anticipated. Even during the period of these troubles, which continued for several months, the missionaries were cheered by observing beneficial effects resulting from them at some of the stations, and by witnessing events in others, which, as they showed the reality and strength of religious principle, when brought to the test of persecution, could not but afford them great encouragement. At the time some were withdrawing from the congregations, additions of others who avowed themselves Christians, were here and there made to them. The attendance, too, in some of the congregations, instead of being diminished, was greatly increased. An additional impulse, also, was given to catechetical instruction, the good effects of which soon became evident. The weaker sex, whose opposition had in some districts formed the chief impediment to the introduction of the Gospel, were called, during the persecutions, to manifest in a distinguished manner the triumph of Christian principles, and afforded the fullest evidence, that the truth had not been received by them in vain. The members of the congregations in the Western Division of the mission, where the persecution chiefly raged, continued to assemble to the number of 800 to 1,000; while the native Readers, who, during a considerable period, could not, in the discharge of their duties, often appear in public, displayed the most commendable zeal and prúdence; "ceasing not to teach and to preach in the name of the Lord Jesus," to the people privately in their houses, or as favourable opportunities occurred, in public, although exposed to much contempt; and it is pleasing to add, that their labours, during this period, were, apparently, not without genuine spiritual results. In the district where these troubles chiefly prevailed, most of the people had been very recently brought under Christian instruction. The more intelligent of them appear to know, that Christianity will repay them for all their sufferings, and they even express their determination to use all their influence in imparting the truth to others.

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The Directors will now proceed to report, as usual, the leading particulars of the state of the mission in Travancore.

EASTERN DIVISION.—NAGERCOIL.

In consequence of the arrangement alluded to in the last Report, in reference to Mr. Addis being stationed at Valeaturry, (a village to the westward of Trivànderam,) having been relinquished, it has been considered desirable, that he should, for the present, assist in the labours of the Eastern Division.

Mr. Addis was solemnly set apart at Nagercoil, as a minister of the Gospel, on the 13th of August, 1828; but the official account of his ordination was received too late for the Report of last year. The Rev. Messrs. Rhenius, of Palamcottah, and Winckler, of Tutakorin, missionaries of the Church Missionary Society, united with the brethren, Messrs. Mead, Mault, and Miller in the solemnity.

Mr. Addis has made considerable proficiency in Tamil, and is able to preach in it intelligibly.

Congregations.—The Directors are not able to give an exact statement of the number of congregations in connexion with the *Nagercoil* Station; they have, however, reason to believe, that several have been formed in addition to the number mentioned in the last Report, but the aggregate number of persons who make an open profession of Christianity there has not, in consequence of the persecution, been increased. In several of the congregations a few adults, with their children, have been baptized. A Christian church has been formed at *Tamarakollum*. It is purposed to form a church at Nagercoil, of those individuals only, who, for a considerable time, have given decided evidence of their love to the Saviour, and their desire to walk in all his ordinances and commandments blameless.

Native Services.—The public worship of God on the Sabbath continues, in most places, to be well attended, and in some congregations, as already intimated, the attendance (at least in the morning) has greatly increased. The regular attendance of many on public worship, and the earnestness and devotion manifested by some throughout the service, are truly delightful. Mr. Mault, alluding to these things, says, " At no period have I had more pleasure in dispensing the word of life, or a greater prospect of success, than at present; indeed, I hope there

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are several under serious concern for the salvation of their souls."

Native Schools.—These have increased to 36, and continue, in general, to be as well attended as at any former period. They have all been placed under the general superintendence of Mr. Addis, who has endeavoured to introduce an improved plan of education, in which as much of the British System, as comports with the state of society in Travancore and the local circumstances, is incorporated.

The missionaries (in relation to the prospects held out by the schools) remark, " that they have sometimes the satisfaction to witness such an interest, on the part of the children, during these exercises, as affords encouragement to believe that their labours in this department will be among the means that will usher in a brighter day upon India."

The *Native Female Schools* have increased in number. In addition to the two at Nagercoil and Mucklincudyiruppoo, mentioned in the last Report, two more have been established in this division, viz.: one at *Etambally*, and the other at *Agatesuram*. The whole number of girls under instruction, amounts to 200; of whom 54 are taught in the school at Nagercoil. The children of this school, which is under the management of Mr. Addis, are improving in learning; some afford ground for hope, that spiritual benefit has been derived by them from the instruction imparted: while the beneficial effects generally resulting from native female education, are visible in the neighbouring villages, in which many of the children who attend the school at Nagercoil reside.

The *Orphan School* continues small, for want of funds, and claims the sympathy of the benevolent.

The *Adult Female School* consists of 15 scholars, who attend more regularly, and make progress in reading. A few, who are too aged to learn to read, commit to memory a Christian Catechism, and portions of Scripture.

Native Readers.—The Directors have not, as yet, received the returns of the Native Readers in Travancore, for the past year; but the testimony given by the missionaries, is highly creditable to their prudence, zeal, and diligence.

The Readers continue to deliver a weekly report of their labours, and to receive such instruction, admonition, and encouragement from the missionaries, as circumstances require.

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We are concerned to state, that the reader, *Edward Balm*, who was stationed at Nagercoil, departed this life, after a short illness, on the 17th April, 1829. His loss is greatly lamented. His abilities, piety, and zeal rendered him an invaluable assistant in the mission, while his amiable disposition and benevolence had procured for him the respect of all who knew him. The death of this interesting young man has made a deep impression on many, as he had taken a very lively interest in the promotion of every good design. A fresh impulse which has been given to the adult Sabbath School at Nagercoil, is attributed to the affectionate esteem cherished for his memory by those who receive instruction therein, united with the solemnizing effect of the dispensation.

The Directors have great pleasure in stating, that 13 promising youths are prosecuting their studies at Nagercoil, preparatory to their filling the office of Native Teacher.

Printing, &c.—During the past year, the mission-press has been chiefly employed for the *Travancore Tract Society*, the improved state of whose funds, together with a liberal grant of paper from the *Religious Tract Society* in London, has given additional vigour to its operations.

Under this head Mr. Mault writes as follows:—

"To keep pace with the improvement made by the more general diffusion of education, with the increase of knowledge among the Christian portion of the population, and to render the Readers still more efficient, by augmenting the means for their obtaining more extensive information on the doctrines and duties of religion, has induced me to devote as much time as I could spare in the composition and translation of small treatises. A tract on *the Adaptation of the Gospel to the spiritual wants of Man*, being the substance of a discourse delivered by Mr. Miller at Mr. Addis's ordination, has been accepted by the [Travancore] Tract Society, and is now in the press. *A short Account of the Death of a little Girl in one of the Mission Schools*, has also been published by the Tract Society. The first chapter of Baxter's "Reformed Pastor," with such alterations and additions as our circumstances require, is ready for the press. "Gleaning on the Way-side;" "A Discourse on the three Hebrew Youths;" "A Biography of Edward Balm," (the reader lately deceased;) and "A Letter from the

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Rev. Mr. Berridge to a Clergyman," are also ready for publication. The first nine chapters of "Scripture Stories for Children," which I think admirably adapted for usefulness, is likewise translated; "A concise Account of the Nature of a Christian Church," is in hand, intended for the use of the newly-formed churches."

WESTERN DIVISION—NEJOOR.

With a view to the restoration of health, Mr. Miller has, during the past year, visited the Neilgherry Hills, but the Directors lament to state, without obtaining the desired benefit. During his visit there, he has received from Colonel Hazlewood and Major Brett many proofs of friendly kindness and sympathy. Mr. Miller remained at the hills in November last, but purposed shortly to return to Travancore.

Mr. Mead, in the early part of 1828, took up his temporary residence at Mandakaudu, but he had not been long there before his life was placed in jeopardy by the heathen, who threatened to burn down the mission-premises. Happily Mrs. Mead was, at this period, together with her two elder children, at Madras; and Mr. Miller, as already intimated, had repaired to the Neilgherries. Mr. Mead, being alone, with his two younger children, was recommended to remove for safety to Nagercoil, where they would have been cordially received by the brethren; but, apprehending that his absence from his own station would discourage the Christians in that vicinity, and, as he had no assurance that the guard, which had been afforded him, would in such case be continued, that the mission premises, which were in an unfinished state, would be exposed to destruction, he resolved to remain, committing himself and family to the care of the Almighty, to whose over-ruling providence and care he thankfully ascribes his continued preservation in the midst of imminent personal danger.

Congregations.—These are in number 33, including that at Nejoor, the head-station. The aggregate number of the members of these congregations is 3,126. The regular attendance of a very large proportion of these on public worship, during the late persecution, was highly creditable to their religious profession, and, it is hoped, was the pure result of their sense of duty and attachment to Christianity. The places at which

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there was the best attendance during the period in question, were Nejoor, Saynamvilly, Davyodu, Kotnavilly, Kunnangcaudu, and Etavilly.

Native Schools.—The number of these is 28; and that of the scholars, 828; viz.

Protestant Christian Children . . .	387
Roman Catholic Ditto	5
Mohammedan Ditto	5
Heathen . . Ditto	431
	828

In each of the schools there is a number of girls. A *Central Girls' School* has recently been formed at Nejoor, which presents an encouraging aspect. The teacher is a young woman, who was among the scholars first received into the Nagercoil Girls' School, at its establishment, in 1819. She is very diligent, and affords Mrs. Mead great satisfaction. The girls learn the art of spinning, as well as that of sewing, it being an indispensable branch of industry among the natives of Travancore.

Some of the people, aware of the total exclusion of the *Pooranas** from the Society's schools, have, on that account, removed their children. The advantages of female education, however, are more and more duly appreciated by the natives in this part of the Peninsula; and that Hindoo girls should be allowed, by their parents, not only to learn to read and write, but to acquire a knowledge of the first principles of Christianity, the missionaries consider as one of the most pleasing indications of a great approaching change in the state of things in India.

An improved system of education has been partially introduced into the schools; and there is nothing that prevents its entire adoption, but the want of suitable schoolmasters.

Of the Readers, no account has been received.

A printing-press has been sent out to this station, in pursuance of the resolution of the Directors, alluded to in the last Report.

QUILON.

Mr. and Mrs. Thompson, in consequence of ill-health, proceeded, in October last, in pursuance of the recommendation of their medical advisers, and in concurrence with the wish of the *Travancore District Committee*, to the Neilgherry hills; and the Directors are happy to state, that they had, towards the end

* i. e. Hindoo *religious* books.

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of November, derived so much benefit from their visit, as to cherish the hope of being able to return to Quilon in February or March of the present year.

Mr. Thompson was accompanied to the hills by his moonshee, and expected to be able, during his absence from Quilon, to apply to the Malayalim language. He had opened the place of his temporary abode, for English worship, and hoped to have the privilege, on Sabbath days, of preaching the Gospel to his countrymen resident in the vicinity.

Mr. Cumberland has removed from Nagercoil to Quilon, where, by his diligent labours and humble demeanour, as an assistant in the mission, he had afforded Mr. Thompson much satisfaction.

Native Services, &c.—The attendance on public worship has increased; and it is pleasing to learn, that some of the young persons who have been educated in the mission schools, are among the hearers. This increase in the congregation has induced Mr. Thompson to propose the building of a more convenient place of worship, for which purpose, previous to his departure for the Neilgherries, he had received subscriptions to the amount of 800 rupees; and it was his intention to commence the building on his return to his station. Though Mr. Thompson cannot, as yet, speak decidedly of any real conversions among his hearers, he, nevertheless, has the satisfaction to state, that some of the heathens are growing in Christian knowledge, and acquiring more correct views of the character and privileges of the people of God. In a neighbouring village, called Mundakal, there are some persons professing Christianity, who attend regularly on instruction, and seem disposed to act up to the light they have received.

Native Schools.—The number of the boys' schools is 12, containing 274 scholars. These schools are in a prosperous and encouraging state, notwithstanding the want of valuable school-books in the Malayalim language, which proves a serious impediment to the progress of the scholars.

Native Female Schools.—These are three in number, viz. the Mission Compound School, the Mundakal, and the Kulialoor Schools. The state of the Kulialoor School is represented as highly gratifying. The aggregate number of girls under instruction in these schools, is 44.

Native Readers.—Their number has been increased to five.

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They are, Christian, Nilimbi, Raman, Perinbanaigam, and Arulanautham. Two of them are of high caste, and all of them are devoted and useful in their labours.

Distribution of Scriptures, &c.—In the course of the past year, Mr. Thompson distributed 200 portions of the Scriptures in Malayalim; a considerable number in Tamil, and a few copies in Portuguese and English.

The events which had taken place in South Travancore, appear to have made a salutary impression on many of the people at Quilon, and in its environs. A considerable number have been led to inquire for the word of God; and it is a gratifying and encouraging fact, that, during the month of March, and part of April, in the past year, Mr. Thompson distributed double the number of books he had previously done, during the rest of the two years of his residence at the station.

RUSSIAN EMPIRE.

ST. PETERSBURGH.

Mr. Knill continues his zealous exertions for the distribution of the Scriptures, and has circulated upwards of 8,000 copies in the course of the year. The church over which he presides increases in number and grace, and exhibits, in the character of its members, much that is calculated to gratify the friends of missions. There is reason to believe that very many are receiving good through his instrumentality.

SIBERIA.

Station.	*Missionaries.*
Selinginsk - -	Mr. YUILLE.
(Out-Stations.)	
Khodon and Ona -	Messrs. STALLYBRASS and SWAN.

The Directors have received no specific or detailed information from this distant quarter, in the course of the past year. The fallow ground, which the Society's faithful and laborious missionaries here have to break up, is hard and cold as the ice which, for so long a period of their year, seals the face of nature, and renders it impervious to the efforts of man; but they still persevere, in the confident hope that their labour will not be in vain in the Lord. As their time has been greatly occupied with the translation of the Scriptures, and the preparation of a Grammar, Dictionary,

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THE

REPORT OF THE DIRECTORS

TO THE

THIRTY-SEVENTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 12, 1831.

WITH

LISTS OF CONTRIBUTORS,

&c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET
T. D. CLARKE, BRISTOL;
W. OLIPHANT, SOUTH BRIDGE; AND WAUGH AND INNES,
HUNTER SQUARE, EDINBURGH;
AND AT 7, LOWER ABBEY STREET, DUBLIN.

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the seed of the kingdom is daily cast in, and appearances indicative of a future harvest are encouraging.

SOUTH TRAVANCORE DISTRICT.

Stations.	*Missionaries.*
Eastern Division.—*Nagercoil*	Charles Mault—W. B. Addis.*
Western Division.—*Neyoor*	Charles Mead, Wm. Miller, *pro tempore* at Quilon. Mr. Ashton, *Assistant.*
Quilon	J. C. Thompson, W. Harris. Mr. Cumberland, *Assistant.*

Eastern Division.—Nagercoil.

Congregations.—No particulars of these congregations for the past year have been received. Some who professed religion have apostatized; and others who are irregular in their attendance on the means of grace, have made no improvement; nevertheless a few who have joined the different congregations, who are promising characters, and will, it is hoped, prove useful auxiliaries. Among these is an individual who was formerly a vehement opposer, but whose mind became impressed by a conversation with *P. Doddridge*, the Reader; another is a priest of high caste; and the third a person who has distinguished himself in the healing art, and now, with his family, and several other relatives, attend public worship.

The number of those who appear to make conscience of keeping the Sabbath-day holy, is increasing, and the places of worship are, on that day, better attended than they formerly were. Seriousness and becoming deportment are also manifested by the people in the house of God.

The church at *Tamarakollum* consists of 25 members. There are also 17 candidates for church-fellowship.

At *Nagercoil*, where the congregation, including the two schools on the mission premises, amounts to 200 persons, a church was to be formed in the latter part of last year, but of this no account has yet been received. There are 34 adults, candidates for baptism, to whom, with their children, Mr. Mault intended to administer that initiatory rite.

Several appear to be subjects of that faith which is of the operation of the Spirit of God.

Native Schools.—The improved arrangements in the schools, introduced by Mr. Addis, by his own personal superintendence of

* Lately removed to Coimbetoor.

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them, and the means recently employed for better qualifying the masters, seem to have produced very satisfactory results. Not only have the children manifested an advance in attainments and good conduct, but the people generally begin to appreciate more highly the education of the rising generation. Hence the applications for schools have become more frequent and urgent than at any former period, and the number of children, in those established by the missionaries, has increased to 1,700, including children of the several castes. This latter circumstance renders the schools a very important branch of the mission. The schoolmasters themselves evince great attention to their own improvement in Christian knowledge. They receive weekly lectures upon the chapters they have been studying, and on these occasions many of them appear to be often much impressed.

Christianity forms a prominent part of the instruction given to the children, and as the parents take an interest in the progress of their offspring, the missionaries are induced to hope that the prejudice, of which they at times complain, is chiefly confined to those whose interest it is to perpetuate idolatry.

Native Female Schools.—In the last Report it was stated, that there were four such schools, viz. at Nagercoil, Mucklincudy-iruppoo, Etambally, and Agatesuram. The Directors are, at present, only able to report the state of the first of these. This school contains 59 girls, whose progress gives satisfaction, 22 of whom are supported by subscriptions from England. Dr. Watts's Catechisms, and portions of Scriptures are committed to memory. Writing on Palmyra leaves is taught; the simpler rules of Arithmetic and Geography form also part of the studies of the girls. There are two working classes; one for lace-making, containing 12, and one for sewing, containing 7 girls. Several of the girls are orphans, who, it is believed, would have perished in misery but for this school. Not a few of the children are slaves. A small portion of the produce of the work of the latter is reserved for the purchase of their liberty. Eight girls have already, by their industry, thus obtained it. There is reason to hope that a few of the girls are decidedly pious.

The *Orphan School* still languishes for want of support. The sum of £2. 10s. per annum is considered sufficient for the support of a child in this school.

The *Adult Female Sabbath School* is fluctuating. The average

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attendance is 12. A few women begin to read the New Testament.

Readers.—The following Readers are employed in connexion with the Nagercoil mission, viz.

1. *Charles Seymour.*
2. *Richard Knill.*
3. *Henry Martyn.*
4. *C. N. Wellman.*
5. *John Palmer.*
6. *Rowland Hill.*
7. *George Hamilton.*
8. *John Foxell.*
9. *Philip Doddridge.*
10. *Edward Balm.*
11. *Thos. Craig.*
12. *Evan J. Jones.*
13. *W. Milne.*
14. *Jeh. Brewer.*
15. *Dumfermline.*
16. *James Craigdam.*
17. *Timothy East.*
18. *David Stewart.*

They visit the people in the different villages, directing their attention to the Christians, the Heathen, the Mohammedans, and the Roman Catholic; the latter they find peculiarly wretched and ignorant. Though their visits in the villages, the attention they pay to the schools, and their labours on the Sabbath, demand much of their time, yet, they are required to devote a portion of every day to the improvement of their own minds. They, as usual, attend the missionary every Saturday, to receive his instructions, and to deliver to him a report of their labours during the week.

The *Seminary* at Nagercoil has this year afforded two youths who have been appointed Readers. One youth has been dismissed for bad conduct, and another has died in the hope and faith of the Gospel. Those who remain pursue their studies with diligence.

Printing.—The only account that has yet reached us of the operations of the press at this station, during the past year, is that several publications have been issued.

Mr. Addis, having been obliged to relinquish the hope of labouring at Trivanderam,* has, with the concurrence of the Travancore District Committee, removed to Coimbetoor, in conformity with the plan formed by the Deputation and the Madras District Committee, and afterwards sanctioned by the Directors, of commencing a new mission in that place.†

Western Division.—Neyoor.

The Directors are happy in being enabled to state, that the

* See Report for 1829, p. 60.
† See Report for 1828, p. 50.

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persecution which lately raged against those who had embraced the gospel in this part of Travancore, has subsided. The only violence shown by the adversaries, has been by burning a house at Pillypannem. The heathen themselves have remarked that several of the persecutors of the Christians have been suddenly removed to the eternal world. The sufferers, who bear their loss with patience, have been presented with a donation of 50 rupees from the members of the church at Black Town chapel, at Madras.

Congregations.—Neyoor must be considered as still in its infancy. The mission-house was nearly completed, and the building of a girls' school-house commenced in the month of July last. It was also in contemplation to erect a place of worship, to be denominated " Dartmouth Chapel," towards which a gentleman in Russia has contributed the liberal donation of 600 rupees. Preparation has been made for commencing the work, but several causes have occasioned a delay, and further pecuniary aid is needed to complete the building.

The Christian village connected with the mission contains 25 families, consisting of 75 persons, who are either weavers or cultivators of the Palmyra tree. Beside these, 7 families amounting to 25 persons, (including children) are engaged in the mission, or connected with Mr. Mead's family. About 100 individuals, exclusive of the children in the schools at the station, are receiving Christian instruction, under the immediate care of Mr. and Mrs. Mead.

The number of congregations in connexion with the Neyoor Station, is 37, with an aggregate of 410 Christian families, consisting of 1,413 individuals, who are all regular in attending instruction and Christian worship on the Sabbath. In addition to these, an equal number have forsaken idolatry, but, at present, decline attending public worship, from fear of exposing themselves to persecution. Among those who openly avow their attachment to the Gospel, there is an evident increase of piety and intelligence. In this division, also, the Sabbath is more generally regarded, and the attendance on public worship more uniform, and much improved. The efforts made by many adults, who cannot read, to commit the catechism and Scriptures to memory, are encouraging and important. Several heathen families have joined the congregations, and there is reason to

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believe that a number have, during the past year, departed this life in the faith and hope of the Gospel.

Native Schools.—Two new schools have been opened since the month of July last. The whole number now amounts to 36, with 932 children. Under the constant and efficient superintendence of Mr. Ashton, the schools are generally improving. A few of the scholars are Nairs, Mohammedans, and Roman Catholics, but most of them are heathen children. The schoolmasters are advancing in knowledge, and, with one or two exceptions, are Christians in profession. They meet once a week at Neyoor for examination and to make their report, when an address is delivered to them. Two young men, trained up in the Central school at Neyoor, have been appointed schoolmasters, and give much satisfaction.

The *Girls' School,* under Mrs. Mead's superintendence, contains 22 children. Several donations received from Quilon, through Mr. Miller, and other mediums, for the promotion of native female education, have contributed to the enlargement of this important institution.

In the *Orphan School,* on account of very limited resources, are only four children.

Readers.—The following fourteen Readers are employed in the Neyoor mission, viz.

1. *Inverkeithing.*
2. *W. Clapham.*
3. *John Oldfield.*
4. *J. M. Venning.*
5. *Walter Venning.*
6. *Peter J. Hosch.*
7. *B. Moorhouse.*
8. *Edward Parsons.*
9. *J. Rathbone.*
10. *John Lockyer.*
11. *R. Pinkerton.*
12. *Peter Roe.*
13. *Charles Glover.*
14. *John Tweedy;*

and three assistant Readers, of the names of Yovan, Yosaippoo, and Paidroo.

By the exertions of the Readers much evangelical knowledge is circulated, and good has been effected, both among the heathen, and those who have embraced Christianity. The Readers are themselves improving in useful knowledge, and thus become more efficient. Every Saturday they assemble at the mission-house, deliver their reports, and receive instruction and advice as in the Eastern Division.

In that part of the *Seminary* which has been provisionally

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placed under Mr. Mead's superintendence, ten young men are at present under a course of education, with a view to become Native Readers.

Distribution of Books.—A great number of Tamil Scriptures and tracts have been circulated; many of these were supplied by the liberality of the Madras Auxiliary Bible and Tract Societies.

QUILON.

This station, since the 26th of February, 1830, has been under the care of Mr. Miller; the illness of Mrs. Thompson, who had removed to the Neilgherry Hills, requiring Mr. Thompson to be absent longer than it was hoped would have been necessary.

Mr. Cumberland has continued zealously and faithfully to discharge the duties of an assistant in this mission.

Native Services.—There are two on the Lord's-day. One in *Malayalim* at nine o'clock, A. M. The congregation consists of from 40 to 50 adults, besides a few children who come with their parents. The other is a *Tamil* service at four o'clock, P. M. The congregation is small, consisting of 15 persons, including Mr. Miller's own servants. A number of persons are usually present at the schools when the children are examined and addressed, and to them at such times the truths of the Gospel are declared. Frequent conversations with heathen, Roman Catholics, and Mohammedans, afford also opportunities for exposing the errors of false religion, and setting forth the truths of the Word of God.

Native Schools.—These are 15, with 397 children on the lists, and an average attendance of from 260 to 340. The degree of improvement is various, but in all it is encouraging. The children read and commit to memory portions of the Scriptures, and several of the boys can repeat the Gospel of John entire. Beneficial results have been derived from the removal of some indolent schoolmasters.

The *Girls' School* in the mission compound has been discontinued, on account of the inefficiency of the teacher, and the non-attendance of many of the girls. Another girls' school was formed in the month of July, at a village called Tattamally, where the children evince a strong desire to learn, and have made considerable progress in the catechism, spelling, and writing in sand.

Of the Mundakal and Kulialoor girls' schools, no report has been received, and there is reason to suppose that these schools, as well as that of Tattamally, are included in the general num-

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ber of schools returned, though the latter is mentioned distinct, on account of its recent formation.

Native Readers are four, viz.

1. *Matthias*,	Malayalim Readers.
2. *Glass Kay*,	
3. *Geo. Clarke*,	Tamil Readers.
4. *Biggar*,	

A district is assigned to each of these, containing several villages and schools, which he visits, and where he reads the Scriptures, and converses with the people. The plan of requiring weekly reports of the proceedings of the Readers has also been adopted at Quilon. Although undistinguished by acuteness of intellect, or peculiar dexterity in argument, they employ their knowledge of the Scriptures with great facility and force in conversation with their countrymen. Desirous to strengthen the mission in this important and promising part of India, the Directors have appointed to Quilon Mr. Wm. Harris, who sailed from England in the *Charles Kerr*, Capt. Brodie, on the 25th of November last.

RUSSIA.

ST. PETERSBURGH.

Mr. Knill has indefatigably exerted himself in promoting the circulation of the Scriptures, and religious tracts. On these exertions, as well as on his ministerial labours, a divine blessing appears evidently to rest. It is gratifying to observe the zeal and promptitude with which the members of his church manifest their attachment to the Redeemer's cause, by the acts of faith and labour of love in which they abound.

SIBERIA.

Stations.	*Missionaries.*
Selinginsk . . .	R. Yuille.
Khodon and Ona .	Messrs. Stallybrass and Swan.

Amidst much discouragement, the brethren, in this region of benighted heathen, still continue their endeavours to disseminate the knowledge of the true God and Jesus Christ whom he hath sent; and in circumstances of peculiar trial, have often beheld the hand of God made manifest for their protection. Mr. Yuille,

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THE

REPORT OF THE DIRECTORS

TO THE

THIRTY-EIGHTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 10, 1832.

WITH

LISTS OF CONTRIBUTORS,

&c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET;
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natives who have enjoyed the advantages of the schools, form a striking and happy contrast to the darkness and prejudice which veil the minds of others who surround them.

The number of schools now stated includes one recently established at the village of Kotteyoor, which promises great benefit. It is supported by the aid of the Rev. C. Traveller, late of the Madras mission.

A catechetical exercise on Sabbath afternoons, with the school children, has been commenced. The masters attend with their respective scholars. The masters themselves are also assembled once a month, instructed, and examined on a portion of Scripture.

Female School.—This school continues to benefit the poor children of the station, but the number has not increased, owing to the poverty and indifference of the parents, and to want of activity in the teacher. Measures are in progress to render it more efficient.

Readers.—The four Readers continue active in the discharge of their duties. Mr. Crisp gives them the following testimony:

"I am thankful to be able to say, that the general spirit and deportment of the Readers is very much to my satisfaction. They have of late manifested an increased degree of zeal and fervour, and have been attending diligently to the labours assigned them."

Mr. Crisp feels anxious for their improvement, and stedfastness in the faith. They have commenced a course of Tamil lectures on the Evidences of Christianity, prepared by the late Rev. Henry Crisp for the use of his assistant in the Salem mission.

Mission Chapel.—This chapel was completed in the autumn of 1830. The church at Black Town, Madras, have given the pulpit, and defrayed part of the expenses of its conveyance.

SOUTH TRAVANCORE DISTRICT.

Stations.	*Missionaries.*
Eastern Division.—*Nagercoil*	Charles Mault, William Miller. Mr. Roberts, *Teacher in the Seminary.*
Western Division.—*Neyoor*	Charles Mead. Mr. Ashton, *Assistant.*
Quilon	J. C. Thompson, William Harris. Mr. Cumberland, *Assistant.*
Coimbetoor	W. B. Addis.

Eastern Division.—Nagercoil.

Congregations.—The number of these appears to be 30.

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Weekly excursions are made for the purpose of preaching in the towns and villages around Nagercoil. Mr. Mault regularly visits most of the Christian congregations every month, and those that are near more frequently. On the Sabbath the attendance of many is remarkably regular, which makes the visits on that day important. On the Sabbath, Mr. Mault has a service at Nagercoil in the morning, at 6 o'clock, when more than 60 persons, beside the children in the schools, attend; and, after this exercise, one or two village congregations are visited, and public service held.

The majority of those who profess Christianity regularly attend at the stated times of worship; the knowledge of many is increasing, and the hearts of a goodly number seem to be under the influence of the truth. Many not only seek the blessing of salvation for themselves, but desire it for their friends, their neighbours, and their countrymen. A few devote much of their time to further this object; among whom is a woman of the name of Annamootoo, of Tamarakullam, through whose instrumentality, chiefly, the congregation at that place has been much increased. She occasionally visits the other congregations in the neighbourhood, and her instructions and pious example are beneficial to her fellow Christians. In the populous town of Agatesuram her labours among her own sex appear to have been peculiarly beneficial.

Besides the increase that has been mentioned, at Tamarakullam, a number have been added to some of the other congregations.

Several who have given satisfactory evidence of their faith in Christ have been baptized; and there are a greater number of candidates for baptism, than at any former period. A few members have been added to the church at Tamarakullam, who, as well as those formerly admitted, continue to adorn the profession they have made.

Schools.—The number of these is 45; and the total number of children receiving instruction is 1,685. In this number are included four native girls' schools, with 107 girls. Most of the schools are prospering, the improvement of the children satisfactory; and the order, established by that part of the British system which has been introduced, highly satisfactory. Many of the children, at times, appear deeply impressed with the truths of the Gospel. Several heathen boys have lately re-

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fused to honour the gods of their country; they seek Christian instruction, and have persuaded their parents to accompany them to the house of prayer, where the true God is worshipped. A few of the Christian boys lead the devotions of the families in which they are members; and others have encouraged their afflicted or tempted relatives.

The *Native Female Schools* are four. That at Nagercoil continues to flourish. Many of the girls have made considerable progress in learning. The places of several who have left the school have been filled up by others who were anxiously waiting for admission. The assistance that has been derived from the working department of this school has enabled the missionaries to increase the number of scholars to 64. The other three schools are at the following places, viz. at

Critnacovil	- - -	12
Etambly	- - - -	15
Agatesuram	- - -	16
		—43 Girls.

In the *Orphan School* twelve poor boys are boarded and educated, principally by the liberality of a few friends in India.—Many pressing applications continue to be made for the admission of destitute children, but the want of funds has compelled Mr. Mault to refuse them.

Readers.—Their activity has been greatly increased, and whilst their attention has been directed to the members of the respective Christian congregations, they have availed themselves of every opportunity that has offered to make known to the idolaters their need of an interest in salvation through Jesus Christ. These labours have been attended with good effects. The diligent study of the Scriptures, recommended to the Readers, renders their labours more acceptable to the Christians, and qualifies them to wield with more effect the weapons of their warfare against the enemies of the Gospel.

The *Seminary* at present contains 26 promising youths. With a view to meet the present wants of the congregations, it has been deemed necessary to give these youths a more liberal education.

Printing and Distribution of Books, &c.—Several tracts on important subjects, and a few school-books, have issued from the press since the last Report. The facilities for distributing tracts are increasing, and the good supply furnished by the Madras Religious Tract Society, in addition to the active opera-

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tions of the Nagercoil and Palamcottah Associations, has enabled Mr. Mault, during the year, to put in circulation many thousands in the immediate neighbourhood of Nagercoil.

In closing this Report, we would remark, that Mr. W. Miller, on the 14th of May, 1831, removed from Neyoor to Nagercoil, at which latter station he has now taken up his abode.

Western Division.—Neyoor.

With peculiar gratitude the Directors have learned, that the Lord has been pleased not only to preserve this mission, when exposed to the rage of persecution, but also to extend its influence. Several families in ten different villages have publicly renounced their idols, and professed their faith in the living God. With the permission of the native government, a temporary place of worship has been erected for their accommodation at a village called Kallumatory, and a school-room at another village. An interesting congregation of about 70 persons assemble on the Sabbath at Kallumatory. Some of the Nairs and Sirkar officers in the neighbourhood manifest a friendly disposition towards the new converts; and several send their children to the mission schools.

Congregations.—The number of congregations in connection with Neyoor is 43, composed of upwards of 600 families from 50 different villages. The number of individuals who have renounced idolatry is upwards of 3,000.

It is stated, that at most of the old places of worship, the attendance of the hearers is regular and increasing. There is also satisfactory evidence that those who are constant hearers are growing in knowledge and piety. The adults and children are regularly examined in the catechisms and scriptures at the commencement of public worship on the Sabbath, and at other times. The women in several congregations continue to excel the men in zeal and diligence to improve in knowledge. Several adults are, by diligence and perseverance, now able to read the Scriptures, and others are learning. On the Sabbath, about twelve women are taught to read in the Female School at Neyoor, and a few men and women are taught to read and write at several of the out-stations.

A selection from the candidates for baptism has been made, and specific instruction imparted in relation to that ordinance, the administration of which has been delayed, that the candidates might be made well acquainted with its nature and design. A tract on the subject has been published and widely circulated.

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Native Schools.—The number of these schools is 41, with 834 children. The progress of the higher classes is encouraging. The introduction of printed spelling-lessons has greatly increased the interest which the younger children take in their exercises, and their progress in reading is more rapid and pleasant to themselves, than it was when they learned from lessons written on olla-leaves. Mr. Ashton continues to superintend the schools with diligence, and renders valuable assistance in other departments of the mission.

The *Girls' School* at Neyoor contains 25 girls, partly supported from the mission lands, and partly from private subscriptions. The Directors regard it as exceedingly desirable that this important institution should possess the means of more extensive usefulness.

The *Orphan School* contains five children.

Readers are, as reported last year, 14 in number. They are all represented as increasing in knowledge and experience, and affording in general much satisfaction. Among the rest, the Inverkeithing Reader seems to be peculiarly devoted and efficient.

Printing.—From the press with which this station has been furnished, school-books and catechisms have been issued. The manufacture of country paper has been introduced on the mission premises, which circumstance will render the furnishing the schools with books less expensive.

Distribution of Books.—A number of Scriptures and Tracts have been circulated; the former supplied by the Madras Bible Society, the latter by the Madras, Nagercoil, and Palamcotta Tract Societies.

Mr. Miller, who is now, as already stated, removed to Nagercoil, had the charge of the Quilon Station during Mr. Thompson's absence to the Neilgherries, from the 26th of February to the 20th of September, 1830. He then left Quilon for Tanjore, where he was united in marriage with Miss Sophia Elizabeth Horst. On returning to Travancore they took up their residence at Neyoor, on the 20th of November. In January, 1831, he took the charge of 15 of the congregations belonging to the Neyoor, or Western Division of the Travancore Mission. This arrangement brought under his superintendence about 180 families, containing

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about 700 persons, adults and children, professing Christianity; 12 schools, with about 300 children, 5 readers, and 4 assistant readers. In the statement Mr. Miller has furnished respecting his proceedings and labours in this sphere of activity, he mentions the school at Kanskarakody as the most interesting of all the schools which he had to superintend. There were a few boys in the fourth class, who gave proofs of possessing excellent abilities. They had committed nearly 100 hymns, and a considerable part of the book of Proverbs to memory. Mr. Miller spent three days every week in exercising pastoral inspection over the congregations and schools. Every Wednesday he assembled the Readers at Kanskarakody, or some other central station, for the purpose of hearing their weekly details, and promoting their improvement in scriptural knowledge.

QUILON.

Mr. and Mrs. Thompson, whose residence on the Neilgherries had been blessed to the partial recovery of Mrs. Thompson's health, returned to their station on the 27th October, 1830. The Quilon Mission was then in charge of Mr. Cumberland, the assistant. Mrs. Thompson was soon attacked by her former malady, and her medical advisers gave it as their opinion that she should return to Europe without delay. Mrs. Thompson, as soon as a passage could be obtained, embarked at Madras on board the *Resource*, and arrived at Gravesend on the 6th of November last. She proceeded from London to the residence of her mother at Berwick-upon-Tweed, where she died on the 12th of January, ult.

Mr. Thompson returned to his station, which he reached on the 22d of the July following. His journey afforded him opportunities of circulating a number of tracts at different places, and in some instances he found a very strong desire to possess them.

The diligence of Mr. Cumberland has given Mr. Thompson much satisfaction.

Native Services, &c.—The congregations on the Sabbath have exhibited but slight variation. Some individuals seem to be under a conviction of sin, and inquiring what they must do to be saved; and others have applied for baptism, but Mr. Thompson has thought it advisable to defer its administration for the present.

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Schools.—The number of these has increased. There are now 20, of which seven are girls' schools. The number of children attending amounts to 512, of whom 142 are girls. A better supply of books than formerly, and a more vigilant superintendence have, it appears, been followed by greater proficiency in reading, and knowledge of what is committed to memory. Many of the children have committed to memory the Gospel of John and the Epistles to the Romans and first to the Corinthians. Numerous applications continue to be made for schools, but the deficiency of funds, and the difficulty of properly superintending a greater number, forbid their establishment at present. The girls' school, formerly under Mr. Thompson's care, is now superintended by the wife of one of the Readers, who seems competent to direct the education of the scholars. The Malayalim people manifest less objection to female education than the Hindoos.

Native Readers.—Of the four employed last year, one has been dismissed, having manifested a degree of prejudice regarding caste, which was found to interfere with his efficiency. Two others, from South Travancore, have joined the mission, and the present number is *five*. For want of specific communications from the station, we are unable to give either the native or the European names of these labourers.

It is stated generally, that they give satisfaction in their labours and personal piety. They have each a Sabbath afternoon service in one or more of the villages, where they statedly labour; when, in addition to catechizing the children, they give instruction to the parents or any others who attend. Sometimes a considerable number of people are collected to hear the word of God. Many of the Sepoys, whilst at Quilon, evinced great readiness to listen to their instructions.

Distribution of Books.—Some hundreds of tracts and of Scriptures, chiefly in Malayalim and Tamil, have been distributed at Quilon and in the adjacent villages. An attempt has been made, with encouraging success, to supply every family in Quilon where there was an individual able to read and willing to receive it, with at least one book containing a statement of the way of salvation.

Mission Premises.—The mission premises hitherto occupied by Mr. Thompson, having been found unhealthy in consequence of their site being injudiciously chosen, have been given up,

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and new premises, highly desirable for a missionary establishment, have been purchased on very reasonable terms: one building 50 feet by 46, is adapted for a place of worship.

Mr. and Mrs. Harris, whose departure was mentioned in the last Report, arrived at Bombay on the 30th of May, 1831. They met with much kindness from Mr. Wilson, Scottish missionary, and others, and remained at Bombay till the 18th of September, when they obtained a passage to Aleppie, where they arrived on the 26th, and after remaining three days with Mr. Norton, of the Church Missionary Society, proceeded to Quilon, which place they reached in safety on the 29th of September. Mr. Harris commenced the study of Malayalim while at Bombay. He remains at Quilon till the place of his ultimate destination should be fixed by the Travancore District Committee.

COIMBATOOR.

Mr. Addis and family arrived at this station on the 20th of October, 1830, having made a journey of 300 miles, during which Mr. Addis had availed himself of many opportunities for preaching the Gospel to the natives, and distributing books.

Mr. Addis is assisted by two Readers, *E. J. Jones* and *T. Craig*, of whom he reports that they are diligent in their private studies, and zealous and prudent in their exertions among the people. Mr. Addis and the Readers itinerate from 10 to 15 miles around the station; and the villages in the immediate vicinity of Coimbatoor are daily visited by them. Great interest and attention are evinced by the people, who are generally willing to receive the truth of the Gospel. Upon his first arrival, Mr. Addis had an English service on Sabbath mornings, and two Tamil services, one in the afternoon and the other in the evening. The English service has since been discontinued, in consequence of changes in the small number of European residents at the station, and a Tamil service is held instead.

Schools.—There are six; but the number of children is not stated. These schools are yet in an incipient state. The schoolmasters are not accustomed to method, and are slow and backward in following the instructions that are given to them. In all the schools, Christian books alone are read. Many of

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THE REPORT

OF THE

DIRECTORS

TO THE

THIRTY-NINTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 9TH, 1833.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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WAUGH AND INNES, HUNTER SQUARE, EDINBURGH;
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twenty-five boys obtained rewards in clothes, and a greater number Gospels or books. The lady of F. Lascelles, Esq., Acting Zillah Judge, gave garments to every girl present, in order to encourage the masters to increase the number of female scholars. Refreshments were afterwards given to the children, who were highly pleased with the kind attention shown them.

Native Readers.—The four readers, George Burder, Henry Venn, W. B. Cadogan, and R. W. Hamilton, are proceeding with their Tamil studies, and the Lectures on the Evidences of Christianity.

Distribution of Books.—The amount of books distributed during the past year has been as follows, viz.

English New Testaments . .	10	Tamil Tracts	2,710
Tamil portions of Scripture. .	203	Do. Elementary Books .	339
			3,262

Though Mr. Crisp's circumstances have prevented his undertaking any itinerancies during the year, he availed himself of his journey to Madras, with the orphans of his late brother, and one of his own children, who were sent to England in the beginning of 1832, to preach the Gospel in places which it is probable no Missionary had visited before.

SOUTH TRAVANCORE DISTRICT.

	Stations.	*Missionaries.*
Eastern Division .	*Nagercoil* .	Charles Mault, Wm. Miller. Mr. Roberts, Teach. in the Sem.
Western Division .	*Neyoor* .	Charles Mead. Mr. Ashton, Assistant.
	Quilon .	J. C. Thompson. Mr. Cumberland, Assistant.
	Coimbatoor	W. B. Addis.

Eastern Division.—Nagercoil.

The Divine blessing continues to rest on the labours of our brethren in this part of India; and the prosperity of the Mission becomes every year more conspicuous and encouraging.

Congregations, &c.—In connexion with the Nagercoil station there are fifty-one out-stations, and at thirty-five of these stations, including Nagercoil, there are native congregations. At each of the remaining sixteen stations or villages, a school is established; and though there are in these no regular congregations the word is preached to the people. The number of regular attendants on

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public worship, in the thirty-five congregations, amounted, in the beginning of the last year, at the lowest computation, to between 1,500 and 1,600: 113 families having, during the preceding half year, relinquished heathenism, and embraced Christianity. In the month of July last, the Missionaries stated, that the number of professing Christians was gradually increasing, and that considerable additions had been made during the previous month.

The work of God is going forward with astonishing rapidity. The people in most of the congregations appear advancing in the knowledge and love of the truth. Amidst many difficulties, all who have professed their belief in Christ continue steadfast in the profession they have made. A number of these afford evidence that they are the subjects of a change of heart; and the rest are earnestly seeking spiritual blessings. During a season of great distress, from the cholera, the activity of the Christians in administering means of relief to the sufferers, made a strong and favourable impression on the heathen and Mohammedan portions of the community.

A spirit of inquiry has been excited among some of the heathen of high caste, who readily receive Scriptures and tracts, and attend public worship. The Mission-chapels in the villages are well attended.

Several in the different congregations, who have given satisfactory evidence of a change of heart, have been received, with their infant offspring, into the visible church of Christ by baptism, and a number are anxiously waiting to be admitted to the same privilege.

The *Native Church* at Tamarakollum is in a prosperous state. With a few exceptions, all who have been admitted members of it walk worthy of their vocation. Their love to the Saviour, and to each other, their zeal to propagate his Gospel, and their readiness to contribute to the extent of their ability to charitable purposes, are highly honourable to themselves, and a source of great pleasure to their teachers.

Schools.—The advantages of education are now better understood than formerly. The number of Schools is forty-six, with 1,843 children. The children's progress is encouraging, and the necessity of furnishing them with good books on general subjects, for their use on leaving school, presses urgently on the attention of the Missionary. In the schools they are taught the doctrines of the Bible, to which their attention is chiefly directed.

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In their last Report the Missionaries thus write:

"To witness the progress the children are making in Christian knowledge, is more than a compensation for all the labour we have bestowed, and the anxiety we have felt. Many among our youthful charge are highly interesting, and seem to emulate one another in a desire to obtain a knowledge of the Scriptures."

Native Female Schools are the same in number as last year, viz. one at Nagercoil, and three at the out-stations. That at Nagercoil has sixty-eight girls, and the others have about thirty. The following instance of the benefits resulting from female education in India, affords great encouragement for continuing the support of this important department of Missionary effort.

Having mentioned the baptism of several individuals at Anandanadangoodyiruppu, among whom was Mary Hopeful, the wife of the catechist, Mr. Miller continues, in a letter under date 15th of June, 1832:

"You are probably familiar with the name of 'Mary Hopeful.' She was educated in the school at Nagercoil. Her spirit and behaviour while under instruction was such as to render her worthy of the name she still bears. The fact that she has at length, by baptism, assumed a decided profession of Christ's Gospel, and that she affords very satisfactory evidences of faith in him as her Saviour, must be delightful indeed to the Christian friends who supported her at school. It is probable that their *temporal bounty* will be means of her *eternal salvation*. Let this encourage all who are giving of their worldly goods for the support of girls in the Nagercoil and other native female schools, to continue, and, if possible, also augment their subscriptions for this purpose," &c.

In one of the Reports the following statement is given of Mary Hopeful:

"Desirous of being useful to her own sex, she continues to assemble the women of the congregation at stated times in her own house, when she reads the Scriptures, imparts instruction, and prays with them.

The severe drought that in the course of last year affected the crops of the Mission-fields, has greatly diminished the means of supporting the schools generally; while the difficulty of finding purchasers for the lace manufactured by the girls in the Nagercoil school, has painfully affected the minds of those engaged in promoting the efficiency of that useful institution. Generous friends in India have, it is true, come forward to assist, but still our brethren feel it desirable that friends at home should endeavour to do something more towards the maintenance of their numerous and enlarging schools. Owing to want of funds it has

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been necessary to reduce the number in the *Orphan School* to eight, and this at a time when the advantages of that benevolent institution were very urgently required.

The following notices selected from among the recent accounts of the *Out-Stations* under the native readers, will show more distinctly the encouragement they afford. They are extracted from the Report for the Eastern Division of the Mission for the half year ending 31st December, 1831.

Etambly.—A few individuals have long adorned the doctrine of our God and Saviour by a holy life. Meetings for reading the Sacred Scriptures and prayer are held almost every evening in the week in the chapel, or in a private house. It is pleasing to remark, that among those who constantly attend these meetings, there are several young men who enjoyed the advantages of Christian education in the school at this place. There are several of the children in the school upon whose minds the truths of the Sacred Scriptures have, we trust, made some salutary impression. We have occasionally been much gratified in witnessing their deep attention and disclosure of feeling when listening to the story of the Redeemer's love to sinners.

Covilvilly.—Several in this congregation, who have long borne the Christian name, are decidedly attached to the Gospel, constant in their attendance on the public means of grace, and, we believe, maintain the worship of God in their families. They also exert themselves, as opportunities occur, to impart the blessing of Divine knowledge to their heathen neighbours. It is an interesting circumstance that there are, either as readers of the Sacred Scriptures, or as schoolmasters in different parts of Travancore, six individuals who belonged to this congregation, and enjoyed the benefit of Christian education in the school connected with it.

Tamarakollum.—Here the preaching of the Cross has been attended with delightful effects. A congregation of 250 persons usually assemble for the worship of God on the Sabbath. It is believed that many of them are decidedly pious and devoted to the Lord. A few individuals spend much of their time in publishing the Gospel of Christ to others. The teacher, J. Palmer, is a devoted man, indefatigable in his work, and we believe the Lord has greatly blessed his labours. Meetings for reading the Scriptures are held most evenings of the week in the different villages where the people reside.

Agatesuram.—A congregation, of not less than 200 persons, usually attend Divine service on the Sabbath. Since our last Report, several families have forsaken heathenism, and joined this Christian congregation. The people are in general regular in their attendance on the means of grace. Several individuals appear to be truly pious and devoted to the Lord. They continue their efforts to propagate the Gospel of Christ.

Mylaudy.—A considerable improvement is visible among the old people, while a few individuals show very satisfactory evidence that they are washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. Several families have made a profession of the Gospel in connexion with this congregation lately. Sixteen persons, who were members of this congregation, are either regularly or occasionally engaged in making known the truths of Christianity to their countrymen.

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Readers.—These useful men continue to discharge their arduous duties in publicly and privately preaching and teaching the Gospel of Christ, and superintending the schools with great fidelity and diligence. They are frequently exposed to disappointments and powerful opposition; but it is pleasing to observe, that they manifest, under these circumstances, that prudence, meekness, and forbearance which exhibit the religion of Jesus Christ in its most attractive and impressive form.

The names of the readers, and the places where they reside, are as follows:

1. *Charles Seymour*, Mylandy.
2. *Richard Knill*, Tittavilly.
3. *C. N. Welman*, Vadakankullam.
4. *John Palmer*, Tamarakollum.
5. *Rowland Hill*, Puttalum.
6. *George Hamilton*, Kudenkullum.
7. *John Foxell*, Sundadiputhoor.
8. *Philip Doddridge*, Agatesuram.
9. *William Milne*, Paracherrivilly.
10. *Jehoiada Brewer*, Cannankullam.
11. *Dumfermline*, Muchlingoodyiruppu.
12. *James Craigdam*, Etambly.
13. *Timothy East*, Kundal.
14. *David Stuart*, Kalvilly.
15. *J. M. Venning*, Anandanadangoodyiruppu.
16. *Edward Balm*, Nagercoil.
17. *Angus Mackintosh*.

Beside these, there are four *Assistant Readers*, viz. at Puthuvoor, Lalavilly, Puthukramum, and Sembanvilly.

The men employed in the printing-office, and the two schoolmasters in the schools, on the Mission premises at Nagercoil, spend the Sabbath in reading the word of God and instructing the people in the villages of Keelperuvilly, Mailperuvilly, Mamcotavilly, Vieragoodyiruppu, Covilvilly, and Parakey. Some of these men having themselves experienced the blessings of the Gospel, are desirous that others should share in the same.

The seminary, which was re-organized in April, 1831, is under the care of Mr. Roberts. The number of youths is twenty-six, of whom eleven belong to Neyoor. Their conduct, with a solitary exception, has been satisfactory. They are divided in three classes; and beside pursuing the study of the Scriptures, the Tamil language and geography, arithmetic, writing, &c., the senior pupils are employed during a part of the Sabbath in reading the word of God and teaching the catechism to the people in the adjacent villages; occasionally they accompany the Missionaries in their visits to the congregations and schools.

Printing and distribution of Books.—In 1831, there were printed at the Nagercoil Mission press, and at the expense of the

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Nagercoil and Palamcottah Tract Society, in addition to school-books, &c.

Tracts	45,000
In 1832, prior to the end of July	30,000
Total. . .	75,000

besides Elementary Books.

These publications have a wide circulation, and are in great demand. In order to render the printing establishment more effective, an imperial press has been sent out to this station.

Mr. Miller spent the months of May and June last year at Palamcottah, and returned grateful for the affectionate and Christian intercourse his visit had enabled him to hold with his brethren of the Church Missionary Society.

Western Division—Neyoor.

Congregations, &c.—The field of labour in this division continues to ripen for the harvest. The number of out-stations belonging to this district amounts to sixty-four. The whole number of congregations in this division, including that at Neyoor, is fifty-two. About 700 families are under Christian instruction; and of the individual members of these families, 2,500 are constant attendants on the means of grace, besides a number who have renounced idolatry, but do not regularly unite in public worship. The whole number of persons who have relinquished paganism exceeds 3,000.

The following notices regarding the new congregations are at once interesting and encouraging:

"Within the past year, upwards of 160 families, consisting of about 700 persons, have renounced idolatry and the worship of evil spirits.

"The good work, as mentioned in the last Report, has been extended from village to village, on both sides of the river of Neyattangherry. In two places, the houses of the idols have been used as places of Christian worship, until more suitable buildings can be erected. The congregation at Kallymatory, where the idol which they call Sataun was abandoned, as formerly mentioned, is increased to 200 persons. A few miles further westward there are several villages where a number of the inhabitants have abandoned their idols, and are now under Christian instruction. Some of our young people are preparing for usefulness among their benighted countrymen, who are calling for teachers and schools. Our places of meeting are scarcely sufficient to accommodate the numbers, and shelter us from the sun by day and the dew by night. But the inconveniences of the place are

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abundantly compensated by the attention of the hearers to the Gospel preached to them."

Under the date of the 19th of March, 1832, Mr. Mead writes:

"In the course of January and February, 1832, an idol has been destroyed at the village of Kotteyodoo, and a household god delivered up to us, together with several cloths and clubs used in the worship of Satan. Several families have begun to assemble for instruction at this village. They meet in a place where idolatrous worship was formerly performed. A school has been commenced at the place. I was yesterday at a village near Mateodoo, where several families have just abandoned their idols. An altar was marked for destruction, and it would have been immediately demolished, had it not been the Sabbath. We met in a temporary place of worship for the first time, with several who had not before bowed the knee to Jehovah. As some of the people from Mateodoo and Vadakancany attended, the little place was crowded with attentive hearers."

Extracts from the Report for the half-year ending 30th June, 1832:

1. "At Kotteyodoo, a village in the mountains to the north of Etavilly, eleven families, consisting of nearly fifty persons, have renounced idolatry. A small temple, formerly devoted to the service of Satan, has been enlarged, and is now used for Christian worship, and instruction for these ignorant and deluded people, who, three months ago, were the willing captives of the devil. A large image of Kalee is destroyed, and a small image of Esakee delivered up by its former worshippers.* The people have hitherto given great attention to religious instruction; about twenty persons daily assemble for the purpose of devotion and instruction.

2. "In the village of Seruvarconam, seven families, consisting of thirty-seven persons, have renounced idolatry, and destroyed their pagodas. They have commenced building a school-room, which is also to serve as a temporary place of worship. The school, which has been established for some months, is prospering.

3. "The congregation at Kullyvilly, situated near the last-mentioned village, has received an addition of five or six families. A family pagoda has been destroyed by one of those who has recently declared himself a Christian. He is a person of influence in the village.

4. "A new congregation has been formed at Culyvilly, consisting of between forty and fifty persons. They assemble in a house lately erected for the purpose on an eligible spot, where a temple to Satan now lies in ruins. The heathen expected that the anger of the devil would have destroyed some of those who presumed to build a place for prayer, and even to reside on a spot which it was considered dangerous to pass through at noon or midnight—the hours at which the evil spirits are considered most malignant. A school has been opened for female children, and is taught by a young woman who was instructed in the Neyoor school.

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* This idol has been sent to England, and is now deposited in the Missionary Museum, at Austin Friars.

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5. "A congregation is forming at Nadatairy, near Mateodoo. An altar about thirty-five feet high has been demolished. Thirty persons have embraced Christianity, and attend in the school, which they are now about to enlarge. A school, consisting of twenty-seven children, is prosperous.

6. "The congregations at Kotanavilly, Mateodoo, Vadacancarry, and Paenguddy, have been joined by several heathen families."

In each of the villages there is a person of some wealth and influence among those who have recently embraced Christianity. Several of these are likewise persons of intelligence, and their renunciation of idolatry is evidently the result of conviction.

The out-stations present an addition of six, which have been commenced during the past year. Three have been added to the number of congregations within the same period.

Mr. Mead states, that the services at all the congregations have been regularly attended on the Sabbath; that many of the people desired to be baptized, and he hoped to have the privilege of administering, before long, that ordinance to about seventy persons. Two days in the week have been appointed for those who have leisure to attend at the different places for special instruction, conference, and prayer.

Mr. Mead observes:

"With regard to the majority, while we have no complaint to make on the score of attention—for no congregations are perhaps more attentive in the house of God—we earnestly desire to see greater evidences of a change of heart than at present appear. This the Spirit of grace can alone effect."

At a village called Mateodoo, the people have commenced a subscription towards the erection of a chapel.

Schools.—The number is fifty-one, in which there are about 900 boys under instruction, two-thirds of whom are the children of heathen parents. There are a few Christian female children in most of the schools, including the Neyoor Girls' School: the total number of children, boys and girls, under instruction, amounts to 1162. Under Mr. Ashton's superintendence, the schools have been brought into better order, and still require constant inspection to render them efficient.

The *Girls' School* at Neyoor contains thirty-one girls, of Christian parents. The progress made in learning and industry is very perceptible, and the state of the schools encouraging. The Madras Auxiliary Missionary Society has kindly undertaken to support three girls in this school, and have thereby contributed to promote the enlargement of this interesting department of the Mission.

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Readers.—The readers continue to labour in their respective stations with acceptance to the people, and with much benefit to the general cause. Their names, and those of the places where they are chiefly stationed, are as follows, viz.

1. *Inverkeithing*, Neyoor.
2. *William Clapham*, Pillypannem.
3. *John Oldfield*, Mateodoo.
4. *J. M. Venning*, Kotuavilly.
5. *Walter Venning*, Saynamvilly.
6. *Peter J. Hosch*, } Neyattangher-
7. *Edward Parsons*, } ry District.
8. *B. Moorhouse*, Araumany.
9. *J. Rathbone*, Colatchy.
10. *John Lockyer*, Oodiarvilly.
11. *R. Pinkerton*, Causharakodoo.
12. *Peter Roe*, Paenguddy.
13. *Charles Glover*, Davyodoo.
14. *John Tweedy*, Etavilly.
15. *Stirling Evangelist*, Arapury.

Besides these, there are twenty-six assistant readers, either statedly or occasionally employed in publishing the Gospel to their countrymen in different villages.

Some of the readers have the charge of a congregation, and are steady and useful. They all assemble once a fortnight at Neyoor, present their journals and receive instructions.

Printing and distribution of Books.—The press has furnished a number of School-books, Catechisms, and Tracts. Eight Tracts on various subjects have been published; great numbers have been distributed in the immediate neighbourhood of the Mission, and others have been sent to Combaconum.

A *Tract Society* has been formed at Neyoor, towards the funds of which the natives, in the course of 1831, contributed upwards of 250 rupees.

Contributions towards the erection of *Dartmouth Chapel* have also been received to the amount of 150 rupees.

QUILON.

The anticipations of efficiency in this Mission which the Directors had indulged on Mr. and Mrs. Harris's arrival at Quilon, have, by the afflictive dispensation of a wise and merciful Providence, been disappointed. Mr. Harris, after having joined Mr. Thompson, pursued his studies in the Malayalim language, and engaged in the superintendence of some of the schools. But he found his health so greatly impaired by the climate of India, as to be obliged to return to Europe. He left Quilon in the *Boyne*, Captain Brown, on the 27th of October, 1832, and arrived with Mrs. Harris on the 29th of March at Portsmouth, where he expired on the 28th of the following month.

Native Services, &c.—The attendance on the Sabbath, in the new place of worship, which is now finished, and is capable of

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accommodating 300 persons, has averaged fifty adults and thirty youths, some of whom, it is hoped, are impressed with the necessity of seeking salvation; and numbers of the inhabitants of the adjacent villages come regularly to the Sabbath evening services at Quilon. Others attend at their own villages, where the Sabbath afternoon services are held in the schools. Religious instruction is also communicated on Saturdays to those who are employed in the Mission.

A Sabbath evening service in *English* is continued, though but few attend.

Schools.—The whole number of schools amounts to twenty-four, of which fourteen are for boys and ten for girls. The number of scholars is 380 boys and 190 girls, total 570. Mr. Thompson remarks, that the greatest difficulty in this department of labour is to find suitable teachers or masters. The general circulation of books has been favourable to the schools. Prejudice is diminishing. There is a growing desire among the people for the education of their children. Christian and Nilumbi, who were formerly employed as readers, are now schoolmasters in their respective villages. Mr. Cumberland's time is chiefly occupied in the diligent superintendence of the schools.

The *Girls' School* on the Mission premises (included in the list of schools) contains seventeen girls, whose improvement, on account of the illness of the teacher, has been less than was desired.

Readers.—There are seven readers, to each a particular number of villages is assigned as his sphere of operation. These labourers generally possess good abilities, and some of them appear very desirous to advance the Redeemer's cause. *Glass Kay*, *Biggar*, and *Buchan Evangelist*, who was appointed in June last year, labour in connexion with this station. The names of the others have not been forwarded. *Biggar* is represented as a man of zeal, activity, prudence, affection, and scriptural knowledge. He has charge of the schools at Kottyorvilly and Myassathu, and teaches at these places. At the latter place a few women have professed to renounce their idols, and place themselves under Christian instruction; and though opposed by their heathen neighbours, persevere in seeking instruction.

Two youths are under tuition, preparatory to their becoming readers.

Distribution of Books.—The Malayalim Religious Tract Society has granted 4,000 Tracts and 300 copies of the Scriptures, chiefly

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Malayalim, and a few Tamil, Teloogoo, and Hindoostanee, which have been circulated, together with a considerable number of Tamil Tracts. The Madras Bible Society has also furnished Mr. Thompson with Malayalim Scriptures, which have been extensively introduced in the Mission-schools. Some Tamil, Hindoostanee and Portuguese Tracts from Madras have also been distributed.

COIMBATOOR.

Native Preaching, &c.—Mr. Addis has met with much encouragement in preaching the Gospel to the people in Coimbatoor and its vicinity. In the earlier part of last year his stated congregation amounted to fifty persons, some of whom were professing Christians. It has since increased. The people listen to the Gospel with attention, and in some places receive it apparently with gladness. There is reason to believe that some have received the truth in the love of it.

After eight or nine months' probation, the first convert at this station was publicly baptized in the month of March, 1832. Some of his opposers have ceased to molest him, and several of them, through his forbearance and Christian deportment, have been induced to attend family prayer at his house. His wife and son now regularly attend with him on the means of Christian instruction. There are two or three candidates for baptism.

Schools.—The baneful influence of caste has caused the relinquishment of one of the schools; there are now five, but the number of children has not been stated. The school-rooms continue to be frequented both by the villagers and by travellers, for the purpose of reading and investigating the precepts and doctrines of Christianity; and Mr. Addis has been surprised and gratified in his journeys to find the truths of the Gospel promulgated by this means to a great distance. The schoolmasters assemble once a week for examination and instruction.

Readers.—The two readers, E. J. Jones and T. Craig, continue to labour with zeal and activity. They appear to be truly devoted to their work, and are useful assistants in the Mission.

By the subscriptions raised at Coimbatoor among the European residents, to the amount of rupees 1,385..8..5., the chapel has been finished. A small debt of 26*l.* 18*s.* still remains, which it is hoped that some Christian friend or friends at home will readily supply; and by thus manifesting their interest in the welfare of the station, encourage the native congregation connected with this Mission.

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THE REPORT

OF THE

DIRECTORS

TO THE

FORTIETH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 15TH, 1834.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET
T. D. CLARKE, BRISTOL; W. OLIPHANT, SOUTH BRIDGE, AND
WAUGH AND INNES, HUNTER SQUARE, EDINBURGH
BY MR. RISK, 9, COCHRANE STREET, GLASGOW;
AND AT 7, LOWER ABBEY STREET, DUBLIN.

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at Kotteyoor. It is stated that there has been great improvement in the schools during the year, especially in the increase of an intelligent acquaintance with the Scriptures and the doctrines of the Gospel. This is in a great measure to be ascribed to the attention that has been given to the extemporary and familiar catechetical instruction of the children in their respective schools, and the service on the Sabbath afternoon, when they are assembled for religious instruction.

The *Girls' School*, under Mrs. Crisp's care, contains 16 girls, who have made good progress in reading, and in all their other lessons, as well as in spinning and knitting. They now participate in the advantages of a Sunday school commenced by Mr. Nimmo, in which about 30 native children are instructed. Those girls, who have been for some time under the care of Mrs. Crisp, have acquired much important knowledge; they manifest great correctness of feeling on the subject of religion, and promise to be useful characters when they go forth into active life.

The readers, *George Burder*, *Henry Venn*, and *W. B. Cadogan*, are proceeding as before reported. The young man who was admitted as a probationer to fill the place of *R. W. Hamilton*, deceased, and to bear that name, has given satisfaction, and Mr. Crisp intended to engage him permanently. He is a member of the infant church.

Distribution of Books.—The books that have been distributed, have been well received by the people, and, there is every reason to believe, have been made good use of. The distribution has been as follows, viz.: 5977 Scriptures, Tracts, and Elementary Books.

SOUTH TRAVANCORE DISTRICT.

	Stations.	*Missionaries.*
Eastern Division .	*Nagercoil* .	Charles Mault, Wm. Miller. Mr. Roberts, *Teach. in the Sem.*
Western Division .	*Neyoor* .	Chas. Mead, Chas. Miller. Mr. Ashton, *Assistant.*
	Quilon .	J. C. Thompson. T. Cumberland, *Assistant.*
	Coimbatoor	W. B. Addis.

Eastern Division.—Nagercoil.

The Mission families have been visited with affliction, and the health of Mrs. Mault having rendered it indispensable for her to

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visit England, she left Nagercoil in the course of last year, and arrived with five children at Liverpool, in the *Oriental*, Captain Fiddler, 4th September, 1833.

The cholera, with all its attendant ravages, has swept like a desolating plague over the southern as well as the more central parts of India. The calamities that have been thus brought upon the inhabitants have occasionally interrupted the labours of our brethren, and dispersed the children in some of the schools. But the prayers of the people of God have been heard. Our brethren have been preserved; their labours not only continued, but widely extended; and the multiplying instances in which the Holy Spirit has made the preaching of the Cross the power of God unto salvation, are such as to demand our unfeigned gratitude, and animate to continued and augmented efforts.

Congregations, &c. The number of out-stations is 51. The congregations are 36, including Nagercoil, the chief station. The number of regular attendants on the preaching of the Word has, in these 36 congregations, continued to increase, and is, at the smallest computation, 2031, an addition of about 500 to the number attending during the preceding year. The members of the congregations reside in not fewer than 160 towns and villages. Over this extensive range the influence of the Gospel is now operating; and the labours of the readers extend to numerous towns and villages inhabited wholly by heathens, Roman Catholics, and Mohammedans. The ready hearing they obtain from persons of all classes, is not only an indication that they are generally respected, but that prejudice and the blind attachment to Paganism and error is greatly diminished.

In most of the congregations Bible classes have been formed, as well as evening schools. These Bible classes, owing to the fewness of those who are capable to read, contain only 104 persons. During the year 7 adults have been baptized; and in October last there were 24 candidates for that ordinance.

Two distinct and branch churches have been formed from that originally gathered at Tamarakollum, and two others have also been formed. In this branch of the Mission there are now 5 Christian churches, at the following places, viz.:—Anandanadangoodjiruppu, 7 members; Etambly, 7; Mylaudy, 8; Tamarakollum, 18; Agatesuram, 24; Total communicants, 64.

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Speaking of the spiritual state of the people, the Missionaries remark:

"Our pastoral labours have been continued with increasing satisfaction to ourselves, and not without benefit to the people. The converts, who form our stated congregations of Christian worshippers, have in general made progress in Scriptural knowledge; and it is pleasing to add, that not a few of them are also growing in grace. The knowledge they have obtained is not with them barren speculation; they bring forth the fruits of righteousness, which are by Jesus Christ to the praise and glory of God.

"We are happy to observe that the spirit and conduct of nearly all the members of the infant churches have been such as to adorn the doctrine of God our Saviour, and convince the heathen of the truth and value of the religion which they have embraced. There are a few individuals among them, whose zealous and unwearied endeavours to spread the light of the Gospel in the neighbourhood in which they reside, afford a most satisfactory evidence of the sincerity of their Christian profession."

At the following five out-stations, chapels are erected for divine service, viz.:—At Puthucramum, capable of holding 150; Anditope, 200; Sandadyputhoor, 300; Agatesuram, 300; and Paracherryvilly, 300.

The third and fifth are newly built. That at Agatesuram is too small, the congregation numbering 400 persons; and the brethren are anxious to obtain aid towards the erection of a larger and more substantial building at this important station.

Schools. The total number of schools in the district amounts to 42, which is four less than what was mentioned in the last Report. This diminution, it is presumed, (for the Missionaries have not stated the cause,) has been occasioned by the distress in consequence of the cholera and the famine. Of one school it is stated that the tuition has been discontinued, and of another that it has been given up. No return has been received of the number of scholars. The Missionaries attach great importance to the schools; and in mentioning 16 of them situated in towns which are entirely heathen, they say, "Several of these towns are populous, and, like a celebrated city of old, wholly given to idolatry. The schools are to us objects of attraction and of business, and our visits to them are always improved for the purpose of intercourse with the people, and of preaching to them the glorious Gospel of the grace of God. In some of these places a considerable degree of light has been admitted."

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Native Female Schools.—That at Nagercoil contains upwards of 60 girls, in which number are included a few day-scholars. Their progress in learning is very encouraging, and their conduct on the whole is satisfactory. A few have, it is hoped, felt the saving influence of the Spirit of God. This, together with the happy death of one who had recently left the school, affords a stimulus for increased exertion in this department of labour. The *Girls'* school at Etambly is in a state of improvement; that at *Agatesuram* is said to be more encouraging than at any former period. That at Cristnacovil is not mentioned.

The *Orphan School* at Nagercoil contains 10 children, whose progress in Christian knowledge is satisfactory. The number of applicants for admission is great, and the Missionaries strongly appeal to their Christian friends for the support of this important institution. For the sum of 12 rupees per annum a child may be boarded and educated.

Seminary. This very important institution, the object of which is to prepare young men for the service as readers and assistants in the Mission, contains at present 23 youths; of these ten are from the Neyoor station. Since last Report three have been removed, having been found deficient in ability. Those that now enjoy the privilege of a liberal education, are promising for their talents and application, and their progress generally is encouraging. The senior pupils continue to visit the adjacent villages on the Sabbath, for the purpose of reading the Scriptures, and endeavouring to impart the knowledge of salvation to the inhabitants; and there is reason to hope that these labours have been productive of beneficial results.

Readers.—The following readers are engaged in the service of this Mission, and stationed as follows:—1. Charles Seymour, Mylaudy; 2. Richard Knill, removed from Tittavilly to Sempunvilly; 3. C. N. Welman, Vadakankullam; 4. John Palmer, Tamarakollum; 5. Rowland Hill, removed from Puttalum, to Covilvilly; 6. George Hamilton, removed from Kudenkullum, to Kannonkullum; 7. John Foxell, Sandadyputhoor; 8. Philip Doddridge, Agatesuram; 9. William Milne, Paracherryvilly; 10. Jehoiada Brewer, removed from Kannonkullum to Kalvilly; 11. Dumfermline, Mucklingoodyiruppu; 12. James Craigdam, Etambly; 13. Timothy East, Kundal; 14. David Stewart, removed from Kalvilly to Alamcotavilly; 15. J. W. Venning,

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Anandanadangoodyiruppu; 16. Edward Balm, Nagercoil; 17. Henry Martyn, Puthuvoor; Angus Mackintosh, Auticaudu; 19. George Buchan, Tittavilly. Besides these, there are six readers without designation, and one assistant reader, at the following stations, viz.:—1 reader at Mailperuvilly; 1 at Topuvilly; 1 at Puttalum; 1 at Lalavilly; 1 at Puthucramum; 1 at Aschankullum; 1 assistant reader at Agatesuram.

Printing and Distribution of Books.—During 1833, have been printed for the Nagercoil and Palamcottah Tract Society, 35,000 tracts, besides a few school books. Many volumes for the use of the schools have been bound.

Western Division—Neyoor.

Here, in the midst of judgment, the Lord has remembered mercy. When the Cholera, during November and December 1832, raged throughout Travancore, the native Christians, the readers, and the Missionary, exerted themselves, as far as possible, in administering relief to the sufferers, and were, under the blessing of God, the means of saving many from death. When the heathen deserted their relatives and neighbours as soon as they were seized with this terrible disease, and thus left the sufferers to perish, the tenderness and benevolence of the Gospel was strikingly exemplified by the humane, active, and persevering efforts of the Christians to mitigate its rages, and this manifestation of the genius and tendency of the Gospel, as contrasted with the unfeeling selfishness of idolatry, produced an impression upon the minds of the heathen as powerful as it has been favourable; and notwithstanding the sufferings and distress which the fearful visitations of pestilence and death had occasioned, this part of the country, morally considered, promises to become the garden of India. The attention of many among the heathen was drawn to the true character and excellency of the Christian religion as thus exemplified; and the following half year became, as Mr. Mead observes, more interesting than almost any other period of his sojourn in Travancore. In several places numbers of the people have renounced idolatry and embraced Christianity. In the neighbourhood of *Mateodoo* and *Vadacancarry* not less than 100 families joined the congregations already formed. This step was, on their part, the effect of much previous deliberation and examination of the Scriptures. The Nadan or chief of

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the Matcodoo, who is a very respectable man, intended to build a chapel at the village, the old chapel being too small, and inconveniently situated. At *Mudola*, to which place *Catherine Chapel* is to be removed, at Davyodoo, Nadatairy, Taravilly, Moolachy, Paucodoo, and Coilamvilly, several families have placed themselves under Christian instruction. The whole number of families who between the beginning of 1833 and the month of October last had abandoned idolatry, given up their idols, and embraced Christianity, amounted to 285. At Moolatchy, two images of Kalee, built with bricks and chunam, have been destroyed, and the temple turned into a school-room. The voice of instruction and of prayer and praise is thus statedly heard, where midnight sacrifices were once offered with frightful yells and barbarous music; the persons formerly engaged in those disgusting ceremonies now assembling under the same roof to hear the glad tidings of salvation, and to join in the worship of the only true God.

Congregations, &c.—The number of congregations is as follows, viz.:—68 stations, with 1024 families, 3736 persons, which are formed in about 60 congregations.

Of this important charge Mr. Mead makes the following remarks:

"Many of our people continue to encourage us by their steady attendance on the means of grace on the Sabbath, and other occasions when their occupations allow. The congregations are divided into classes, which are regularly examined when we visit them. Good progress has been made in committing the Scripture extracts and catechisms to memory. We hope in the course of a short time the ordinance of baptism will be administered to several families and individuals. They have for some years been under instruction, and manifest by a blameless walk and conversation that they are sincere.

"The majority of those formerly baptized are consistent in their conduct, though we could wish some of them to make greater progress in knowledge; but when their former ignorance is remembered, their attainments are considerable."

As a practical evidence of the steadfastness of those who have embraced Christianity, the Directors would in this place introduce the following passage from the report received from Mr. Mead.

"A *Native* Society for assisting in the erection and repairs of places of worship was formed at Neyoor at the latter end of last month (September, 1833). The meeting was attended by about 700 persons,

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some of whom came from a great distance. Animated addresses were made, and upwards of 400 fanams subscribed. Several gave ground for the erection of chapels; others attended as representatives of congregations, promising, besides the offerings then presented, to assist in the building by giving timber, and affording every other aid in their power. One or two individuals are preparing materials for erecting chapels in their villages at their own expense. A committee of the most experienced and active individuals was chosen to carry the objects of the Society into effect. Places of worship, or school-rooms, have been commenced upon a limited scale at five villages."

Schools.—The whole number of schools is 57, with the following number of scholars, viz., Neyoor seminary, 11; ditto female school, 44; ditto orphan school, 18; ditto day school, 15; ditto Nadatairy market school, 15: out-stations, *east*, 7 schools, 147; ditto *west*, 25 schools, 670; ditto, in Trivanderam district, 3 schools, 51; ditto *north*, 11 schools, 239; ditto *south*, 6 schools, 136: total, 52 schools, 1346 scholars.

"The present year," observes Mr. Mead, "has by no means been an ordinary season. We have had applications for schools and teachers in various directions, and frequent journeys have been made by ourselves and the readers.

"A plan for conducting the schools has been drawn up and printed in Tamil. The materials for this tract were furnished by the late Rev. S. Pearson's publication on the British system adapted to native schools. Although our out-station schools are still capable of great improvement, we are thankful that knowledge has been increased and is increasing by their means."

The school on the Mission premises at Neyoor contains 88 scholars, all of whom are boarded and clothed either by the Mission or by private subscriptions, with the exception of the day-school.

The *Seminary* contains two classes. The youths are instructed in an introduction to the Scriptures; the Tamil, Malayalim, and English languages, grammar, arithmetic, and geography. In the *Orphan School* Tamil and English are taught. In the the *Girls' School* the first classes have made good progress in Tamil geography and arithmetic; they have also learnt the introduction to the Scriptures from Genesis to Romans. The other classes are proceeding in Tamil spelling, and committing to memory the catechisms. The girls likewise learn to sew, spin, and twist thread: the elder girls assist in the domestic arrangements of the school, and are thereby trained to those habits of industry which will be of use to them in future life.

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Subscriptions have been received from friends at St. Petersburgh, through the Rev. R. Knill, for three girls; and from the *Stepney Sunday School Missionary Association*, for other three girls educated in this school. The Directors hope that further aid will be afforded to support this important institution, since it is frequently observed that among the adult heathen who have embraced Christianity, the women in general make the greates advances in Christian knowledge; and it is thus expected that the rising generation, through the Divine blessing upon the superior advantages they thus enjoy in early life, will be still more eminent for knowledge and piety.

Readers.—There are 15 readers and 22 assistant readers in the service of the Mission. Their regular duties on the Sabbath are confined to conducting public worship and imparting instruction to the various congregations. The readers' names and principal stations are as follows, viz.: 1. Inverkeithing, Neyoor; 2. William Clapham, Pillypannem: 3. John Oldfield, Mateodoo; 4. J. M. Venning, Kotnavilly; 5. Walter Venning, Saynamvilly; 6. P. J. Hosch, removed from Neyattangherry district to Nadatairy West; 7. Edward Parsons, Neyattangherry district; 8. B. Moorhouse, removed from Araumany to Davyodoo; 9. J. Rathbone, Colatchy; 10. John Lockyer, Oodiarvilly; 11. Robert Pinkerton, 12. Peter Roe, Paenguddy; 13. Charles Glover; 14. John Tweedy, Etavilly; 15. Stirling Evangelist, Arapury.

The journals for the half year ending June, 1833, have been received from 11 of these readers.

Printing and Distribution of Books.—The Mission press has been employed in printing sundry books and tracts; total, 7,600 copies.

A Dialogue between a Panderam and a Native Teacher, on the Hindoo Puranas, is preparing for the press.

The *Native Tract Society* at Neyoor continues its useful labours. The last meeting was numerously attended, and increasing interest has been manifested by the people in promoting its objects during the past year, The Madras Tract Society has kindly sent them 2,000 Tamil tracts. They have also occasionally interchanged tracts with the Nagercoil station, and have received a few tracts from Jaffna. The Tract Society in London also assisted this station by a grant of paper.

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In addition to his other occupations, Mr. Mead's attention has been directed to a congregation of Syrian Christians at Travancodoo, in whose church he has preached. A reader visits them and is well received.

In order to strengthen this Mission, the Directors have sent out Mr. Charles Miller, who sailed from Portsmouth, June 6, 1833, in the *Fergusson*, Captain Young, and safely arrived at Madras on the 5th of October. As he was preparing for proceeding to Travancore he was taken severely ill, and his life was considered as in danger. This illness, from which we are happy to say he has been mercifully restored, caused the postponement of his journey; but by the latest intelligence received from Madras we are informed that Mr. Miller intended to embark for Neyoor about the 3rd of January last.

QUILON.

The Report from this station is interesting, and the results of the labours of Mr. Thompson and his assistants, among the adult heathen population, peculiarly encouraging.

The native congregation at Quilon, who assemble on the Sabbath morning for worship, has increased, the attendance averaging about 70 men, 30 women, and 50 youths and children. Some of them come from a distance, and are often much tried for their refusal to profane the day of God, or to be absent from his house. Their general attention is quite equal to that of people in other countries, and the conduct of many of them has undergone a great and beneficial change.

The Sabbath evening service in English has been better attended than formerly.

Schools.—Mr. Thompson has reduced the number of schools to six, in consequence of the indifference manifested by some of the schoolmasters as to the use of the means prescribed for imparting more efficient instruction, which, as it rendered it necessary for Mr. Thompson and the readers more strictly to superintend, and more frequently to visit the schools, consumed time that would have been otherwise employed in direct Missionary labours.

At Quilon there is a seminary in which ten youths have received instruction. Their progress gives satisfaction. One has been removed to take charge of a school, in which he appears likely to be useful. Two of the oldest go out with the

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readers, occasionally alone, to endeavour to do good by reading, &c., to their countrymen on Sabbath afternoons.

The Girls' school, on the premises, contains 24 children, several of whom make pleasing progress in the knowledge of religion, and in reading and writing. Their sewing is superintended by a respectable native woman. The number of girls might be greatly increased, but as the school is already considerably in debt, Mr. Thompson has been obliged to decline receiving any more. He is anxious to obtain support for this school, lest he should be obliged, though very reluctantly, to give it up.

Readers.—At the beginning of the year eight readers were employed. It has been found necessary since to dismiss two of them. Of the remaining six, the following are thus designated and settled:—1. Biggar, at Myanatta; 2. Glass Kay, Moondakal; 3. George Clark, Thattarkonam; 4. Matthias, Pattathanam; 5. Buchan Evangelist, Mulangadava.

The readers labour diligently and successfully, and at each of their stations a spirit of inquiry prevails; and some of the people, from time to time, in greater or less numbers, renounce idolatry and embrace Christianity, notwithstanding the opposition and persecution to which they are exposed.

The readers have itinerated to some extent in the surrounding country, and have generally been well received, while the inhabitants of villages, which they have not visited, have sent afterwards, hearing of their labours, requesting that the same things might be made known to them. In my visits to the villages, I have also found increasing opportunities to make known the Gospel. A very considerable number of tracts, both in the vernacular and other languages, have been circulated, besides copies of the Scriptures. Tracts for Mussulmans, both in Malayalim and Hindostanee, have been wanted, as they are often inquired for in the latter languages, and some attention has been excited among a few of the native Moslems.

COIMBATOOR.

This station has experienced considerable changes from removals during the past year. The work, however, has continued to advance, and the general aspect of the mission is promising.

Native Preaching, &c.—Mr. Addis's congregation, which, at

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THE REPORT

OF THE

DIRECTORS

TO THE

FORTY-FIRST GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 12TH, 1835.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET;
T. D. CLARKE, BRISTOL; W. OLIPHANT, SOUTH BRIDGE, AND
WAUGH AND INNES, HUNTER SQUARE, EDINBURGH;
BY MR. RISK, 9, COCHRANE STREET, GLASGOW;
AND AT 7, LOWER ABBEY STREET, DUBLIN.

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numbers; but it is stated that they have gone out regularly to places more retired, and more distant than those to which their visits were formerly made. Some of the villages thus visited, are twenty or thirty miles distant.

Distribution of Books.—The books, which have been well received by the people, have had a wide circulation. The number is stated to have been as follows, viz.:—Portions of Scripture, 243; Tracts, 8,360; Elementary Books, 200; total, 8803.

Mr. Crisp, speaking of Mr. Nimmo, observes, that he continues to afford very valuable assistance in every part of Tamil labour.

SOUTH TRAVANCORE.

	Stations.	*Missionaries.*
Eastern Division .	*Nagercoil.* .	Charles Mault, Wm. Miller.*
Western Division .	*Neyoor* .	Charles Mead, C. Miller. Mr. Ashton, *Assistant.*
	Quilon .	J. C. Thompson. T. Cumberland.
	Coimbatoor	W. B. Addis.

Eastern Division, Nagercoil.

Mr. Mault in his report for last year intimates, that the most interesting part of labour, during that year, has been among those who have already made a profession of Christianity. In this part of India, our brethren are frequently entering new fields, while pleasing progress is made in those already occupied. The heathen are becoming more accessible to the messengers of truth. Their zeal for idolatry, as well as their prejudices against Christianity, is evidently declining.

Congregations, &c.—These are stated to be upwards of 40, but the precise number has not been furnished. In most places they have been steadily advancing, and, in some places, the increase has been considerable. In a few of the old ones, the prospects begin to brighten. Besides many heathen, more than 20 Roman Catholic families have lately joined the Christians, and many more have expressed a determination to follow their example. The attendance at the several places of worship is in most instances good, and in some exceedingly regular on the Sabbath and at other times. Many of the people take great interest in the ordinances of religion; and it is delightful to

* At present absent on a voyage to Cape Town, for the benefit of his health.

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witness the effect the word at times has on all, the solemnity that pervades the worshippers, and the joy that beams in their countenances. Some will travel from village to village to hear the Gospel proclaimed, and employ their leisure hours in committing texts of Scripture to memory, which they will frequently quote with great propriety.

A considerable number, belonging to several congregations, have been baptized, after having given a satisfactory evidence of knowledge, and a change of heart. All the adults who have received the ordinance of baptism have been received as members of the Churches, besides a few who had been previously baptized. Their walk and conversation have, with very few exceptions, been such as to adorn the Gospel.

The Bible classes are steadily advancing in number and efficiency, and the persons who compose them are all unconnected with the schools. At Nagercoil and Agatesuram, classes are formed for the young women who enjoyed the advantages of an education in the schools. The former contains 19, and the latter 7.

Schools.—These are stated to be more than 50. The number of scholars has not been returned. The schools are well attended, improvement is visible, and there is reason to believe that many salutary impressions have been made; which, it is hoped, will prove abiding. At Agatesuram, a few children meet together to read the Scriptures and pray. The youth that conducts this meeting has for some time given evidence of a change of heart. The docility of the children, and the satisfaction they evince when the Missionaries are visiting the schools, are encouraging. The school-rooms in the heathen villages, are used as places for preaching to the adults, who come there to listen to the Gospel.

Female education is making considerable progress, and a greater number of girls are now under instruction than at any former period. But they are principally the offspring of Christian parents. The heathen cannot be induced to send their girls to school for instruction.

The evening-schools, though nearly suspended for a time, have again revived, and are furnishing education to many that otherwise could not avail themselves of it. They are principally composed of persons from 18 to 25 or 30 years of age, members of the congregation.

Seminary.—This Institution has been removed to Neyoor.

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Readers.—There are some among these native assistants, whose piety and devotedness are such as to render their exertions eminently beneficial. With the conduct of others, though they have not met with so much success, there is every reason to be satisfied. They lead the worship of the congregations—visit the families—watch over their respective charges—and by itinerating, endeavour to spread the Gospel among the heathen.

The readers, Charles Seymour, Richard Knill, George Hamilton, and Philip Doddridge, have ceased, by the withdrawment of the subscriptions by which they hitherto were supported; but two new readers have been appointed, pursuant to the desire of the respective parties who have engaged for their support. They are to be called, Totteridge, and John Reade.

Printing, and Distribution of Books.—The Directors have not been furnished with any statement respecting the operations of the Nagercoil Mission press. Nor have they received an account of the books that have been distributed during the year. It is only stated, in general, that by aid of the Nagercoil and Palamcottah Tract Society, and kindred institutions, the supplies of books have been abundant, that the books have been freely given to all who, being able to read, have with great eagerness sought for them; and that the good produced by the dissemination of Christian knowledge in this manner, has produced incalculable good.

The Nagercoil Mission has, we hope only for a time, been deprived of Mr. W. Miller's valuable services. Declining health has obliged him to remove for a change of air to the Cape of Good Hope. He and Mrs. Miller left Cochin on the 9th of November, and arrived at Cape Town on the 23rd of December, 1834. It is hoped that, by Divine goodness, eventually, he will, at no distant period, be restored to the scene of his former labours.

NEYOOR.

Mr. Charles Miller joined Mr. Mead at this Station, at the beginning of last year. Immediately on his arrival, he entered upon Missionary labours, and by the aid of an interpreter, rendered his services in the various departments of the Mission.

On the state of the Mission, Mr. Mead remarks:—

"In many places a spirit of hearing continues to prevail, and a pleasing increase of improvement in knowledge is manifested, accompanied with a suitable walk and conversation. The Lord's day is generally observed by those who have joined our congregations, and their attendance on public

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worship, is increasingly uniform. A Christian spirit is apparent in seasons of trial and sickness. Some exert themselves to the extent of their ability in communicating a knowledge of the Scriptures to their heathen neighbours. By these means, and the exertions of the readers and assistant teachers during the year, 108 heathen families have been brought under Christian instruction, their idols relinquished, and the sacrifices to evil spirits discontinued. These once ignorant and once deluded worshippers of Satan, are now taught to worship the great and good Spirit, the God who made the world, and sent his Son to redeem it.

"Limited as is the knowledge of most of our people, still the contrast between them and those who come forward from time to time, is evidently striking. They seem to be brought into a new world, and the interest often shown in listening to the Gospel is animating, and the pains taken in learning the catechisms and Scriptures, encourage and excite us to increased energy in our efforts for the amelioration of those among whom our lot is cast."

Congregations, &c.—The number of congregations is as follows, viz.:—77 stations, with 985 families, and 3,513 persons, which are formed into 62 congregations. The difference between the amount of families, from what the total was last year, notwithstanding the number of families added during the year, is occasioned by the removal of many families from the country; by deaths; by some cases of exclusion; and by neglect of attendance on Christian worship.

Schools.—The number of schools is 50, including the seminary, viz., Neyoor seminary, 45; ditto, female school, 53; ditto, orphan school, 15; day school, 14; Nadatairy market school, 23: out-stations, *east*, 8 schools, 186; *west*, 23 schools, 603; Trevanderam, 1 school, 21; *north*, 8 schools, 167; *south*, 5 schools, 117; scholars total, 1244.

Mr. Mead observes that a large number of scholars have been under instruction the greatest part of the year; but that July and August are unfavourable months for attendance at schoool.

The *Seminary* is more extensive than at any former period. The institution contains 20 boys from Nagercoil, 20 from Neyoor, who are supported from the Mission lands, and an extra class of 5. The senior class contains 27, the junior 18, who are educated on the mutual instruction principle. Their progress is in general promising.

The *Orphan School* is supported by private subscriptions.

The *Carlton School.*—The seasonable aid, through a subscription received from Sir Robert Ramsden, Bart., which enabled Mr. Mead to continue the Female School at Neyoor in its present efficient state, has led him to denominate it the Carlton School. It has hitherto been, in part, supported by the Mission lands, but chiefly dependant on private subscriptions. Friends

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at St. Petersburg support 3 girls; Stepney Sunday School Association, 3; Madras Auxiliary Missionary Society, 3; and, a gentleman at Trichinopoly, 1 girl. Two classes, containing 16 girls, have made good progress in learning. Several of them manifest indications of piety. They are increasingly sensible of the kindness of those who contribute to their support and education; and it is expected, that this will prove the means of diffusing a knowledge of Christianity on their return to the very dark and benighted villages whence they have been brought. As attention to learning exclusively would unfit most of the children for the future duties of their probable station in life, the elder girls are employed, who are not in the school, in cleaning and beating the rice for their own school, and the seminary; they likewise learn to spin, sew, and to make twist.

Readers.—Nineteen readers are now engaged, besides 21 assistant readers. The following are the names of the readers, and their stations, viz. :—

1. *Inverkeithing*, Neyoor.
2. *William Clapham*, removed from Pillypannem to Kotteyodoo, and has besides this another station under his charge.
3. *John Oldfield*, no fixed station, but itinerates.
4. *J. M. Venning*, Kotnavilly and Mandacaudoo.
5. *Walter Venning*, Saynamvilly, and four other stations.
6. *P. J. Hosch*, removed from Nadatairy, west to Trevanderam, and has five other stations.
7. *Edward Parsons*, removed from Neyattangherry district to Matteyodoo, and has five other stations.
8. *S. B. Moorhouse*, removed from Davyodoo to Cansharacodoo, and has seven other stations.
9. *J. Rathbone*, removed from Colatchy to Pillepannem, and has nine other stations.
10. *John Lockyer*, removed from Oodiarvilly to Marathakuratchy, and has two other stations.
11. *Robert Pinkerton*, Seruvaconam, and one other station.
12. *Peter Roe*, Paenguddy, and three other stations.
13. *Charles Glover*, Davyodoo.
14. *John Tweedy*, Etavilly.
15. *Stirling Evangelist*, Arapury, and two other stations.

The following are *New Readers* appointed within the year, viz. :—

16. *Brooke*, Vadacancarry, and another station.

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17. *Okta,* Palleyaudy, and another station.

18. *John Brown,* Collumatorry, and two other stations.

19. *Joseph Hardy,* Odiarvilly, and another station.

Beside the readers, there are 51 schoolmasters in employ. Both the readers and the schoolmasters continue to attend at the Mission House once a week, to deliver their reports, and receive instruction and counsel.

The *Native Tract Society* is prospering. The receipts for the year amounted to 175 rupees, 1 anna. The Tract Society in London has kindly continued to assist by a liberal support. Several tracts have been reprinted, and a new one published. It is in contemplation to publish extracts from English standard theological works for the seminary.

The Native Society for erecting places of worship has realized a sum of 270 rupees, 3 annas, during the year. Several places of worship have been enlarged or improved, and new school-rooms constructed, of light and cheap materials, erected at several of the villages.

Dartmouth Chapel is covered in with cocoa-nut leaves; the doors and windows are still to be furnished, and the walls plastered. Public worship is now held in it, and the seminary taught within its walls.

The Madras Bible and Tract Societies have rendered their accustomed liberal aid, but a greater supply of Tamil Scriptures is urgently required.

QUILON.

Mr. Thompson, although alone since the return of the late Mr. Harris, has persevered in discharging the duties of the station. The influence of the Gospel is slowly, yet steadily, advancing among the Malayalim population in Quilon, and the surrounding villages; to which Mr. Thompson and his native assistants are employed in conveying the word of God.

Mr. Cumberland, chief-assistant in the Mission, performs the duties of his office in a manner which gives Mr. Thompson much satisfaction. On the Sabbath afternoon he superintends the Sabbath School, comprising the children in the two schools, on the Mission premises, servants, &c. He travels on an average about eight miles every day, visiting the schools in the villages, and seeking opportunities of making known the Gospel. Among the people called Portuguese, he acts as a reader, those persons not being disposed to attend to the native reader.

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The Sabbath morning congregation at Quilon has continued nearly as reported last year. In the afternoons, Mr. Thompson has met from 10 to 30 adults, and 20 children, in some of the villages. But he regrets, that owing to his being without a European coadjutor, he does not always feel at liberty to leave his charge, especially the children at Quilon alone, and, consequently, is much impeded in pursuing his Sabbath visits to the villages regularly.

The English evening service has been kept up, as it affords the only opportunity to some of hearing the Gospel. The attendance has been fluctuating, and it is probable that as the village congregations increase this service will discontinue.

Among the country people in the villages, many attend the preaching of the word with apparent desire for instruction. In some instances, those who show a disposition to become acquainted with the Gospel, and still more so those few who have openly abandoned idolatry, suffer much from the hostility of their heathen connexions. Yet the parties begin to perceive the uselessness of worshipping idols, and there are those who manifest shame on account of the impure worship. The apprehension of temporal losses, and especially of the fearful consequences of losing caste, keep many from openly avowing their real sentiments. Notwithstanding this, there are in many places families, which, encouraged by the instructions and examples of the Native readers, observe family worship in their houses, and send their children to the Mission schools.

Schools.—From the Report which has been furnished for last year, it appears that the schools, connected with this station, were as follows, viz.:—Quilon, girls' school, 29; boys' ditto, 24; seven village schools, 167; total, 9 schools,—scholars, 220.

The girls make gratifying progress. Several of them observe regular seasons for prayer. As they come from the villages, a hope is inspired that when they return they will be a means of benefit to their neighbours. Some of the scholars in the boys' school, training for future service in the Mission, are regular in attention to the duties of private prayer.

Readers.—The names and stations of the readers are as follows, viz.:—

1. *Biggar*—Myanottoo and others. 2. *Glass Kay*—Mundakal and neighbourhood. 3. *George Clark*—Thattarkonam,

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&c. 4. *Matthias*—Thathamally, &c. 5. *Buchan Evangelist*—Quilon. New readers appointed within the year:—6. *John Burder Sibree*—Vedamaniham. 7. *A Converted Brahmin*—Quilon. 8. *Masalamanny*—Mulangadava. 9. *A Converted Catholic*—Thattarkonam.

The names of Nos. 7 and 9 are not given. The reader, *Matthias*, has ceased to be supported by those who formerly contributed to his maintenance.

All the readers are stated to be efficient men, and the converted Brahmin especially so. They attend to their duties with regularity, by reading, preaching, praying with the people, and superintending the schools in the villages. During last year they itinerated considerably, especially at the seasons of the great festivals; and the people were ready to hear and anxious to obtain books. Through their instrumentality several thousands of Tracts have been put in circulation, besides many copies of parts of the Holy Scriptures.

COIMBATOOR.

Mr. Addis's labours in this comparatively secluded station, have been greatly blessed. The greater part of his former congregation have left Coimbatoor, for other parts of the district, but this dispersion, though trying at first, has issued in the furtherance of the Gospel. They have carried with them the knowledge of the faith, and been instrumental in leading others to make inquiries after the way of salvation. Mr Addis's native congregation has also increased, and is estimated at 45. He has during the year baptized 7 males, and 2 females, all adults. They have given satisfactory evidence of having been translated out of darkness into marvellous light.

Besides these, there were, in September last, 2 males and 1 female, candidates for baptism.

On the 2nd of February last year, a Christian church was formed, when 6 native converts participated, for the first time, in the ordinance of the Lord's Supper. The church consists of 9 members, viz., the above-mentioned 6 natives and 3 Europeans. There were then, 2 native candidates for church fellowship.

The females of the congregation, who have for several years past been formed into a class, met Mr. Addis once a week for

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THE REPORT

OF THE

DIRECTORS

TO THE

FORTY-SECOND GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 12TH, 1836.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

SOLD BY WESTLEY AND DAVIS, STATIONERS' COURT, LUDGATE STREET;
W. LIPHANT, SOUTH BRIDGE, AND WAUGH AND INNES,
HUNTER SQUARE, EDINBURGH; BY MR. RISK, 9,
COCHRANE STREET, GLASGOW; AND AT 7,
LOWER ABBEY STREET, DUBLIN.

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to it. The children have been permitted to take their spinning-wheels, &c. with them; and it is hoped that what they have acquired will be retained.

On Wednesday, the 24th of June, prior to Mr. Crisp's departture from the station, a general meeting of the children of the various schools was held in the Mission Chapel. The children were catechised extemporaneously, and their replies gave much satisfaction. They were addressed at some length from 2 Tim. iii. 15, and reminded of the nature, advantages and responsibilities of a scriptural education. With their Teachers at their head, they sang some stanzas which they had composed, expressing their kindly and grateful feelings towards the friend from whom they were about to be separated; and were commended by him in prayer to the care and blessing of God.

During the year, 300 portions of Scripture and upwards of 4000 Tracts have been distributed.

Mr. Crisp acknowledges the liberal contributions of some friends at Madras. and elsewhere, in support of the schools.

SOUTH TRAVANCORE.

	Stations.	*Missionaries.*
Eastern Division .	*Nagercoil* . .	Charles Mault, Wm. Miller.
Western Division .	*Neyoor* .	Charles Mead, Charles Miller. — Ashton, *Assistant.*
	Quilon .	J. C. Thompson. T. Cumberland.
	Coimbatoor	W. B. Addis

Nagercoil.

Mr. William Miller's health not being materially improved by his visit to the Cape of Good Hope, he embarked, under medical advice, on the 2nd of March, 1835, for New South Wales, and arrived at Hobart Town on May 16, per the "*Mediterranean Packet.*" Mr. Miller anticipates, with much anxiety, a return to his accustomed labours.

The health of Mrs. Mault having been greatly restored during her stay in the country, she embarked on her return, per the "*Palmira,*" Captain Loader, on the 4th of October, 1835, accompanied by her eldest daughter, and by Miss Christian Mc. Gregor.

Congregations, &c.—Notwithstanding the discouragement arising from the apathy of many who profess Christianity, the

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cause of Christ has steadily advanced in this district; and its progress is marked not only by numerous accessions to the congregations, but also by the increased consistency and devotedness of a large number of the converts.

The total number of stated congregations connected with the Mission is 43, comprising about 1150 families. Five infant Churches, containing, at present, 79 members, have been formed in central situations. These have considerably increased during the year, and there are many candidates. In most congregations, there are some desirous of being baptized.

In very few cases has the exercise of ecclesiastical discipline been required, the people having conducted themselves in a manner becoming the disciples of Christ.

The large church which has long been in the course of erection at the central station, is nearly completed. Its dimensions are 144 feet by 74. Buildings are still required in 12 villages where congregations have recently been raised. £10, with the assistance of the people, will be sufficient to erect a commodious and substantial place of worship at each of them.

Schools, &c.—These are more than 50, containing 2000 boys and upwards of 300 girls, who are receiving a Christian education. Their progress is encouraging, considering that their attendance at some seasons of the year is necessarily irregular. A few manifest signs of piety, and will ere long, it is trusted, occupy places of usefulness in the Church. Some have already been admitted to communion, and are among the most consistent and useful members. To raise up suitable schoolmasters, has been an object of much solicitude, which has, to some extent, been accomplished, and the advantages of which are evidently realized. In a few places, evening schools have been established, and a number of young men are availing themselves of the advantages thus afforded.

In the girl's school at Nagercoil, 74 children are boarded and educated, many of whom are very promising. This institution has been highly blessed of God for good. Several young women, who are members of the Church, received their first religious impressions here, and are now usefully employed in diffusing the blessings of the Gospel in the villages where they are stationed. The Orphan School contains 17, who are making pleasing progress in their studies. Respecting this institution, Mr. Mault writes as follows:—

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"My soul has been rejoiced by intelligence from England, that help has been afforded to our humble efforts for this destitute class. Our hearts are frequently sickened by beholding the misery to which many poor friendless children are exposed in this wretched land, the habitation of the most appalling cruelty. Here are no public institutions, no asylums for destitute children, and in many large towns and populous districts, none to pity or relieve them. Most earnestly do I entreat you to do all you can for this object."

For the advantage of those who can read, and especially of the young people of both sexes who have left the schools to pursue their various avocations in life, Bible classes have been formed in most of the congregations, and are regularly superintended by the Readers. During the past year, the progress of these classes has been very pleasing, and they bid fair to become important auxiliaries to the Mission. The number at present in these classes is 162 men and 47 women.

The visits of the Missionary among the people, occupy nearly half his time. On these occasions, the Readers are encouraged in their work; the Gospel is preached three or four times in the course of the day; many of the people are visited in their own houses; the Bible classes, on stated occasions, are assembled and catechised on the portions of Scripture they have read, and the schools are examined. Wednesdays, Fridays, and Saturdays, are devoted to duties at the home station. On Wednesday morning, the schools on the premises are catechised, and the whole of the women afterwards meet for the same purpose. The Bible class then read a portion of Scripture, appointed the week previous, for their perusal at home. In the evening, the men are exercised in a similar manner. On Friday, the children are again catechised. Those of the Readers who most need instruction then assemble, superintended by one of their own number, and afterwards all of them meet the Missionary to deliver in their reports, and receive such direction and instruction as may be necessary. The whole of the New Testament has been discussed, by successive portions, at these meetings, and the books of the Old Testament are now being read in the same manner. The schoolmasters and children assemble again on Saturday, when the conduct of each is examined, and a report of each school presented.

Printing, &c.—The press has been actively employed during the year, although the number of copies issued has not been stated. In the intervals of other duties, Mr. Mault has composed several small works for the congregations and schools,

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some of which have been printed, and others are ready for the press.

His Highness the Rajah of Travancore, accompanied by his brother, the Dewan, the British resident, A. Casamajor, Esq., and other officers and gentlemen, visited the Mission establishment at Nagercoil, in December, 1835. The children were assembled and examined in the presence of his Highness, who expressed much gratification at witnessing their proficiency. The printing-office, church, and other parts of the establishment, were honoured with the favourable notice of his Highness, who presented a munificent donation of 2000 Rupees toward the completion of the church, with permission to cut down 20 Teak trees for the same purpose. Other contributions were made by the gentlemen who accompanied him. Mr. Mault observes:—

"By the blessing of God, some happy results may be the consequence of the decided favour shewn by his Highness to the Mission. And if it makes myself and my Native brethren more humble and more devoted to our work, we may hope that much good will be effected."

NEYOOR.

The Divine blessing appears to follow the attempts made to disseminate the truths of Christianity in many parts of the circuit embraced by this station. Since the last Report, two small idol temples, and several altars for sacrifices to evil spirits, have been destroyed. The owner of one of the temples burned it down; and the other is used as a place for fire-wood.

Congregations, &c.—During the past year, 116 families have made a profession of Christianity. Altogether, 1035 families, consisting of 4073 persons, who formerly worshipped idols, have publicly renounced all dependance upon them. The average attendance in the various congregations on the Sabbath, is 2259 persons. There is every prospect of an increase in numbers from year to year. Where most labour has been bestowed, the encouragements are generally the greatest. In most of the villages there is an apparent increase of concern, and desire to obtain religious knowledge. Some people from Canodoo, near the Mission-house, have recently applied for instruction. Others have come forward from Ootucully. At each of these places a school is now established. These, with some families from Anjalee, attend for worship on the Sabbath, at the indigo premises, lately presented to the Mission. At two other villages, Pudoor and Mileodoo, small congregations and schools have been formed;

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part of the people were heathen, and the rest professed the Romish faith. These places are all in the vicinity of the Mission-house; and this encourages the hope that some are beginning to feel the importance of those instructions which they had long listened to in vain.

The Missionaries and Native Assistants make repeated visits to the congregations and schools. In the mountainous parts of the district, near the jungles, opposition has been experienced from some of the higher castes, who view the entrance of the Missionaries as the signal for innovation and change in their long-established customs. The chapel at Seruvarconam was burnt down by the heathen; and the poor people who embraced Christianity are annoyed in various ways. A new place is, however, commenced, and legal protection sought against the offenders. A school-shed has lately been put up at Autoor, where the former one was burnt down. There is reason to believe that the authorities will now protect the people in the exercise of their worship. In some places a tent has been erected; and this arrangement has been attended with advantage and convenience. The release of a high caste Native, who had been imprisoned on account of the assistance he afforded to the Mission, has had a favourable effect on the minds of the higher classes. The individual himself is not discouraged by all he has suffered; and this has been very considerable, in consequence of his friendship to the cause. Through the benevolent influence of A. Casamajor, Esq., the Resident, the opposition of the Native Government has been subdued; and some timber has lately been granted by the authorities for use in buildings connected with the Missions.

Schools.—These are 56 in number, and contain 1328 children. In those at the out-stations, the increase of which is continually solicited, much scriptural knowledge is imparted, and a good number of the boys read fluently. Since the establishment of the Mission schools, nearly all the old Native schools have disappeared. The schools in the villages are well supplied with religious books.

The Seminary at Neyoor contains 43 scholars, who are placed on the foundation; these are boarded and clothed by the produce of the Mission lands; 12 are supported by private subscription; and 20 are day-scholars. Their progress is gratifying. A desire to learn English has recently become general among the higher classes in the country; and the day-scholars, who

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have recently been added to the seminary, are the children of this class of parents, who are *Nairs*, the principal sect in Travancore, with the exception of the Brahmins.

Mr. Ashton's labours in the schools have been continued with much perseverance and attention.

In the Carlton School, supported by the liberality of Sir Robert Ramsden, Bart., there are 49 girls. They are instructed in the Scriptures, and Catechisms, and geography. Several, who have left the school, have made good progress in these acquirements. The children are selected from the villages, and are among the first females who have received the advantage of education in this part of the Mission. Several of them are promising in temper, abilities, and piety. In addition to the founder's subscription, contributions are acknowledged from St. Petersburgh; the Madras Auxiliary Missionary Society; Romsey, Hants; and the Stepney Sunday-school.

Readers.—Eighteen are now engaged. The following are their names and stations:—

1. *Inverkeithing*—Neyoor. 2. *John Oldfield*—Mandacandoo and Kotnavilly. 3. *J. M. Venning*—Colatchy. 4. *Walter Venning*—Neyoor. 5. *P. J. Hosch*—Trevanderam, Valleyatory, and places adjacent. 6. *Edward Parsons*—Matteyodoo. 7. *Boothroyd Moorhouse*—Cansharacodoo. 8. *John Rathbone*—Villepanneim. 9. *John Lochyer*—Amandavilly. 10. *Robert Pinkerton*—Scruvarconam. 11. *Charles Glover*—Davyodoo. 12. *Stirling Evangelist*—Marathakuratchy. 13. *Brooke*—Vadacancarry. 14. *Okta*—Etavilly. 15. *John Brown*—Oodiarvilly. 16. *Joseph Hardy*—Kotteyodoo.

The following new Readers have been appointed within the year, viz.:—

17. *F. T. Patterson*—Saynamvilly. 18. *William Fletcher*—Anjalee.

Beside the above, 25 Assistant Readers are employed: the whole number having under their care 63 congregations. Each preaches on the Sabbath, and at other times, when the people can be collected. A few assemble in the chapel, or at some convenient house, in the morning or evening, when the Scripture is read, accompanied by a short exhortation and prayer.

Subscriptions having ceased for the Readers, William Clapham, Peter Roe, and John Tweedy, these appointments have been discontinued.

The Native Tract Society has been in active operation. Two cases of paper have been kindly granted by the Religious Tract Society of London. The anniversary meeting was attended by

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about 700 of the Natives of the different congregations; and some, who were unable to attend, sent their donations. The meeting was addressed by several of the Natives, in simple but suitable and energetic language. The amount subscribed during the year was, rupees, 159,1.2.

The Native Society, for erecting chapels and school-rooms, contributed, during the year, rupees, 202,1.5; and has assisted in carrying on several chapels, formerly commenced. New ones have been begun also at nine different places. In most of the other villages more convenient places of worship are greatly required.

At the Mission Press, 8700 Tracts, principally Tamil, have been printed during the year. The Assembly's Shorter Catechism, with proofs, is in the press; also, an English and Tamil spelling-book, on country paper.

QUILON.

Mr. Thompson and his assistants have continued in the discharge of their duties during the year, amidst much opposition, and some painful trials.

Preaching, &c.—Mr. Thompson has engaged in the following Sabbath services:—preaching in the morning; catechising in the afternoon; occasional service in an adjacent village afterwards; and English service in the evening. The attendance has continued nearly as last year. Many in the Native congregations are evidently increasing in knowledge; and a few give very satisfactory proofs of their progress in real religion. The Missionary hopes shortly to have the pleasure of admitting these to communion.

Schools.—These are twelve in number. The average attendance is 280; in which 50 girls are included. The girls' school at Quilon contains 27 children; of whom several make respectable progress in learning and needlework. The numbers are restricted only for the want of funds sufficient for its enlargement. Three instances have occurred, in which the children have been the means of directing the attention of their parents to Christianity, where the reading of the legends of the country has given place to the perusal of the Scriptures.

From the Seminary, three youths have been sent out during the year, to take charge of the schools. At present, ten are under instruction. The eldest promise to be very efficient labourers.

Printing, &c.—Four Tracts have been prepared for the press. Arrangements are in progress for preparing a fount of Malayalim

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types, and it is hoped that, in a short time, printing will proceed without interruption. A short Catechism has been printed, and introduced into the schools.

COIMBATOOR.

The progress of this Mission, during the year, affords much cause for thankfulness; although, in some instances, the hopes of the Missionary have been disappointed by the withdrawment from his congregation of those who appeared to be inquirers after the truth.

Preaching, &c.—In January, 1835, a new Bungalow chapel was opened in a central part of the town. It was erected by the benevolent contributions of some residents at the station. The land for the former building, as well as that on which the Mission premises are situated, has been liberally granted by Government.

The stated Christian congregation has somewhat increased. Two adult converts from heathenism have been baptized. One of them for many years filled the office of sacrificer to a village temple, but forsook its emoluments, to embrace the Gospel. Himself and his family are the only witnesses for Christ in their village. The other man has long been an attentive hearer. He has shown the sincerity of his faith on several trying occasions, and has induced his wife and his aged mother to attend with him on the regular public services. There are other candidates for baptism.

The females of the congregation meet Mrs. Addis every week for instruction; and her efforts have been attended with evident benefit. An interesting child, nine years of age, belonging to Mrs. Addis's school, who died, loved and practised secret prayer. She evinced a desire to walk according to the Christian rule, and exhorted others to do so. She often read Christian books to her aged heathen grandmother, simply explaining them, and sometimes prevailed upon the old woman to join her in prayer. One marriage has been celebrated; the first among the Native converts. The parties evinced great tenderness of conscience, in not allowing any thing to be done which might be construed into a wish to retain the heathen ceremonies usual on such occasions.

One member has been added to the Church, which now consists of nine communicants; the conduct of each of whom has been worthy of their profession. There are some candidates for admission.

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THE REPORT

OF THE

DIRECTORS

TO THE

FORTY-THIRD GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 11TH, 1837.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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MDCCCXXXVII.

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has any opposition been made to the settlement of the Native Teacher; in some instances the heathen have offered a piece of land for his dwelling, and assistance to build it. All the Readers at a distance visit Coimbatoor once a month, and give an account of their proceedings. Those residing nearer the Mission House meet Mr. Addis for instruction. They are frequently detained until past midnight in the villages, whose inhabitants, being agriculturists, are much from home during the day, but provide a place and lights to meet the Reader after their return from their daily occupations. One of the Readers has made a journey of more than 100 miles. He remained some time with the people to whom he went, who very kindly received him, and begged him to visit them again. Food is often provided for the Readers, and money offered: the latter they of course decline.

Mr. Addis made extensive excursions through the villages in the course of the year; and was gladly received by the people.

Many inquirers have visited the Mission House during the year; and several thousands of Scriptures, Tracts, and elementary works have been distributed.

Mr. Addis observes, that of the multitudes whom he has addressed on religious subjects during the year, very few have rejected instruction. But the benumbing influence of superstition and the chains of caste appear to hold the great mass of the people in a state of mental inactivity and stupefaction. The Missionary earnestly entreats the prayers of his Christian brethren in England, for the communication of that spiritual life and energy which only are sufficient to quicken and emancipate these senseless and enslaved worshippers of gods that cannot save.

SOUTH TRAVANCORE.

	Stations.	*Missionaries.*
Eastern Division .	*Nagercoil* . .	Charles Mault, Wm. Miller. 50 *Readers.*
Western Division .	*Neyoor* . .	Charles Mead*, Charles Miller. J. Ashton, *Assistant.* 75 *Readers.*
	Quilon . .	J. C. Thomfson. 10 *Readers.*

NAGERCOIL.

The brethren at this station have to sing of mercy and of judgment. In the month of December, 1835, Mr. W. Miller's health being considerably improved, he embarked from Hobart

* At present in England.

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Town; and on February 2nd landed on the shores of India. But the pleasurable feelings excited by his return were not long unchequered. In August following, Mrs. W. Miller was visited with serious indisposition. After trying the effect of change of air, and every means calculated to restore her strength, she sank under the disease, and, on the 1st of December, exchanged deep affliction and pain for the joys of the heavenly state. To her bereaved partner and to the Mission, her loss is no ordinary trial. But while the Directors would commend their afflicted brother to the friendship of Him who "healeth the broken in heart," they would repose confidence in His power and grace for the furtherance of that work from which so valued a labourer has been taken to her eternal rest and reward.

Mrs. Mault, accompanied by her daughter and Miss M'Gregor, whose embarkation was noticed in the last Report, arrived in safety at Quilon, on the 24th of February, 1836. They proceeded thence to Nagercoil; and, on March 15th, Mr. C. Miller was united in marriage to Miss M'Gregor.

The general state of the congregations is highly encouraging: not less than 6,000 persons are under the sound of the Gospel. Mr. W. Miller mentions, that in 23 separate villages, on the third Sabbath after his return, an aggregate of 1,149 persons attended the early morning service, and 1,768 the noon. The number of adults in Bible Classes is 137. Some of the congregations have received considerable accessions from the heathen and Roman Catholic population; and in a few places new congregations have been formed. The churches assembling at Mylandy, Tamarakullum, Agatesuram, Etambly, and Anandanadangoody-iruppu, are in a prosperous state; and it does not appear that any exercise of discipline had been found necessary. On the Sabbath after Mr. Miller's return, Mr. Mault administered baptism to 8 individuals. There are 5 churches, to which many members have recently been added; the number of communicants being now 101.

The Native Readers, 50 in number, and the Native Assistants and schoolmasters, 76, have manifested much zeal and efficiency in the discharge of their duties. Several of those recently appointed are very intelligent men and devoted Christians.

Female Schools.—Mrs. Mault expresses much satisfaction with the progress of the girls formerly under her care. The school now contains 100 boarders and 10 day scholars. The late Mrs.

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W. Miller, whose loss her associates in the work have been called to deplore, collected, subsequently to her return, another school containing 35 girls. These are all instructed under the immediate inspection of the female members of the Mission. Three Girls' Schools have been added to the number previously formed in the villages, with pleasing prospects of success; a few girls are also receiving instruction in the village schools; making an aggregate of more than 300 girls under the care of the Mission. The total number of female schools now established in Christian villages is 7.

The Directors regret that more ample and explicit accounts of the Mission, which Mr. Mault expressed his intention of forwarding, have not yet come to hand.

NEYOOR.

The state of Mr. Mead's health, after a residence of 20 years in India, rendering a voyage to England necessary, he embarked on the 5th of December, 1836, at Quilon, in the *Walmer Castle*, Captain Bourchier, and arrived in London on the 30th of March, in tolerable health.

The operations of the Mission, which have been nearly doubled during the last 3 years, are still extending. The people are generally improving in knowledge, and the Readers and Schoolmasters are becoming every year increasingly efficient; the congregations have been progressively augmenting. An increase of attendance on the means of grace is observable at some of the old stations. At Killeyoor, several heathen families have joined the congregation; also at Velavoor, Aranmany, and Kotnavilly;—a school has been likewise opened at Coreavilly, near the last-mentioned village. There are several pressing applications for teachers and schools now before the Missionary at the station.

Mr. Mead observes:—

"There is in these parts a vast population, many of whom are among the most degraded of idolaters, but ready to receive instruction; and if there was double the number of Missionaries, there would not only be sufficient work for them, but most likely double the number of native converts. An important process is going forward, and multitudes, in addition to those who are members of our congregation, are ready to cast away their idols."

The Directors have appointed a Missionary to proceed to the aid of Mr. C. Miller, now alone at the station; he will probably

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embark in August next, and it is trusted that others may be raised up to accompany or follow him at no distant period.

Schools and other means of Christian instruction have been introduced to 15 new villages. In some of these considerable opposition had for several years past been manifested to the erection of any kind of building adapted to the purposes of the Mission; but the success of the Missionaries, in a legal application to have the violence of a party restrained, has confounded their enemies and encouraged their friends.

The liberation of the Nair, Ramen Tamly, who had been unjustly imprisoned for 7 years, as mentioned in the last Report, has animated the native Christians in South Travancore generally; and after his return to Neyoor, where he has an extensive estate, and is highly esteemed, he used his influence to extend the knowledge of the Gospel; and the effect has been peculiarly encouraging. Since his restoration to freedom, some that were wavering and afraid of persecution, have had the courage to give up their idols and enrol themselves among the worshippers of God. He has opened a school near his house for teaching the native language.

The Missionaries have experienced a more cordial reception by the higher and wealthier classes of their heathen neighbours, who had stood aloof through dread of persecution and even opposed the extension of the Mission. They have invited the brethren to their houses, and offered them ground for the erection of Mission schools, promising at the same time to send their own children for instruction. Many stations have been presented, in which an additional number of Native Teachers might be advantageously employed. There are 82 out-stations, at each of which a Native Teacher or an Assistant is engaged. Besides attending to the congregation, catechising, and visiting the sick, they itinerate among the adjacent villages, and preach the Gospel to the heathen. Scarcely a meeting of the teachers takes place at which one of them has not to report an addition to the congregation under his care; exhibiting, at the same time, some token of the decline of idolatry in the production of abandoned idols or other objects of heathen superstition. At the end of November, 1,403 families, consisting of 4,890 persons, had joined the Mission congregations among the heathen. The attention given to instruction is evinced by the progress of many in Christian knowledge, and the proof they afford in private

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life of piety and devotedness to God. Where the Gospel has not as yet converted the soul, it has ameliorated the condition of the people, and brought them under a most beneficial moral training.

The congregation at Neyoor is becoming more interesting and hopeful, and forms a part of the charge of the valuable Native Assistant, Inverkeithing. A native Christian church has been recently formed there; the members admitted are 31 in number, and there are many more applicants in the different villages.

At Sanamvilly, Kotnavilly, Vadacancary, Mateodoo, Daveyodoo, Etavilly, and Aulimvilly, the congregations, in point of numbers and general improvement, appear the most advanced. Several of the families belonging to these villages are persons of influence in their caste, and laudably exert themselves to promote a knowledge of Christianity among the people of their tribe, which is very extensive.

Schools.—These are 83 in number, under 83 native schoolmasters, and contain 2,118 children. The Orphan Boys' School contains 30 very young and destitute children, who are receiving the benefit of a Christian education; and an appeal on their behalf is presented by the Missionaries for the kind attention of the Christian public. These children are supplied with food and raiment for £2 a year each.

The Carlton Female School contains 81 girls, under the care of the female teacher Julia Knill and the general superintendence of the Reader Walter Venning, with occasional assistance from the Reader Inverkeithing. The elder children have made pleasing progress in scriptural knowledge and general education. They write neatly, and are well versed in arithmetic. Some of them can sew, and all learn the spinning of cotton thread. Several young women educated in the school promise to be of great service in diffusing a knowledge of the Bible among their own sex.

The Missionaries very gratefully acknowledge the assistance received from various quarters for the promotion of female education; and they remark, that the Girls' School would be much more efficient if the number of the subscriptions for scholars (at the rate of £2, 10*s.* each) were increased, instead of receiving a larger sum for new schools, which they say it is difficult to establish, the population who have embraced Christianity being so widely scattered amongst the heathen.

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"We are at present," they further observe, "desirous of collecting as many children as possible in the Central Girls' School at Neyoor, and shall feel greatly assisted and encouraged in our work, if our hands are strengthened in this important department of Missionary effort."

The *Seminary* contains 68 scholars, 46 of whom are supported by part of the produce of the Mission lands, and 22 by private subscriptions. There are likewise 17 day scholars who learn English, and a Bible class of 18 young men, who receive instruction in Tamil to prepare them for future usefulness.

The day scholars are heathen children of Brahmins of the higher caste residing near the Mission House. The native government has recently established 3 English schools; one at Trevandrum, one near Neyoor, and one near Nagercoil; and are about to establish at Trevandrum an observatory, with an English teacher of astronomy, a medical school, and a public library; to effect the latter a large sum has been already raised. For these prospective benefits, improved roads, &c., the country is indebted to the enlightened and philanthropic counsels of the British Resident, Colonel Fraser.

The *Native Readers* are 75 in number. Two of them, in rotation, deliver a discourse every fortnight at Neyoor, when they are examined and catechised. They afterwards give a statement of their labours, and receive such directions and counsels as circumstances require: their diligence and disposition is generally encouraging. To provide as far as possible for the demand made for teachers, some of the more promising young men have recently been selected from the congregations, and have formed a distinct class for the study of Tamil in the Seminary.

The Missionaries express their obligations to the Madras Bible Society for a liberal supply of Tamil New Testaments. This has enabled them to present a copy to every teacher and schoolmaster in the Mission, to the children of both sexes on leaving school, and to supply the Seminary.

The Missionaries also gratefully acknowledge the receipt of two valuable collections of books; one from —— Beilby, Esq., Birmingham; the other from Mrs. Fletcher Baker, for the use of the Seminary, which, in reference to the spread of Divine truth, is justly regarded as one of the most important institutions in that part of India.

Native Societies, &c.—The interest taken by many of the people in the diffusion of the Gospel, is shown in the increased efforts of the Native Building Society and the Native Tract

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Society. The anniversaries of these institutions have been well attended, and larger sums raised than in any preceding year. Several new places of worship and schools have by these means been provided, and some of the older chapels have been enlarged or repaired. Dartmouth Chapel has been for some time completed, and the aid of a friend has furnished it with doors and windows. A new Bungalow chapel has been erected at Autoor, with the sum of 50 rupees subscribed in England for that purpose. This had been long opposed by the headman, Caisapilly; but the case being investigated in June last before the British Resident, orders were given for the erection of the chapel, and immediately executed. New buildings to serve for chapels or school-rooms have been erected in the villages of Murungavilly, Munjary, Paulavilly, and Amandavilly; at each of which several heathen families have renounced idolatry, and attend public worship and instruction. Some of those in the latter village it is stated are truly pious.

"Many places of worship," the Missionaries write, "are still needed; and we shall be grateful for the aid of the Christian public in furtherance of this object. With the assistance rendered by the natives, 5*l.* is sufficient for a small chapel, and 10*l.* for a larger one."

A donation of 200 rupees from F. Anderson, Esq., has been thankfully received, and applied towards the erection of places of worship.

The Press has been actively engaged in printing Tamil Tracts, 15,000 of which have been struck off, at the expense of the Native Tract Society, with the aid of a grant of paper from the Religious Tract Society in London.

A greater number of Tamil Tracts and Testaments have been distributed during the year than at any former period, viz.:—300 New Testaments; 200 do. do. (in parts); 20 English do.; 3,000 Tracts. Total, 3,520.

A few of the heathen of respectability have attended the meetings both of the Building and Tract Societies, and given donations towards the promotion of their objects.

QUILON.

Preaching, &c.—The public ordinances of religion, and the instruction of those engaged in reading and teaching, have been continued. The attendance on the Malayalim service has increased.

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Opportunities have been found, especially at the periods of the great annual festivals, to proclaim the Gospel to multitudes of people assembled from all parts of the country, and several thousand Tracts have been circulated.

The principal means at present available for making known the Gospel in this part of Travancore, is that of Native Teachers, instructed in the Gospel and feeling its power themselves, carrying the glad tidings of the kingdom from house to house. To prepare and direct such agency is a very important part of the Missionary's work.

The Seminary contains at present 15 youths and men in course of training. Three have been appointed as Teachers, having previously acted as schoolmasters. Two of these grew up in heathenism; the other was a Syrian. Some have obtained considerable acquaintance with Divine truth, and promise to be useful labourers hereafter. Three of them have gone twice through the New Testament, committing it to memory, and undergoing a catechetical examination on its contents. A marked and decided improvement is manifest in the temper, conversation, and conduct of all.

The Teachers employed at present are 10, and there are 8 Native schoolmasters.

At Quilon, and Ashramam in the neighbourhood, two Readers are stationed. Several persons are regular attendants on worship. Two children have been noticed for their testimony against idolatry and other sins, and for their anxiety to learn, notwithstanding the severe chastisement they hereby incurred. The disputations held among the people on the subject of religion exhibit a considerable acquaintance with the Christian system.

At Moondakal, 16 adults and their families profess to have abandoned idolatry. The reader's remark concerning them is, "You may say that they have forsaken open idolatry; but to say that they have forsaken the idols of their heart, is a matter for hesitation." Most of the people here attend regularly for instruction; and some appear to be sincere worshippers of the true God.

At Myanathi, the Reader labours with considerable encouragement, and appears to be a great blessing to the people. Last year, the idol festival was greatly neglected in this place. A short time since, some person stole the stone gods; and the priest is reported to have said, "If they are gods, let them find

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their way back again; why should we seek them?" Six families, containing 13 persons, have publicly renounced idolatry; some of them also forsaking caste. A considerable attention is paid to instruction by many others; the fruits of which are apparent in their conduct.

Through the exertions of the Reader at Myanathi, an entrance has been obtained to the large village of Paroor, but considerable opposition has been made to the schools. A Paulghaut Nair, who had set out to visit some sacred places, was met at this village; and the folly of his enterprise pointed out to him. He was directed to the only true way of obtaining holiness. He threw away his beads, and came to Quilon to seek some employment there. In a short time he went away, but returned again, and, abandoning his caste, placed himself under Mr. Thompson's care, after being distinctly informed that no worldly advantages could attend such a procedure. He has nevertheless applied himself diligently to the study of Christian books.

At some of the other out-stations, the Missionary has experienced considerable discouragement from the fickleness of those who appeared to be earnestly seeking Christian instruction.

The Reader stationed at Kandacherry, and his wife, are very diligent; and the attendance on their instructions is encouraging. Considerable attention has been excited among the Syrians and Roman Catholics, and many discussions carried on between them and the Roman Padre.

At Kykollom, Mulangadavu, and Tangacherry, several persons have forsaken idols, and united in Christian worship. The above had long been a most unpromising portion of the Missionary's charge.

At Pattathanam, a woman now attends for instruction who was formerly much opposed to Christianity, and left her sister because she professed to believe it.

At Mongattu, a house has been built for the Reader; and this has been attempted at other stations, where the residence of readers among the people may be expected to increase their usefulness.

Schools.—These are 13, including the Seminary and the Girl's School. The average attendance is 291.

Mr. Thompson has been partly engaged during the year in a revision of the Malayalim New Testament.

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On the 26th of January, 1836, Mr. T. was united in marriage to the only daughter of the late Dr. Christy, at Tanjore.

RUSSIAN EMPIRE.

ST. PETERSBURGH.

The absence of the Rev. J. C. Brown having been protracted beyond previous expectation, and Mr. Stallybrass being anxious to proceed to the discharge of his Missionary duties, the Rev. J. Hands, late of Bellary, was appointed to fill the office of Pastor to the Anglo-American Church, and proceeded to St. Petersburgh for that purpose on the 27th of July ult.

The health of Mr. Hands has been considerably restored, and the Christian affection and devotedness of those who are placed for a time under his pastoral care proves that his labours among them are not in vain.

SIBERIA.

Stations.	*Missionaries.*
Selenginsk	Robert Yuille.
Khodon and Ona . .	Edward Stallybrass, William Swan, John Abercrombie, *Printer.*

The Directors remain without intelligence from their Missionary at Selenginsk.

The health of Mr. Swan, though still feeble, has been in a considerable measure restored, and he has been enabled, to some extent, to engage in active labour at his station.

Mr. and Mrs. Stallybrass reached Khodon, after a tedious journey, on the 13th November, 1836.

The daily Mongolian worship, as well as the services on the Lord's day, have been continued. Occasionally Mr. Swan has been too ill to conduct them; but at such times his place was supplied by the native converts Shagdur and Teksheé, both of whom sustain the office with much propriety.

During the summer, Mr. Swan, accompanied by Mrs. Swan, undertook two or three short journeys; and Shagdur has been repeatedly among his countrymen in various directions, distributing books and conversing with all who would listen to him. Tikshee is usefully employed in the printing-office when not engaged in

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THE REPORT

OF THE

DIRECTORS

TO THE

FORTY-FOURTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 10TH, 1838.

WITH

Lists of Contributors,

&c. &c. &c.

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the extensive province of Coimbatoor several times during the past year, and by a regular plan one or more of the great fairs or markets is visited every day, and the Gospel is made known to multitudes who come from remote parts, while the books distributed are carried to great distances in every direction. The teachers assemble once a month, produce a written journal of the employment of each day, and are examined in their allotted studies.

Mr. Addis has visited five or six hundred miles of country, and given instruction to all who were willing to hear. Each of the out-stations has been visited and inspected by our brother, who has every where met a friendly reception, and has had the satisfaction of seeing a spirit of inquiry extensively excited.

In reviewing the history of the station, Mr. Addis draws the following striking and gratifying comparison of its present with its former state:—

"When the Mission was commenced, there were two native assistants employed; the number is now increased to 12, and the majority of these have been raised up at Coimbatoor. There is also a class of promising young men preparing for the work of native teachers. At the commencement no schoolmasters could be found who would teach Christian books, and for some time only one ventured to do so. Now there are 12 boys' schools established on decidedly Christian principles, in an efficient state, and well attended; and the advantage of Christian instruction is openly acknowledged. The prejudices against female education were then so strong that the mere mention of it produced offence; but now we have a female boarding-school on the Mission premises, which only requires the necessary funds to be greatly increased in number, and a girls' day school in a populous part of Coimbatoor has recently been commenced with a fair prospect of success. Tracts, which on our arrival were, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts; when it is known that a new supply has been received, great numbers eagerly apply for them, and scarcely a day passes without persons coming to the Mission-house for tracts and portions of Scripture. The number of respectable people who have applied during the past year has been greater than at any previous time; and a single copy of the New Testament has been joyfully received for the use of a whole village, the head man pledging his word for its careful preservation. In this respect prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent."

SOUTH TRAVANCORE.

STATIONS.	MISSIONARIES.
Nagercoil . .	{ CHARLES MAULT, WILLIAM MILLER, JAMES RUSSELL,* 53 *Readers.*

* On his passage out.

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Neyoor . . .	CHARLES MEAD,* CHARLES MILLER, JOHN ABBS,* ARCHIBALD RAMSAY,* *Medical Missionary*, J. ASHTON, *Assistant*, 150 *Readers* and *Schoolmasters*.
Quilon . . .	J. C. THOMPSON, J. T. PATTISON,* 14 *Readers*.
Trevandrum .	JOHN COX.*

NAGERCOIL.

The Directors have received, with deep concern, intelligence of the continued indisposition of Mr. W. Miller, which has prevented him in a measure from attending to the duties of his station during the year.

Mr. James Russell, appointed by the Directors to this station, sailed on board the *Severn*, Captain Wake, on the 20th of October, 1837.

During the year the Gospel has been professed, and Christian worship established, in seven additional villages, and the whole increase of the congregations during the year amounts to nearly 1000 souls. There is reason to hope that their profession is more the result of a conviction of the truth of the Gospel than of any inferior cause. The number of congregations is 55, comprising 5,423 individuals, (including children,) who make a profession of attachment to Christianity. There are 29 chapels and 23 sheds; consequently, 3 congregations are without any accommodation whatever, and 26 are in want of chapels. 186 villages are regularly visited by the readers. Several additions have been made to the churches, by which the number of members has been increased to 127; these are walking consistently with the profession of the Gospel; the candidates for church-fellowship are 26.

The number in external communion does not appear to furnish a sound criterion for estimating the number of those who, though not outwardly united with the company of believers, may belong to the spiritual body of Christ. On this point Messrs. Mault and Miller observe:—

"To judge of the state of real Christianity in the congregations by the comparatively small number in church communion would lead to an erroneous conclusion. There are many persons, whom we have reason to regard as truly converted to God, who have not yet been received into the church. Various circumstances contribute to delay their admission, particularly the number and local distance of the congregations, making our visits to each necessarily less frequent, and also the diminution of our strength by the protracted affliction of one, and the increase of labour necessarily devolving upon the other. To these causes may be added the difficulties we feel in attempting to form a just estimate of the real character of the people."

* On their passage out.

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The past year has been one of peculiar suffering to the poorer classes in this part of India, arising from a combination of natural and political causes which have proved, in some respects, detrimental to the interests and progress of the Gospel. Several individuals belonging to the congregations have relapsed into idolatry. This has occurred in instances where, under the pressure of affliction or distress, they have been induced by their relatives and friends to "sacrifice unto demons."

Many of the persons who have joined the congregations had previously belonged to a new and singular sect. A poor man of deranged mind having claimed the power of working miracles, multitudes of people flocked from all parts of the provinces of Travancore and Tinnevelly to be cured by him of different diseases, while some professed to be his disciples, and in obedience to his commands renounced heathenism, abstained from all kinds of animal food, and observed the most simple and abstemious habits. The Government, however, interfered, and the excitement quickly died away. About 70 families of this sect, having subsequently established a community of goods, removed under the guidance of a man of some influence to a part of the seashore in Tinnevelly, where they erected huts, performed frequent ablutions, and often assembled to hear the dreams and visions of their leader and to witness the miracles he was said to perform. They were visited by Mr. Mault and by the readers, and, though at first full of pride and self-sufficiency, their eyes were gradually opened to the delusion under which they were labouring, and they all eventually returned to their usual occupations. Many of them have become attendants upon the preaching of the Gospel.

With few exceptions, the readers have continued to conduct themselves with much propriety, and have been of great assistance and comfort to the Missionaries. That their labours have not been in vain is evident from the increase of numbers in the churches, congregations, and Bible-classes, and the general improvement of the people under their care in knowledge, order, and piety. They continue to assemble once a week at Nagercoil to report their progress and to receive instruction and advice according to their circumstances. Besides a diligent and regular study of the holy Scriptures, their attention has been occupied with a course of systematic theology, and they have also entered upon an outline of sacred geography.

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During the year 10 young men of approved character and abilities, who have had the advantage of a preparation for the work, have entered upon the office of readers, and continue to fulfil their duties with zeal and diligence. Respecting these and the other readers, Messrs. Mault and Miller write:—

"We beg to express our warmest thanks to those Christian friends in our native land whose liberality has enabled us to augment the number of native agents, and that at a time when there was a great call for an increase of labourers. We have the pleasure to add, that after much care and deliberation, we have appointed the whole number for whom subscriptions have been received during the year, and sent them into the field. We trust that the members of the society, and those friends in particular who support these useful men, will join their prayers with ours, that the Divine blessing may rest upon them, and that they may be made the instruments of turning many of their benighted countrymen from darkness to light, and from the power of Satan unto God."

Schools.—Connected with this important Mission there are 61 schools, in which about 2,800 children are under instruction; a greater number than at any former period. The teachers have been diligent and faithful in the discharge of their duties, and, notwithstanding the difficulties experienced in obtaining a regular attendance of the children during a season of more than usual mortality and distress, a decided improvement is visible.

The schoolmasters meet at regular intervals to be instructed in the Scriptures, to report their labours, and to receive direction and encouragement in their work.

In reference to the schools, the Missionaries remark:

"We have often expressed our conviction of the importance of our Mission Schools; and growing experience of their utility has deepened this conviction. The children are here taught the fundamental truths of pure religion, before their minds are pre-occupied by those monstrous and filthy stories which they commit to memory in all heathen schools. Their hearts and consciences too are addressed; Divine truth is brought to bear upon all their faculties and susceptibilities, and the result is, in many cases, most gratifying. Children, who seemed destined by their birth and connexions to live and die heathens, now worship the true and living God, pray to him through Jesus the Mediator, and have learned to reverence the Sabbath and value the Bible. Several of the most pious and useful among our native teachers and in our congregations trace the happy change they have experienced to the influence of those truths which they learned in the Mission schools."

Female Schools.—In addition to those mentioned above, there are 15 female schools, containing 361 girls, 5 of which are under the care of schoolmistresses; the others are taught by schoolmasters. The employment of female teachers is still a novelty to the

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natives, but a promising commencement has been made, and there is every prospect of increasing success. In the school under Mrs. Mault's immediate care 120 girls are boarded, clothed, and taught; these have improved considerably in knowledge and in their general habits and manners. The day-schools at Nagercoil, Anandanadangoodyiruppu, Tattanvilly, Paracherryvilly, and Etambly, exhibit pleasing progress under the superintendence of the native schoolmistresses, Jane Derry, Sarah Bruce, Martha Ormandy, Sarah Boothroyd, and the schoolmistress for whom the contribution has been forwarded by Mr. Knill. In the first of these, five females are receiving an education calculated to prepare them for undertaking the superintendence of female schools, in which it is expected they will soon be qualified to engage.

Messrs. Mault and Miller have felt considerably interested and encouraged in the educational department of their labours during the year, and they remark:—

"We desire to express our gratitude to our friends in England who have so warmly interested themselves in the cause of female education in Travancore, and have so liberally furnished us with the means required to promote the object. May they experience the satisfaction which arises from doing good, and still abound in fruits of benevolence to the glory of God!"

Orphan School.—In this school there are 35 boys who are kept at a small expense, and who, without this refuge, would languish in ignorance and misery, or die from want. They are instructed in reading, writing, arithmetic, and geography, and also in the doctrinal and historical catechisms of sacred Scripture. A number of these boys, and 8 of the day-scholars, are learning the English language, in which some of them have acquired a good proficiency. This is principally for the purpose of introducing them to a knowledge of English biblical literature, in case any of them should be hereafter called to the office of readers or preachers of the Gospel among their countrymen.

Five young men are preparing to engage as readers. Their attention is directed principally to the Scriptures, which they are taught to regard as the sole and exclusive standard of faith and morals, discipline and worship. They are assisted to search the sacred volume, to compare one part with another, to reflect and reason, and thus to take their religious views immediately from the pure source of Divine revelation. They also study

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Scripture history, geography, and Tamil grammar, in which they make satisfactory progress.

The Bible-classes consist of 401 adults, who are engaged in the study of the Scriptures.

Printing Office.—The Mission-press is actively employed, and the issues during the year have been larger than at any former time. Upwards of 117,000 tracts have been printed, and about 9000 copies of various instructive works, for the use of this and adjacent stations.

NEYOOR.

On the 20th of October, 1837, Mr. John Abbs, and Mr. Archibald Ramsay, medical Missionary, appointed to this station, embarked with Mr. Mead in the *Severn*, Captain Wake. By letters from the Cape of Good Hope, under date Jan. 5, the Directors have had the satisfaction to learn, that these and the other brethren for Travancore had proceeded safely thus far on their voyage.

During the year the operations of the Mission have been progressively extending. Prior to the month of June, 1837, 300 families, including more than 1000 individuals, joined the Mission and placed themselves under Christian instruction. The number of congregations has consequently increased, and many of these previously formed, have become more numerous. This large accession has also had the effect of increasing the schools, and applications continue to be made for the establishment of an additional number. About 6000 persons, including children, are now connected with the Mission, besides a large number of children of heathen parents, who are taught in the schools. These are scattered over an extent of country of about 450 square miles. The motives by which they are influenced in professing the Christian name are various; but, however diversified, and, in many instances, defective, it is delightful to have so many brought under the sound of the Gospel, while the evidence is decided that it has been made the power of God to the conversion of some.

Native teachers, under the following names, have been appointed during the year:—Hackney, Robert Clarke, Thomas Rawson Taylor, John Heath, John Dickinson, and a schoolmistress, who, at the desire of the kind friend who furnishes the contribution for her support, has been named Mary Ellis. While gratefully acknowledging the liberality of Christian friends

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towards this object, Mr. Miller expresses the want of additional pecuniary means to meet the increasing necessity for employing a greater number of native assistants at the station. The number of native agents employed, including readers, assistants, and schoolmasters, is about 150.

Our brethren are desirous of elevating the character and acquirements of the native readers, and have made great exertions in order to promote this object, by instructing them in the knowledge of doctrinal Christianity and in those departments of literature and science that tend more immediately to illustrate and support it. For these purposes the valuable collections of books presented by Thomas Beilby, Esq., of Birmingham, and Mrs. E. Fletcher, of Bath, have been found of essential service. The means of improvement thus provided are used with great delight and profit by the native readers and the pupils in the seminary.

The latter institution continues to answer every expectation formed respecting it. The conduct and demeanour of the pupils is highly satisfactory, and they exhibit a regularity, diligence, and advancement in their studies which, Mr. Miller observes, "it would be impossible to obtain under the same circumstances in a seminary at home. A few of the elder pupils afford indications of good feeling and piety, and those who have already left the seminary are fulfilling all the hopes entertained respecting them." Four of the youths read the Greek Testament with facility.

The girls' school on the Mission premises is continued, and 4 similar schools have been established in the vicinity, which, although not as yet numerously attended, promise to be very useful.

QUILON.

Mr. James T. Pattison, appointed to this station to co-operate with Mr. Thompson, embarked on board the *Severn*, Captain Wake, on the 20th of October, 1837.

Mr. Thompson, though long a solitary labourer, and of late much enfeebled by indisposition, has zealously persevered in endeavouring to promote the objects of his Mission. A superficial view of the state of the Mission would lead to the supposition that in the past year it has been less encouraging than at any former period; the schools and congregations being reduced and opposition to the Gospel having become more decided and definite. But Mr. Thompson ascribes these changes

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to a more diffused knowledge of the purity and spirituality of the Gospel, which has occasioned many to forsake it who love darkness rather than the light, and at the same time to withdraw their children from the Mission schools. These persons were, in the first instance, influenced by a variety of inferior or improper motives to profess Christianity, while comparatively ignorant of its real nature and requirements. The moral conflict proceeding from this source is a token for good; it has separated the false from the true, and imparted to the latter greatly augmented power, under the Divine blessing, of penetrating and assimilating to itself the mass of error by which it is surrounded. It is also encouraging to find that there are some who, with increasing knowledge in divine things, manifest a decided and substantial growth in grace; that a greater number of persons appear seriously concerned for the salvation of their souls, and anxious to follow and obey the Saviour; and that an improved tone of thinking and feeling is apparent among the readers and teachers, which promises greatly to increase their efficiency and usefulness. On the first Sabbath of September, 4 Hindoos, who had previously been baptised, were united into a church, and there were 9 candidates for church-fellowship.

During the year about 8000 Christian books have been distributed over a wide extent of country; many sought them with earnestness and received them with joy. Those which expose the peculiar sins of the people are, in general, the most coveted and the best understood, and it may be hoped are gradually preparing the way of the Lord.

The number of schools, including the seminary and the girls' school on the Mission premises, is 12, and the attendance has varied from 200 to 270. The seminary, which contains 13 boarders and 7 day scholars, has furnished 4 schoolmasters; and one youth, who had been educated in it and subsequently employed as a schoolmaster, has been engaged as a reader. The number in the girls' school is 27, many of whom can spin, and knit, and sew neatly, and Mrs. Thompson hopes soon to be sufficiently acquainted with the native language to impart to them religious instruction.

A large hospital, divided into three rooms, has been erected by means of funds placed at Mr. Thompson's disposal by Major Ross, in 1836. This institution has already proved extensively beneficial.

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THE REPORT

OF THE

DIRECTORS

TO THE

FORTY-FIFTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 9TH, 1839.

WITH

Lists of Contributors,

&c. &c. &c.

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"When I visited his station shortly after his death, the Brahmins told me he was always acceptable among them, and many of the respectable inhabitants around used to invite him to their houses and frequently detained him till midnight, reading and expounding to them. Many told me that could I send them such another person they would give him ground for a house and preaching place, as well as assistance in its erection."

The out-stations have been regularly visited, and extensive tours made through other parts of the country.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .	Charles Mault, James Russell, Charles Miller, Archibald Ramsay, *Medical Missionary*; 53 *Native Readers.*
Neyoor . .	Charles Mead, John Abbs; William Ashton, *Assistant*; 85 *Native Readers.*
Quilon . .	J. C. Thompson, J. T. Pattison; 14 *Native Readers.*
Trevandrum.	John Cox; 4 *Native Readers.*

NAGERCOIL.

The friends of the Society have already been made acquainted with the death of one of its devoted Missionaries in Travancore, the Rev. W. Miller, who was removed from this world on the 24th of April, 1838, after a painful and protracted illness. Our brother died at Nagercoil. He was cheered in his last moments by the arrival of the brethren who had been sent forth with Mr. Mead to reinforce the Travancore Mission, and looked forward to his dissolution with the peace and joy of one who, while delighting to do the will of his Divine Master on earth, felt that to depart and be with Christ was far better.

Mr. C. Miller has removed from Neyoor to Nagercoil, and the seminary which had been under his superintendence at the former station has been removed to the latter, where he still continues to bestow upon it the unremitting attention which it requires. In this seminary a medical class has been formed by Mr. Ramsay, who has changed his residence to Nagercoil, chiefly for the purpose of assisting and directing the studies of the pupils in medical science.

The Directors regret to state that the full report of this station has not arrived.

NEYOOR.

This branch of the Travancore Mission underwent a severe season of affliction in the earlier part of the year by the ravages

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of the cholera, and these were followed by a visitation of famine scarcely less afflictive. It also experienced a great loss in the early death of the beloved wife of Mr. Charles Miller, an event necessarily attended with the deepest sorrow to our beloved brother; but in the midst of these painful trials, it is cheering to learn that Divine worship has been well attended; the scholars, who had been for the most part dispersed in consequence of the dismay and confusion produced by the fearful mortality in the former part of the year, have been again collected; and the work of the Mission has, by the blessing of God, been restored to a state of regularity and efficiency. During the prevalence of the destructive malady above mentioned, several of the people who fell victims to its fatal power gave pleasing proofs of being favoured with the Divine presence in the hour of death, and their peace of mind, as manifested at that trying season, produced most happy effects among their surviving friends. The natives who have joined the Mission have increased not only in numbers, but likewise in knowledge, and many of them, it is hoped, in vital godliness.

The field of labour embraced by the Neyoor branch of the Mission has been divided into two districts. The former, distinguished by the name of the Eraniel district, and lying to the east, is under the care of Mr. Mead; the latter, known as the Colcollum district and situated to the west, is under the care of Mr. Abbs. Some of the more distant villages to the west are now included in the Trevandrum division of the Travancore Mission. In the division of the Mission allotted to Mr. Abbs, there is a great extent of country, the inhabitants of which, on account of the past deficiency of Christian labour, have been but partially evangelised, yet the little which had been done among them, has produced a good effect in disposing some, not previously in favour of Christianity, to regard it with less prejudice, and in inducing others to profess it openly before the heathen.

In recent visits made to the remoter parts of this district, it has been observed, that while there is much ignorance and mistaken apprehension of the nature of true religion, there is generally a great desire for instruction among the natives. The preaching of the Gospel is listened to with attention, and interesting inquiries are often proposed by the heathens as well as by those who declare their belief in the religion of Christ. Tracts are sought with earnestness, and thankfully received; and it is

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pleasing to find that the higher classes, who formerly stood aloof, are beginning to manifest a particular interest in the education of children. Applications have been made from several villages for schools and readers; at some of them congregations have been recently established; and the places of worship are well attended.

Mr. Charles Miller has removed, together with the seminary, to the Nagercoil station.

QUILON.

The progress of this station has been considerably checked during the past year by a combination of evils in the forms of pestilence, drought, and famine. These have not only occasioned a more than ordinary amount of physical suffering, but have also tended to impede the communication of the Gospel to the people, by confining almost their whole attention and that of their children to the means necessary for procuring even the commonest food to appease the cravings of nature.

Mr. Thompson has baptised 3 persons in the course of the year. The seminary has been reduced to 21 pupils, 5 having left it to enter on the duties for which they had been preparing. Some of the pupils, being orphans, are entirely supported in this institution. The female school contains 26 children. Several children have been withdrawn from these schools without any explanation being given by their parents as to the cause of such procedure. Those who have gone out into active service from the former institution still appear to advance in knowledge and piety. The attendance on the schools, 11 in number, is about 220.

About 4,500 books have been distributed among the people during the past year.

Considerable progress has been made in the preparations for printing in Malayalim. One fount of type has been cast, and another was expected to be ready in a few months after Mr. Thompson wrote.

The native readers continue to afford much satisfaction in their various departments of labour.

The subject of slavery in India has been hitherto but little noticed. Referring to this, the brethren observe,

"Until the English government is roused to terminate the slavery of these lands, and it can easily do it, multitudes must remain for ever

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excluded from the possibility of hearing the Gospel, and be deprived of life through starvation and oppression ere they have numbered half their days. Surely East India slavery cannot be known to British Christians, or they would not rest while one little province, with 908,000 people, contains 98,000 acknowledged slaves, condemned to live in the rice grounds, on the banks of canals, or the borders of the wilderness. The price of each of these on the average is not ten shillings, and the yearly hire of one does not often reach a shilling. All classes, and people of all religions, keep them; and they are not allowed to come near the other castes. When not required for work, being excluded from contact with other people, they are left to starve, dive for shell-fish, or dig up roots for their subsistence."

TREVANDRUM.

Mr. Cox has commenced a new Mission in Trevandrum, the capital of Travancore. He arrived there with Mrs. Cox in April, 1838, and was cordially received both by the British and Native authorities, and the Rajah promptly granted him a piece of land on which to erect Mission premises. Mr. Cox immediately commenced preaching through the medium of an interpreter, and a short time after his arrival succeeded in establishing 4 schools, which contain 115 children. At the request of the European residents, he has also undertaken, for the present, the English services in a church recently erected.

Mr. Cox describes the native inhabitants of Trevandrum as a people buried in spiritual ignorance and sin. A few persons of the higher ranks seem, however, to possess a speculative knowledge of the Gospel, and a spirit of inquiry has begun to be indicated. It is hoped, therefore, that when Mr. Cox has acquired the native language, he will be listened to with attention, and that his labours will, by the Divine blessing, be the means of spiritual good to many in this part of India.

RUSSIAN EMPIRE.

SIBERIA.

STATIONS.	*Missionaries.*
Selinginsk .	(*Vacant*)
Ona . . .	WILLIAM SWAN; SHAGDUR, *Native Assistant.*
Khodon . .	EDWARD STALLYBRASS; JOHN ABERCROMBIE, *Printer.*

The translation and printing of the Buriat-Mongolian Scriptures has steadily advanced in the past year; excepting only the book of Isaiah, the work of translation is finished. The two books of Kings and the book of Psalms have been printed, and

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THE REPORT

OF THE

DIRECTORS

TO

THE FORTY-SIXTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 14TH, 1840.

WITH

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&c. &c. &c.

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At the commencement of the year, Mr. Addis resumed his itinerant labours in the district. He experienced remarkable manifestations of kindness from the people in the country, but regretted to see so few indications of the power of grace in their hearts.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .	Charles Mault, Charles Miller, James Russell, Archibald Ramsay, *Medical Missionary*; 60 *Native Readers.*
Neyoor . .	Charles Mead, John Abbs; William Ashton, *Assistant Missionary*; 100 *Native Readers.*
Trevandrum .	John Cox; 7 *Native Readers.*
Quilon . . .	J. C. Thompson, J. T. Pattison; 14 *Native Readers.*

NAGERCOIL.

The field of labour, embraced by the operations of this branch of the Travancore Mission, has been divided into three districts, which are under the care respectively of Messrs. Mault, Miller, and Russell. The congregations number 6,116 members, of whom 265 are united in church-fellowship, and 414 are under instruction in the Bible classes. There are about 100 schools for boys, and 20 for girls, the former containing 4,168 pupils, the latter 560. There are 94 girls in the boarding school at the head station, who receive their entire support from the resources of the Mission. These, as well as the other female pupils, have made exemplary progress in the branches of knowledge to which their attention is directed, and the good effects of scriptural instruction in these schools have been exemplified in the admission to the church at Nagercoil of 6 young women, who here received their first religious impressions. An account of the conversion of a young Brahmin, one of the school-masters, will be found in the Missionary Magazine;* and it is satisfactory to know that since the period at which that account was written he has continued, with the aid of Divine grace, to adorn his profession.

During the year more than 60,000 tracts have been published by the local society; besides school-books, and other miscellaneous publications.

The native youths in the Seminary are satisfactorily progress-

* Numbers for November and March.

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ing in scriptural and general knowledge under the care of Mr. Miller, and some of the more advanced pupils have begun the plan of making short tours to the neighbouring villages on the sabbath day to preach the Gospel.

NEYOOR.

In this part of Travancore the spirit of persecution, which marked the early history of the mission, though greatly mitigated, has not entirely disappeared. The influence of the Gospel is, however, gradually deepening and widening as it advances. The number of professed Christians is 6,867, and the schools contain 2,703 pupils, including 438 girls. In the district comprehended by the labours of the Mission, and of which Neyoor may be regarded as the centre, there are about 400 villages and 220,000 inhabitants. By the liberality of Christian friends in India and England, the brethren have received valuable aid towards the furtherance of their collateral operations. Bungalow chapels are in course of erection in various localities, the beauty of whose natural scenery presents an affecting contrast to the moral condition of the inhabitants. A new building erected at Neyoor, called Dartmouth chapel, is capable of accommodating about 800 people, and on special occasions is often completely filled. The usual attendance on the Sabbath-day numbers about 150.

A spirit of inquiry has begun to appear among the higher castes, and from these it has spread to the Roman Catholics residing on the coast, but as yet with no decisive results.

The progress of the native readers seems to be of a hopeful character. Much good has already resulted from their labours, and the promise of far greater things is presented to the view of the brethren. Three, who bear the names of Inverkeithing, Walter Venning, and William Fletcher, are particularly mentioned as having afforded them great satisfaction.

In the boarding-school on the mission premises, 50 boys receive their maintenance, and are instructed in the Tamil, Malayalim, and English languages, together with the Scriptures, geography, and biblical history.

A class of 18 Tamil youths, from 15 to 18 years of age, are also undergoing a course of training and instruction, with a view to their labouring as native teachers.

The girls' school on the Mission premises is reported to be in

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an encouraging state. Several of the former pupils have been married, and others have commenced a course of usefulness, by entering on the work of education among the village female schools, in which there is a larger number under instruction than at any former period.

From the Mission-press there have been issued 13,800 tracts; 2,000 copies of the first part of a Tamil Bible History, by Mr. Lechler, and 4,000 of the Gospel of Matthew.

QUILON.

Since his arrival in India, Mr. Pattison has suffered much from illness, but through Divine mercy, his health is greatly restored, and at the close of the year he was enabled to take a more active part than formerly in the labours of the Mission. Mr. Thompson has also suffered from occasional indisposition.

The second fount of Malayalim types has been completed, and the printing of tracts and elementary books has been proceeded with, as far as means would allow. Exclusive of those set apart for the use of the schools, 3,300 books have been distributed.

The attendance on the English and Native services has not been equal to that of the preceding year,—a diminution for which it seems difficult to account. The schools, 10 in number, contain about 250 children. The brethren have reason to believe that the school operations carried on for so many years at this station, have been productive of a large amount of good, not only in diffusing knowledge, but in creating a spirit of religious inquiry; although at the same time no very decided results have appeared as regards the conversion of souls unto God. The female school contains 28 girls and young women, who are making excellent progress in religious and general knowledge.

The Seminary contains 19 pupils. This is a most important branch of the Mission, and is to be regarded as the chief source of hope for the supply of that instrumentality which is so much needed in order to the promulgation of the Gospel among the natives in this as in other parts of India. But the brethren have not been without their trials in connexion with this institution. During the year now under review, the number of pupils has been considerably less as compared with some former years. The Seminary has been thinned not only by the hand of death, but the adversary of souls has tempted some to abandon their sacred studies, whilst others have left them to enter upon other occupa-

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tions. From among those who remain, it is the hope and prayer of the brethren, that the Lord may be pleased to raise up some duly qualified to go forth into the fields now white unto harvest.

TREVANDRUM.

Notwithstanding a few indications of opposition to this Mission among the selfish abettors of idolatry, the buildings, required for the due maintenance of its various branches of effort, have been erected, and in situations most advantageous for carrying on the work of evangelization. By the liberal aid of Christian friends, some native chapels have also been erected in different localities.

One of the readers formerly employed has been dismissed, and another has been under the necessity of returning to Neyoor, on account of ill-health. Others have, however, been added, so that the number in connexion with the Mission at the close of the year was seven: four of these are employed in the Nayattankerrae district, and the other three in the immediate neighbourhood of Trevandrum.

About 250 professed Christians are in connexion with the Mission; and, although the enmity of the heathen has been manifested in various ways, their numbers are on the increase.

The schools are 9 in number, and the average attendance of the children is about 370, including 20 girls. A boarding-school has been commenced, with 8 boys, on the Mission premises; and Mrs. Cox has taken 5 girls entirely under her care; the funds necessary for their support being kindly contributed by British residents.

Mr. Cox had commenced an English school for native boys before he was sufficiently acquainted with the language to take an active part in more direct Missionary work; but since he has acquired the ability to hold free communication with the people, his attention to this school has been greatly diminished; more especially as there is in Trevandrum a free school for teaching English maintained at the expense of the Rajah, and which contains about 80 youths.

RUSSIAN EMPIRE.

SIBERIA.

Stations.	*Missionaries.*
Selinginsk .	(*Vacant.*)
Ona . . .	William Swan; Shagdur, *Native Assistant.*
Khodon . .	Edward Stallybrass; John Abercrombie, *Printer.*

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THE REPORT

OF THE

DIRECTORS

TO

THE FORTY-SEVENTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

THE LONDON MISSIONARY SOCIETY,

ON THURSDAY, MAY 13TH, 1841.

WITH

Lists of Contributors,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

PRINTED BY WILLIAM TYLER, BOLT COURT, FLEET STREET.

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lives, the reality of their union with Him whose name they bear. Six members have been added to their number.

Among the Roman catholics in the neighbourhood, an earnest spirit of religious inquiry is manifested, and so strong has been the desire expressed by the Romish inhabitants to be taken into connexion with the Mission, that the Missionaries propose adopting that village as an out-station.

Our brethren experience growing encouragement in their itinerant labours. Mr. Addis assures us that the people, especially the Brahmins, once the most bigotted and unfriendly of all, now exhibit towards him an increasing spirit of confidence and cordiality, and treat his message with more candour and fairness than they ever before displayed. While on one of his tours, several deputations from heathen towns waited upon Mr. Addis, earnestly requesting him to visit the people represented by them, and offering valuable presents to induce his compliance. Individuals in different parts of the district have entirely forsaken idolatry, and some of them have had sufficient courage, when questioned, not to deny their preference to Christianity, although the fear of man and the influence of heathen relatives operate so far as to prevent that bold and public avowal of their principles which the Gospel enjoins upon its followers.

The freedom of communication which has begun to exist, between the Brahmins and upper classes of the community and our devoted brethren at Coimbatoor, cannot fail to operate beneficially on the interests of the kingdom of Christ. Several natives of the Brahminical order, who have been supplied from time to time with portions of Scripture, are in the habit of visiting the Missionaries to ask for explanation of difficult passages of Holy Writ, and to obtain information on various points of religious inquiry. This kind of intercourse has an evident tendency to remove those strong prejudices, social and religious, which obstruct the improvement of the native mind, and to embue it with those ennobling and purifying influences which Christianity ever breathes into the social system.

The Mission-schools still present an aspect of prosperity, and supply important aids to the advancement of truth and knowledge in this part of India. There are two female boarding-schools; one under the care of Mrs. Addis, the other in charge of Mrs. Lewis. These institutions are peculiarly adapted to promote the welfare of the Hindoo population, and, as auxiliaries to the Mission, have already been found of great value.

Mr. and Mrs. Lewis arrived at Coimbatoor, from Madras, on the 27th of April last, and Mr. Lechler has removed to Salem, to labour in conjunction with Mr. Walton.

Church members, Native and European, 17; day-schools, 16; scholars, 749, the whole of whom also receive instruction on the sabbath; native assistants, 12.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil	Charles Mault, Charles Miller, James Russell; Archibald Ramsay, *Medical Missionary.*
Neyoor	Charles Mead, John Abbs; William Ashton, *Assistant Missionary.*
Trevandrum	John Cox.
Quilon	J. C. Thompson, J. T. Pattison.

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Nagercoil.

Many painful trials, arising chiefly from the indigence of the people, have accompanied the progress of this branch of the Travancore Mission during the past year; but, in the midst of judgment, the Lord has remembered mercy, and deigned to vouchsafe his favour. With regard to the interests of religion, the general aspect of affairs is encouraging. Many of the people are regular in their attendance in the house of God, and appear to engage in devotional exercises with delight. Among these, family worship is pretty general, and there is a marked improvement in their attention to relative and personal duties. But, while rejoicing over such instances of the power of Divine grace, the brethren have still to deplore the existence of a large amount both of heathen ignorance and of nominal Christianity.

With some exceptions, the members of the native church continue to walk worthy of the name they bear, and several of them display a commendable zeal in labouring to diffuse a knowledge of the Gospel. Of one of these, particularly distinguished for his unwearied exertions as a disciple of Christ, the brethren thus speak:—

"He is a poor man, who for several years has been under Christian instruction, and a short time since was admitted into the church by baptism. Though incapable of reading, he possesses a good memory, and has treasured up most of the facts and occurrences relating to extraordinary persons and events recorded in the Scriptures. These appear to have made a powerful impression on his mind, and aroused his faculties to a high degree of holy zeal in the cause of truth. He goes from village to village to call his countrymen to a participation in the blessings of the Gospel, and in some instances his endeavours have been greatly blessed. There is nothing rude or offensive in his manners, and his knowledge of the Scriptures gives him an amazing advantage over his ignorant countrymen. He is now learning to read, and would make great progress could he devote more time to his books, but this he cannot do, as he is chiefly dependent on the labours of his hands for a livelihood. Should his life be spared and grace continued, there is reason to hope he will become a burning and shining light."

The school establishment connected with this station is very extensive, embracing most of the towns and villages within the range of the Mission. The primary object contemplated by this branch of labour is the furtherance of the Gospel. Many of the children are making excellent progress in Christian knowledge, which in some instances appears to be producing the most salutary effects. During the year, several interesting youths, formerly belonging to the schools, have made an open profession of religion, by their regular attendance on public worship. Female education is making considerable progress in this part of Travancore.

The Mission-press has been actively at work, printing tracts, school-books, and catechisms. Of the former, 65,000 have been issued for the District Tract Society, and been put into circulation at Nagercoil and the adjoining stations. The local Tract Society has commenced issuing a series of little books on a variety of moral and religious subjects, for the benefit of the children and young people con-

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nected with the station. Of these, 10,000 have already been distributed.

The following gratifying account of the character and labours of the native teachers, intended for the satisfaction of the kind friends in England by whom they are sustained, has been furnished by the brethren:—

"We would beg to repeat our grateful acknowledgments to those friends of the Society who afford us the means of employing so many of our native brethren to convey the message of salvation to their countrymen, and to assure them that the greatest care is observed in selecting the most suitable persons for this work. We deem it essential that those who are employed to instruct others in the Gospel should be men renewed and sanctified by Divine grace; and, in the exercise of charity, we believe our readers to be such men. If at any time they are discovered to be of a different character, they are removed from their post. Among so great a number as are employed in this Mission, there will of necessity be a great diversity both in piety and talent. Some of them have long adorned their profession, and have been made eminently useful to the souls of men, and instrumental in extending the boundaries of the Saviour's kingdom. They are our joy, and on every remembrance of them, we are constrained to give God thanks. And it affords us great pleasure to witness the growing piety, intelligence, and devotedness of some of our younger readers, whose minds have been expanded by a more liberal education; they have studied with diligence the oracles of God, and such other books as their language affords, and they consequently possess many advantages over their predecessors in explaining the word of God, and contending with the adversaries of truth. Their zealous and faithful labours have been blessed, and if they are spared to continue them, we may look for the happiest results. Candour, however, requires us to say that though, in employing native teachers, we have made, we believe, the best selection; yet there are some of them deficient in mental culture, energy of character, and aptness for intellectual improvement. To arouse their mental energies, and supply their want of early instruction, they are exercised in the Bible every week, and every argument is used to show them the importance of knowledge to fit them for the successful performance of their duties as instructors, but not with that success we could desire. We have reason to believe they are men under the influence of grace, striving to do good to the extent of their ability, and on that account we prefer them to those who have greater ability, and would be more likely to produce a stir, but whose conduct would not comport, we apprehend, with the purity of the Gospel. The readers continue to diffuse the knowledge of Christ and him crucified, among the people of their respective congregations, and to itinerate as usual to the towns and villages around, for the purpose of making known to the heathen the Saviour of sinners; and the good they are effecting is great."

Mr. C. Miller has spent part of the year in travelling, for the benefit of his health, which we regret to learn has been considerably impaired. By the latest accounts he was at Bangalore, having previously visited Bombay.

Church members, 265;* schools, 130; scholars, 5,336; seminary,

* This is the number for the year preceding.

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40 pupils; native readers and assistants, 68; tracts and books printed and partly distributed, 75,000.

Neyoor.

By a letter from Mr. Abbs, dated in December, it appears that the report of this station had been forwarded in due course, but the Directors regret to state that it has not reached them. From previous communications, they have reason to believe that the Neyoor Mission has enjoyed abundant evidences of the Divine favour in the past year, and in a letter from Mr. Mead, of later date than the report itself, it is stated that the cause of Christ is advancing throughout the whole of this extensive field, and that several of the congregations have increased.

Mr. Abbs, in the letter already referred to, furnishes an ample account of the state and progress of his own department of the Mission. He occupies the western division of the Neyoor district, and labours among a population of nearly 95,000 souls. Of these, not more than 4,000 have professed themselves favourable to Christianity, and so large is the district, that there are some among them, Mr. Abbs thinks, who, as yet, have not even heard of a Saviour. But our brother rejoices in the hope that the long night of ignorance, in which these people have been shrouded, will soon pass away, and be followed by the pure and cheering light of the Sun of Righteousness. A spirit of inquiry has been awakened among them, and their attendance on the preaching of the Gospel decidedly improves. "It cannot indeed," observes Mr. Abbs, "be expected that all who forsake the abominations of heathenism and join in our worship, are in the first instance actuated by correct motives. Some probably expect temporal aid; some look for protection from oppression; and others appear to think that by adhering to our religion, some benefit or other will be secured to them after death. Yet I have been of late not a little surprised and pleased to see, that not a few, having found the vanity of idols, and heard something of the Gospel from the lips of our readers, have voluntarily come forward and expressed a desire only to obtain from us 'Nulla bootha' (good instruction) for themselves and children."

After referring to the valuable labours of the native teachers, and their auspicious progress in piety and knowledge, Mr. Abbs brings under notice the following painful case of suffering, for conscience and for righteousness' sake:—

"Some of our people have had their faith and constancy put to the test by the unjust proceedings of the inferior native authorities. By a former edict of the Rajah, the Christians of this country are exempted from the service of carrying provisions to the temples, and to the feasts instituted in honour of idols. This has long been a source of dissatisfaction to the heathen of property, who do not seem to imagine that the dictates of conscience ought to be attended to in matters of this nature. An opportunity of violating the royal decree had for some time been looked for by these parties who thought, (without reason,) that encouragement would be afforded to them by the responsible government. Such as dared to learn the catechism were threatened by these wicked men with scourging and imprisonment, and the readers themselves were told that they would be compelled to perform the service of

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the temples. These menaces we regarded as idle words, though the poorer classes of our hearers were alarmed by them.

"At length an attempt was made to put them into execution. The sub-ordinate officers of three districts insisted, that as the Christians possessed lands in the country, they were bound to assist in preparing the sacrifices for the deities. These unrighteous demands were, of course, objected to by the conscientious, who pleaded in their favour the proclamation of the sovereign. Such remonstrances were of no avail; the tax-gatherers endeavoured to force them to take the burdens, tied them to trees, and beat them when they refused, and afterwards threatened to prefer against them accusations of robbing the treasuries. They even went so far as to order a rich member of one of our congregations, who has much influence in his village, to collect a tax for the support of idolatry. Other indications were given of a determined and combined effort to obstruct the progress of truth and knowledge by persecuting those who sought instruction from us. One of our chapels was set on fire; some of the readers were beaten and abused; children were prevented from coming to our schools; and the people were told to save themselves from oppression by denying the cause of Christ. Such proceedings naturally filled us with anxiety, as we feared that the majority of those who professed attachment to the gospel were but ill prepared to endure a season of tribulation. Our hearts bled for them in their distresses, yet we could do little more than sympathize with them, and lift up our prayers on their behalf. Our consolation rested chiefly in this, 'There is a God that judgeth in the earth;' 'And we know that all things work together for good for them that love him; to them who are the called according to his purpose.' Happily these troubles, although intense, were but of short duration. Two of the agents of oppression have, for some cause unknown to us, been removed from our locality, and been replaced by more reasonable and moderate men. We are now in comparative tranquillity, and can rejoice that many have proved their sincerity and firmness by stedfastly holding fast their faith in the furnace of affliction. A few only were induced through fear to deny their profession, and some, owing to the severity of oppression, have chosen to leave this part of the country; but our places of worship are filled, and we hope the word of the Lord is glorified in the midst of us."

Quilon.

The several departments of labour at this station have been continued without interruption, and their operations and results are becoming increasingly obvious and important. The attendance on public worship, though still deficient in regularity, has been better than in the previous year. The people at large appear to be in a peculiarly interesting and critical position in relation to the means employed for their spiritual welfare. The number of those who have been led to forsake idolatry is gradually increasing. In abandoning the Hindoo system, some appear to act from a conviction of its uselessness; others from a belief that it is sinful. Among the latter class, it is hoped there are a few whose hearts have undergone a saving change, though considerations of a temporal nature prevent them from coming forward and publicly professing the name of Christ. If, however, they really form a part of his spiritual body, they cannot long remain in their present state; fidelity and gratitude, to the Lord who bought them, will constrain them to an

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open declaration of their faith, and induce them to come forth and appear as living epistles known and read of all.

The Mission-press has been usefully employed in printing educational works and hymn-books for the supply of the schools and congregations. Some progress has also been made in preparing matrices for a third fount of type, long primer size, by which an important accession will be made to the efficiency of the printing establishment.

During the period under review, six native chapels have been erected at various places in the field of labour embraced by this Mission, through the liberality of friends who have specially contributed for the purpose. These buildings are all constructed of stone, and substantially roofed. Such appendages to the Mission are eminently calculated to subserve the cause of God in India, inasmuch as they furnish means for bringing the population regularly under the sound of the Gospel.

The number of pupils in the seminary is 19, the same as last reported. Some of these have made great progress in knowledge, and it is hoped that a few of them are beginning to feel the influence of religion. It has not been deemed advisable to send forth any in the past year, but six of the elder youths have occasionally assisted in the schools.

In the female school, much pains are taken to improve the children, but their progress in knowledge has not equalled the expectations of their teachers. A great object, however, is gained in separating them from contact with the mass of superstition, ignorance, and vice, by which they are surrounded, and in so imbuing their minds with religious impressions as to render it probable that after they leave the school they will not cease to attend to the dictates of that wisdom which cometh from above.

Day-schools, 8; scholars, 201; seminary, 19 pupils; girls' school, 30; native teachers, 14; tracts and portions of Scripture distributed, 4,150.

TREVANDRUM.

The annual report has not been received from this station, but in a letter which has reached us from Mr. Cox, dated in September last, various interesting statements are made concerning the character and progress of the work of God in this important field of labour. From that communication, we give the following account of the first introduction of the gospel to one of the native villages included in his district. After stating that the number of congregations under his care had increased to eight, Mr. Cox observes:—

"You will perceive there is an addition of one congregation. This is in a village called Nellikahkurly. The people are quite new in the profession of Christianity. The first time I visited the place, they told me that an European gentleman had once been there, but they could not tell how many years ago. The village, as you may suppose, is in a very remote part of the district, and the people are still very ignorant. When I first went among them, I sat on the ground, under the low cover of one of their huts, and told them of Jesus. They appeared very ready to learn. I then began a school, and where nothing but ignorance and neglect were found, there are now 40 children learning to read our precious gospel.

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"The next time I went there, I heard, as I rode up the narrow lane, the voices of these poor children, and my heart thrilled with joy. One man has offered a piece of ground to build a chapel. Although this place is so remote, it is not beyond the reach of the government officers and of their oppressive doings. These men find their way into every corner, seizing the people's goods, and forcing them, in the name of their government, to labour without pay; the whole land groans under their tyranny. They hate Missionaries, because they know that their extortions will be checked by them; for, although our great work is to promote the eternal interests of the people, we cannot but feel for these poor sufferers; and if, consistently with our higher object, we can procure for them some relief from their temporal distress, it is our delight to do so. The laws of the country affecting Christians are for the most part founded on just principles, but, as I have shewn, they are grievously violated by the subordinates of the government."

Mr. Cox derives valuable assistance from some of his native fellow-labourers, of whose devoted efforts in making known the salvation of God among their benighted countrymen, he furnishes a truly encouraging report. He particularly refers to the exemplary piety and boldness in the faith of the teacher named John George Cratfield, and adduces the following circumstance by way of illustration:—

"One evening the Eliah Rajah was on the Mission premises, when the bell was rung for prayer. He asked if there would be any objection to his attending; I assured him there was not the slightest. He then went into the school-room, and remained there until the prayers were concluded. Cratfield prayed, and I was much pleased with the manner in which he expressed himself. I noted down a part of his prayer. It must be borne in mind that the sentiments it contains are those of a low-caste man, who is never allowed to approach the king, and must therefore experience a peculiar feeling of awe on seeing him. But Cratfield was not intimidated by the presence of the Rajah; his thoughts were with the King of kings, as he thus prayed:—'O Lord! all men, whatever be their condition, are sinners before thee; kings, as well as others; there is not one good; all need the second birth. From the king down to the poor water-drinker, all need repentance, a change of mind, the new birth. Without the new birth, no one can enter into thy kingdom, no one can *see* thy kingdom. Grant that all may seek and obtain this new birth, O Lord! we who are now met together in this place, not by our own wills, but according to thy purpose, and under thy direction;—if we were all to meet in heaven, Thou and all angels and holy spirits would have great joy. We pray, that hereafter we may be brought before Thee, through Jesus Christ. Teach us, O Lord, the truths we have now read! May we be led by them into all righteousness, not only in this world, but in thine own kingdom. Thou didst smite king Herod, because he gave not Thee the glory due unto thy name: grant that all kings and great men may give Thee glory, and thus be freed from thy judgments. We have now been allowed to see the king, and we need the king's protection; yet not so much the protection of kings according to the flesh, as of Thee, the only true King, who art spiritual, and King over all. Grant that we may see thee, O God, by faith; enjoy thy protection; and hereafter be brought to thy presence.'

"I know," adds Mr. Cox, "that the Eliah Rajah attended the ser-

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vice only from a motive of curiosity, but it is encouraging to see that he is so liberal as to allow himself, from any motive, to be present at what he knew was to be a Christian prayer-meeting. He stood decorously while we knelt. The prayer of the native teacher indicates, I think, much of the working of the Holy Spirit on his heart and mind. Oh, what an amazing remove from the thoughts of the heathen, and what a deep sense does it exhibit of the presence of Jehovah, while his earthly king is remembered only as a sinner, with a view of presenting him before God in Christ, and obtaining for him the renewal of his heart and the pardon of his sins."

RUSSIAN EMPIRE.

SIBERIA.

The Directors deeply regret to state, that by a decree of the Russian synod, confirmed by the Emperor, the Society's Mission in this part of the world has been suppressed. The cause assigned for this intolerant proceeding was that the Mission, in its relation to that form of Christianity already established in the empire, did not coincide with the views of the church and government.

The brethren, Swan and Stallybrass, to whom the decree was officially communicated on the 29th of September, observe :—

"Deeply afflictive though it be to think of such a termination to our Missionary labours in this country, we feel it no small relief to our grieved and burdened minds that the extinction of the Mission is no act of ours, nor of the Society's. To the Russian church belongs the responsibility of removing the light of Gospel truth, which was beginning, by means of the Mission, to irradiate some spots of this heathen land."

When the brethren found that they were no longer at liberty to pursue their Missionary labours, they communicated to the Directors their desire to make arrangements for immediately returning to England, and, at their request, a memorial was forwarded to St. Petersburgh, addressed to Count Strogonoff, Minister of the Interior, requesting that, as the Missionaries were prohibited from continuing to exercise their ministerial functions, they might be guaranteed the protection of the Governor-General and subordinate authorities of Siberia, and be furnished with every needful facility in journeying thence to St. Petersburgh. The memorial was presented to Count Strogonoff by the Rev. T. S. Ellerby and Mr. Mirrielees, friends of the Society at St. Petersburgh, and His Excellency readily complied with the request.

Having disposed of the Society's property, and completed other necessary arrangements, the brethren set out with their families for St. Petersburgh on the 18th of January, expecting to reach the Russian capital on their way to England about the beginning of April. No account of their subsequent movements has reached us.

Messrs. Swan and Stallybrass fully expected to complete the printing of the Mongolian Old Testament before leaving Siberia. There can be no doubt that their hopes have been realised, as in November last only two sheets remained to be done. The printing of the New Testament necessarily lies over to some future period. It appears there is a

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OF THE

DIRECTORS

TO

THE FORTY-EIGHTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 12TH, 1842.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

PRINTED BY W. M'DOWALL, PEMBERTON-ROW, GOUGH SQUARE.
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MDCCCXLII.

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The itinerant labours of the Mission have been pursued under most encouraging circumstances, and it is in contemplation to conduct this branch of effort on a more enlarged and systematic plan.

Every out-station belonging to Coimbatoor is occupied by an efficient native teacher, and forms the centre of a large district, in which the Gospel is proclaimed by the living voice, and through the medium of christian books of which vast numbers have been put into circulation. These outposts are scattered over the province, to a distance of sixty miles from the head-station, and constitute important auxiliaries in disseminating the glad tidings of salvation, among a native population of nearly one million. Our brethren visit them as often as practicable, to encourage the "faithful men" to whose charge they are committed, and enjoy, upon these journies, numerous opportunities of preaching the word of life. They express the belief, that through this varied instrumentality, "a general savour of the knowledge of our holy religion" prevails throughout the country.

Church members, 17; day-schools, 17; scholars, 723, all of whom receive instruction on the Sabbath; female boarding and orphan schools, 2; scholars, 35; native assistants, 20.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil . . .	CHARLES MAULT, JAMES RUSSELL, J. T. PATTISON, *pro tem.*
Neyoor	CHARLES MEAD, JOHN ABBS; WILLIAM ASHTON, *European Assistant.*
Trevandrum . .	JOHN COX.
Quilon	J. C. THOMPSON.

NAGERCOIL.

The Directors have received with solemn and poignant regret intelligence of the death of the Rev. Charles Miller, who died on the 9th of September, at Poonamallee in the Madras Presidency; whither he had gone in pursuit of health. Our lamented brother was ardently devoted to the service of his Divine Master; and, after a course of unwearied exertion and eminent usefulness, as a Missionary of the Cross, he departed from the field of his labours with a hope full of immortality.

During the long-protracted illness with which it pleased God to visit our departed friend, the seminary, which had been his peculiar care, was carefully superintended by the Rev. James Russell, who has furnished a very satisfactory report of the progress of the pupils. But, finding this additional charge too much for his strength, he has resigned it to one of the brethren of the Quilon Mission, Rev. J. T. Pattison, who will shortly be succeeded by the Rev. J. O. Whitehouse, now on the eve of embarkation from England.

Referring to the general subject of the seminary, and the course of study pursued by the pupils under his care, Mr. Russell supplies the following intelligence:—

"I am happy to say that this institution has now attained a position in which it may speedily become eminently instrumental in promoting the spread of the Gospel. At present it contains about sixty boys who are divided into five classes. The first or highest class read the Greek Testament, the Elements of Euclid, a Tamil body of Divinity, by the late Mr. Rhenius, the English Bible, and Blair's Preceptor. The second class read the Greek Testament, a history of the Bible in Tamil, the Eng-

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lish Bible and Church History, which last they render into Tamil. The third class read the Manners and Customs of the Jews, and receive instruction in English Grammar, Geography, and Arithmetic. The fourth class read an Epitome of the History of England in English, and English Grammar, which they also render into Tamil. The fifth class read the New-Testament in English, rendering it into Tamil, and are taught English Grammar. The sixth class consists of those who are just beginning to learn the Alphabet, and those who can nearly read the New Testament. Besides the exercises already mentioned, the four first classes spend an hour every day under a native Moonshee, acquiring a knowledge of the Tamil Grammar, and studying a dictionary of the higher dialects."

On the subject of native female education, the most gratifying communications have been received from Mrs. Mault. The school at the head-station contains ninety-four children, and of these thirty are entirely dependent on the funds of the Institution, as derived from the liberality of Christian benevolence. Many of the children were rescued from a state in which they would inevitably have perished, only for the timely and providential aid which Mrs. Mault was enabled to afford, and, if now that aid were withdrawn, there is no other shelter to which they could flee. Some of them were found forsaken by their parents and destitute of all human care; some were sent to Mrs. Mault when the parents were in a dying state, and others have become orphans since they entered the school. Of late years indeed none have been admitted but the children of want and indigence. The aim of their kind protectress and teacher is to impart to them a knowledge of divine truth, and to impress them with a sense of the importance of personal holiness, as well as to instruct them in the usual branches of a plain education and train them to habits of cleanliness and industry.

There are eighteen village day-schools, each provided with a teacher, and conducted on the same principles as the school under the immediate care of Mrs. Mault. In several of these, native female teachers are now employed; and, as *they* are found the most suitable and efficient, every possible endeavour is made to add to their number. This part of the plan is comparatively new, and, from the prevailing prejudices of the people, its introduction and extension have been found extremely difficult; but in the same degree, does it supply a well-grounded expectation of future advantage to the cause of the Redeemer in this part of India.

Mrs. Mault has been much encouraged by the liberal assistance she has received from christian friends in England, towards carrying on her highly interesting and important labours, and still urges, on behalf of her youthful charge, the continuance of their kind benefactions, while she appeals to the christian public in general, for that enlarged support which is requisite to give full scope and efficiency to her compassionate designs. She concludes her reference to the subject by stating:—

"It is to us a matter of thankfulness that many who were educated in our home school have become decidedly religious, especially as their example cannot fail to be beneficial to those around them. Some of them occupy useful stations in the Mission, and to this source we must look principally for future female teachers."

The full report of this station not having come to hand, we are unable to furnish any lengthened statements as to the general progress of the work, but in a letter from Mr. Mault, under date of September last, the following brief but gratifying passage occurs:—

"I am happy to say that the different departments of the Mission are in

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a favourable state. Several young men among the higher castes seem to be under deep conviction of the errors of heathenism, and are inquiring after the truth."

Neyoor.

Though various trials have attended the progress of this Mission in the past year, it has received peculiar marks of divine favour and protection. Our brethren refer especially to the encouraging character of their labours in the mountain district, where the inhabitants of thirty villages, including 135 families, having abandoned idolatry, are now under christian instruction. Already have these new adherents of the Cross been called to sustain severe trials of faith and patience, and it is cheering to find that they have continued stedfast in their profession. Mr. Mead, alluding to their sufferings, observes:—

"They have been persecuted by the rich heathen natives, and forcibly taken from their houses by night to drag the timbers required for the repairs of idolatrous cars. Some have been imprisoned and fined; others cruelly beaten and lacerated with branches of the tamarind tree; and no redress has been obtained. The British resident attended to my representations on one occasion, and issued orders that the proclamation for tolerating Christianity should be observed; but secret orders from the Native Authorities have recently been issued to take all our people, except on the Sunday, to drag the pagoda timber.

"The object of the native government is to discourage and defeat our attempts to propagate the truth, and to compel the people who are now coming to the light to return to the gloom of heathenism. Their efforts, however, will fail as they have always done.

"The Society will, I hope, endeavour to obtain justice for christian Missionaries and their converts who reside in native states in alliance with the East India Company. This is the point to which attention should be directed, and inquiry made of the English Authorities. It will be found that we and our converts are at present without the least protection, and are exposed to the operation of the native laws, which make no distinction between the killing of a man or a cow, or defacing an idol, but award the punishment of death equally to each of these acts."

The native readers and assistants are labouring diligently and successfully for the furtherance of the Gospel in their respective spheres. The numerous schools connected with the Mission present a truly interesting and gratifying aspect. The local societies are in a flourishing condition, and the operations of the press are vigorously sustained. 5,000 copies of the Gospels and Acts have been printed, and the printing of an edition of 3,000 copies of the remainder of the New Testament has been commenced.

In the western division of the Mission, under the care of Mr. Abbs, there are fifty-two stations, occupied by as many native agents. The number of families under religious instruction is 921, containing 2,954 individuals, to whom the Gospel is regularly preached. The schools are 39 in number, and contain 1,140 children.

A bungalow for the accommodation of Mr. Abbs and his family is in course of erection. The locality chosen for their residence lies about fifteen miles from Neyoor, and is considered advantageous, on account of the superior salubrity of the climate and its proximity to the christian village of Seruvarconam and the heathen town and temple of Parashaley.

The agency employed for the dissemination of divine truth in the western division is small, compared with the extent of the population, and Mr. Abbs endeavours to remedy the deficiency by a plentiful cir-

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culation of the Scriptures and religious tracts. There is reason to believe that these have often been blessed as messengers of mercy where the Missionary himself would be denied admission. "Through them," observes Mr. Abbs, "we have access to the haughty Brahmin in his way to the daily service or periodical festival; by them we instruct the benighted Papist when returning from his feast of superstition; while the deluded followers of the bold impostor are by them arrested in their journeys, and exhorted to forsake the way of delusion. The Mohammedan merchant, the heathen soothsayer, the enslaved Roman Catholic, and the worshipper of demons, receive from our hands the word of life. We offer these books to the sepoy on his march, the trader in his bazaar, and the athegary on his seat of justice. They are often received with apparent pleasure by natives having their foreheads covered with ashes, and their persons adorned with beads and other gewgaws of idolatry, while on their way to visit the pagodas and temples. Although some take them from us with hesitation, and others, we are told, use them as charms to counteract the supposed power of Satan over their bodies, the hope is suggested, from observing the care taken of them, that they are generally preserved, and perused with attention."

In a general review of the state and prospects of religion among the people of his charge, Mr. Abbs thus writes:—

"I am happy to report, that the people in the villages have, during the past year, shewn signs of spiritual life by assembling in each other's houses at stated times, to hold prayer-meetings. This may be regarded as but a slight indication of piety by our friends in Britain, accustomed as they are to have their regular meetings for social devotion; but, in a land where so many are ignorant both of the nature and design of prayer, it is an encouragement to know that a few have obtained such a sight of their necessities and their duty, as to prompt them to meet in the name of Christ, to ask for those blessings which God has promised to bestow through him. May the small handful of sincere worshippers be speedily increased to a large army of faithful disciples!"

And in concluding his report, Mr. Abbs observes:—

"Although the Christians in this part of Travancore are assailed on the one hand by opposition, and tempted on the other by false and imposing forms of religion, we have been allowed by the Great Head of the Church, to pass through another year without witnessing any particular defection from the faith. We trust that the constancy of our people has been strengthened by affliction; and that whatever changing scenes or cruel sufferings they may be called to behold or to endure, many of them will be found faithful even unto death."

Church members, 104; schools, 195; scholars, 2,960; readers and assistant readers, 100; schoolmasters, 64; female teachers, 19; village stations, 106: at each of these, one or more native agents are employed; at 93 of them a congregation has been formed; and all of them (with the exception of 7) contain schools.

Trevandrum.

Since the last report, Mr. Cox has received thirty-eight native families, containing 166 persons, under his instruction; making the whole number who statedly assemble to hear the Gospel, 471. There has been a slight decrease in the number of village schools and native teachers. Our brother speaks of the native agents now employed in the Mission as useful and devoted men. They assemble once a week for reading and prayer amongst themselves, besides meeting Mr. Cox once a fortnight to be instructed in the Scriptures. In reference to

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the teacher supported by friends in England under the name of Samson Newland, Mr. C. writes:—

"The sphere in which he labours is the locality of Matilda chapel. He has succeeded in raising a congregation here,—a place where none of the people could read, and where they thought of nothing temporal but working and eating, and nothing spiritual but diabolical agency, to which last they traced all their ills and maladies, and to be saved from which their only resource was the performance of idolatrous rites. *Now*, upon the sabbath, I meet occasionally 80 or 100 people, several of whom, I observe, listen attentively to the word of truth, and receive it regularly from the reader. The place is called Nellikah-kurly, and lies about sixteen miles from Trevandrum. Newland is active and zealous, and seems well qualified to rouse and keep alive the attention of the people to the means of religious instruction.

"When I was preaching at Matilda chapel in February last, a few low-caste slaves came near and stood to listen. After service, I went out to them. I could only induce one to come near me; the others ran away to some distance, through fear. I talked to the former and told him that he was *my* brother, and I *his*, and invited him to come to the chapel and hear the Gospel. I felt shame rising within me at the existence of such a state of things as required me to tell my fellow man that he was not unfit to come near me. This is one of the evils of caste—the fatal instrument which Satan has so long employed to enslave and destroy the souls of millions in this part of the earth. The reader also spoke to him, and told me afterwards, that some of the people murmured at him for so doing, for they said, 'If you speak to these slaves they will come among us, and we shall be defiled.'

"On the following sabbath I addressed the people from Mark vii., 'outward things cannot defile a man.' I observed, that many in this country asserted the contrary, and even they themselves opposed the truth of the text. Either the words of Christ, or their words, I said, must be untrue. Then I asked them to decide—they said, 'The words of Christ are true;' and *some* said, 'We have heretofore observed the distinctions of caste, but now we will obey the commandment.' But the principle of caste is so deeply seated in them, that it is no easy thing to eradicate it; and it is spread so widely as to render it a most difficult task to trace out all its ramifications."

The subjoined passage of a very recent communication from Mr. Cox will be read with peculiar interest and delight:—

"We have all joined in praise to the Lord of hosts for the measure which has separated the British Authorities from participation in the idolatrous rites of the heathen. No more shall Englishmen bearing the christian name be called forth to attend on the idols of this State. The native government tried hard to prevent the measure, and after it was effected they evidently felt sorely vexed; and while they gave out that they were glad to be freed from the presence of strangers who might pollute them in their rites, they tried all they could to have the measure reversed. The heathen in general know that the support of many of their outward exhibitions of idolatry will cease with the withdrawal of English participation, and *we* know that, as the heathen system has nothing solid, good, or true in itself, it will soon moulder away."

Schools, 9; scholars, 143; native assistants, 7.

QUILON.

The general character of the report from this station is calculated to sustain our hopes, though several events of a trying nature have occurred. By the retirement of two members of the church from the station, under circumstances of suspicion, and the expulsion of two others, for improper conduct, the number in church fellowship has been reduced to five. In these, however, Mr. Thompson has great reason to rejoice. "Their walk," he says, "is satisfactory, and some

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of them have discovered a tenderness and depth of feeling in reference to their fallen brethren for which I was not prepared."

In a general review of the spiritual condition of the people in this part of Travancore, and the character and progress of the missionary work among them, Mr. Thompson thus expresses himself:—

"The native mind is so steeped in attachment to unmeaning frivolities, that it is extremely difficult to awaken thought or excite rational curiosity. Did we not know that the Spirit of God often employs at a future day the raw material of holy thought and feeling contained in the naked facts and words of Scriptures, we could not help viewing our labours as almost useless. The higher classes here are, generally speaking, infidels, for even the Brahmins, when brought to the point, avow their disbelief in the popular system, while they continue to pursue it (like many ungodly men, in Christian lands, who attend divine worship merely for the sake of example,) to save the populace from utter forgetfulness of God. But we are not without our encouragements. The schools have been increasing for several months past; knowledge is spreading; and idolatry is despised, though outwardly followed by the majority."

Seminary, 19 pupils; village schools, 13; scholars, 329; native assistants, 14; tracts and books distributed, 7,620.

MEDITERRANEAN.

	Station.	*Missionary.*
Corfu	*Corfu*	Isaac Lowndes.

Mr. Lowndes has been mercifully enabled to maintain his varied operations throughout the year, and has substantial reason to indulge a hope that they have shared the divine approbation and blessing. His English preaching especially seems to have been rendered productive of good, though at one part of the year his labours in this department suffered disadvantage by the changing of the troops, for it should be stated, that his congregations have hitherto consisted, for the most part, of the military quartered from time to time at Corfu. Mr. Lowndes, we regret to state, is still precluded, by circumstances beyond his control, from preaching in the Greek language,—an object most near his heart, and to which he is looking forward with earnest desire and hope.

Mr. Lowndes has accepted an invitation to hold service once a week in the Palace of the Lord High Commissioner, on which occasion the household and a few other individuals attend. The service consists of singing and prayer, in addition to the reading and exposition of the word of God, and has afforded hitherto much satisfaction and encouragement.

The distribution of books has been continued, though not so extensively as in some former years. In this branch of usefulness a new and pleasing feature is presented, namely, a demand for Bibles in the Italian language, which, happily, Mr. Lowndes has been enabled to meet to a considerable degree.

The female schools, under the care of Mrs. Lowndes and her daughters, have been sustained on their scriptural basis with unabated assiduity and interest; and we feel great satisfaction in stating, that the year has been distinguished by the establishment of two infant-schools under efficient teachers. One of these, which is conducted in the

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THE REPORT

OF THE

DIRECTORS

TO

THE FORTY-NINTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 11TH, 1843.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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been brought into an awakened and inquiring state, and so strongly has their attention been directed to the subject, that in a certain village about fifty miles from Coimbatoor, a number of the inhabitants have been some time in the habit of meeting together in a social way to read and examine the tracts and books placed in their hands by the Missionaries.

Through the kindness of christian friends particularly interested in the cause of native female education, the Tamil school, under the care of Mrs. Addis, has been continued for upwards of ten years, and has been the means of bestowing on many girls a good plain education, upon christian principles and in their own language. Several, having enjoyed these advantages, are now settled in life among their own people, still in a heathen state, before whom, it is hoped, they shine forth as living evidences of the character and the power of Christianity.

The Orphan Asylum, commenced by Mrs. Lewis in August, 1840, with only four children, has increased to twenty-two: viz. fifteen boys and seven girls. In the past year, Mrs. Lewis has derived much gratification and encouragement from the moral conduct and intellectual progress of her youthful charge. The children never partake of a meal without first imploring the divine blessing, and several of the elder boys have for some time unitedly engaged in prayer every evening before retiring to rest. In December the school was examined, and among other advantages attending the arrangement, it proved peculiarly valuable by affording the means for a full refutation of the oft-repeated assertion of the Hindoos, that girls have no ability to learn. On this occasion, instances were not wanting among them of talent superior even to that of the boys with whom they had to compete. Another very pleasing fact connected with the children of this school is, that they have begun, entirely of their own accord, to subscribe for the spread of the Gospel; thus denying themselves various little indulgences which they could otherwise obtain, and thus evincing their lively sense of gratitude for the blessings they enjoy.

Church-members, 23; schools, 16, scholars, 763; native assistants, 20; out-stations, 6.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil . . .	Charles Mault, James Russell, J. O. Whitehouse.
Neyoor	Charles Mead, John Abbs; William Ashton, *Assistant Missionary.*
Quilon	J. C. Thompson, J. T. Pattison.
Trevandrum . .	John Cox.

Nagercoil.

In forwarding the report of this station, Mr. Mault observes:—

"Notwithstanding the formidable obstacles we have to encounter in the prosecution of our work, arising from the state of society, the moral degradation of the people, and the opposition manifested by the authorities of the country, some progress, I trust, has been made. In the midst of our labours and difficulties, we would devoutly acknowledge the goodness of God in sustaining our health, giving us access to the people, and crowning our exertions with his blessing. However dark the moral atmosphere may at times appear, we cannot but look forward with a lively hope that our labours will be attended with greater results. Our native agents are be-

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coming, from year to year, more efficient, our machinery more adapted to accomplish the ends intended, and our acquaintance with the people more extensive and accurate."

In addition to their ordinary obstacles, our brethren have had to encounter the pernicious effects resulting from the rapid and extraordinary career of a religious pretender, who has lately made his appearance in the country, and who asserts that one of the principal Hindoo deities has taken up his abode within him, by which he is enabled to perform the cure of all diseases, and to confer innumerable blessings on his followers. Numbers of the lower classes have joined him, and are distinguished by the observance of a few unmeaning superstitions. The avocation has become so profitable, that one or more persons in every district has been induced to set up as a disciple of this miserable fanatic, and each disciple uses all his endeavours to make converts.

This delusion has spread to an astonishing degree, showing, by its progress, the sad degradation of the people; for the notions of this man and his followers are of the most contemptible kind, and their moral character awfully depraved. A tract on the subject has been published, and widely circulated, but not without meeting great opposition. It is hoped, however, that its perusal has done good, and that the minds of some have been fortified by it against the prevailing error. In the midst of so much excitement, our brethren have feared lest any of their own people should be led astray by the numbers and zeal of these impostors; but happily very few have fallen into the snare. The congregations, in the immediate neighbourhood of the leader in this movement, have afforded great encouragement by their stedfastness during this trying time, and, what is remarkable, a personal follower of the leader himself has joined the Mission.

Many of the people are regular and devout in their attendance on the ordinances of religion; and, judging from their progress in divine knowledge, as well as their consistent life and conversation, it is hoped that the means of grace are accompanied with the divine blessing. Some of the women manifest a strong desire for improvement, and greater numbers are learning to read now than at any former period. Others continue with much zeal to assist the readers in teaching the catechisms, and portions of Scripture, to the females in their respective congregations, and to diffuse a knowledge of the gospel among their heathen neighbours. A few of the pious men in the congregations are also active in this labour of love.

After referring to the present depression in the finances of the Society, and the earnest solicitude cherished by himself and his brethren to aid the general extension of the Gospel, Mr. Mault observes:—

"The subject has been brought to the notice of the christian people at Nagercoil, and I am happy to state that many of them are willing to contribute to the utmost of their power to enlighten those who are still sitting in darkness; and a small beginning has been made. A *Missionary Paper*, published here the first Monday of the month, giving an account of the progress of the Gospel in other parts of the world, has had a very beneficial effect in arousing the minds of some to consider more fully the importance of the subject, and we hope that the feeling will still extend."

The local Tract Society has prosecuted its work with increasing energy: more than 100,000 tracts, on a variety of subjects, have been printed during the past year, and circulated extensively in the Tamil country. The annual meeting, held in March, was well attended, and

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the large place of worship was filled with people from all parts of the Mission. Many of the heathen were also present, and afforded decisive proofs that they begin to take an interest in this subject.

In the course of the year, Mr. Russell adopted a series of special measures to promote the interests of spiritual religion among the congregations under his care. His communication on the subject is as follows:—

"The first day of the new year being the day when the readers meet together for instruction and counsel, I invited them beforehand to come prepared to stay all night, as I intended to spend the evening with them in supplications and prayer to God for his blessing on ourselves, the congregations, the schools, and the surrounding heathen. We met accordingly, and were engaged for about three hours in a series of most pleasing and, I trust, profitable exercises, in praise, reading suitable portions of Scripture, explaining the objects which we ought especially to supplicate, short addresses, and prayers. Next morning we spent upwards of an hour and a half in the same pleasing exercises. What may be the result of these engagements, by the blessing of the Lord of the harvest, we cannot tell.

"About two or three weeks after this I had a series of meetings at night, taking all the congregations connected with my district in succession. These I conducted in a way similar to that with the readers, only that the addresses were of a more pointed nature in order to awaken the people to a deeper concern for the salvation of their souls, and to greater devotedness of heart and life to the Redeemer. There was generally speaking a good deal of interest, and in some cases considerable feeling was exhibited, but I have as yet seen nothing more. Oh that the Lord would grant us times of refreshing from his presence."

Mr. Pattison has returned to Quilon. During his stay at Nagercoil he bestowed the most assiduous care and attention on the Seminary, and had the pleasure to find his pupils improving by his counsels and instructions:—

"At the close of the session," he writes, "all the lads, except the youngest, were examined by the brethren Mault and Russell, who expressed themselves very much satisfied; and I must say that some of the lads in particular passed their examination very creditably. Since I have been connected with the Seminary, Mr. Mault has taken two of the lads into Missionary service, as assistant readers. They had not succeeded very well in English, but their conduct and disposition were considered good. Another I have made a teacher in the Seminary. This young man promises, both from his attainments and his general conduct, to be very useful. There are four or five others who will probably soon be employed in the Mission—these are likely to make good readers, though only one of them has made any encouraging progress in English.

"On Sabbath afternoons the lads in the Seminary are formed into classes as in a Sabbath-school. The best of them are monitors, and engage not only in instructing the rest, but in endeavouring to collect as many of the day-scholars (lads and men) who live around the Mission premises as they can. Thus not fewer than from eighty to ninety persons are engaged in imparting or receiving religious instruction every Sabbath afternoon."

With unwearied assiduity and zeal, Mrs. Mault has continued to superintend the work of female instruction: she is favoured to behold a large amount of good already produced by her labours, and cherishes a lively and well-founded hope that they will ultimately issue in manifold and permanent blessings to the glory of God.

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Neyoor.

The attendance on the means of secular and religious instruction, in the schools and chapels belonging to that division of the station which is under the care of Mr. Mead, has been large and regular during the past year. Not less than seven thousand persons, who have publicly forsaken idolatry and demon-worship, are now in immediate connection with the Mission. Several members have been added to the church. Congregations have been formed, and schools commenced, in some neighbouring villages, where the labours of the Mission had previously been only occasional. In many of the congregations there is an evident increase of vital Christianity, which is especially seen in the fact, that the native believers have of their own accord begun the practice of meeting together for prayer and mutual instruction. God is maintaining his own cause, and magnifying his grace in the sight of the heathen. Of the vast numbers who have abandoned the unholy and miserable service of idols, our brethren now seldom hear of any relapsing into heathenism, although the motives of a worldly nature by which they are urged to make shipwreck of their faith, are strong, numerous, and incessant.

In the hill-district a general spirit of inquiry continues to prevail. The chief obstacles to the progress of the work arise from a deficiency of native teachers, and the difficulty of obtaining permission from the native public authorities to erect places of christian worship. An endeavour has been made to obviate the latter inconvenience by building dwelling-houses for the native teachers, in which the people can assemble for instruction and worship, but our brethren are not without apprehension that even this will meet with opposition. Another obstacle is found in the repeated attempts made by the officers of the native government to take the people by force for the service of the Pagodas. Various forms of direct persecution are still maintained, with unabated violence, against the native Christians. A decree has been issued against one of the congregation at Neyoor, for holding the inheritable property of a Hindoo relative; and the proceeding has harassed the minds of many who have reason to expect that they will be treated in a similar manner; while their heathen relatives taunt them for having brought all this trouble upon themselves, by embracing the religion of *strangers*. Mr. Mead, however, firmly believes that permanent and extensive good will arise out of these sufferings and persecutions. The number of professing Christians may indeed be less numerous; but those who stand faithful to their Lord, or who come forward to join his people under such circumstances, will be more pure and single-minded. The *rich* especially, who in future may be prompted to leave the ranks of heathenism, must "count the cost," and be ready to sacrifice all those worldly advantages which are held in esteem among their own countrymen, that they may win Christ. At the same time the injustice to which the native Christian is exposed, will doubtless operate to prevent that freedom of inquiry into the claims of truth which existed when personal liberty and property were secure, and when toleration was granted to those who desired to enjoy a better religion than the worship of idols.

The abject class of persons entitled "slaves of the soil," principally inhabiting the mountain-district, manifest an earnest desire to attend

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christian instruction, but in most instances the masters interfere to prevent them from connecting themselves with the Mission, as they would then be protected, by the laws of the country, from the grievance of being obliged to labour on the Sabbath, and their masters know that the Missionaries would take care to have these laws enforced.

A few families of the degraded Puliar caste, some of whom are slaves, have been added to one of the congregations. These people are considered so impure, that a rule has been made not to allow them to come near a single individual belonging to the other castes, not even the lowest; and they are consequently obliged, on the approach of any person unconnected with their own body, to run away and hide themselves in the bushes. If Brahmins, or other high-caste personages, are seen approaching, so degraded are these wretched people, even in their own estimation, that they stand at the greatest possible distance, and call out to give notice of their proximity, lest any one should come nearer and *be polluted*. On the other hand, such is the pride of caste among the higher classes of natives, that it is no unusual thing in some parts of the country, to hear the Brahmins, as they pass along, crying aloud to warn passengers of their approach, that no one may come near them to *defile them!* Distressing as these spectacles are, it is consolatory to know that, even from such unlikely and heterogeneous materials, Jehovah can raise up a temple to his praise, and his word assures us that he will do so in due season. At present, however, every attempt is made by those in power to uphold Hindooism in Travancore, and it is painful to reflect on the extent to which our own countrymen have encouraged and assisted the native authorities in their endeavours to maintain the fading glories of idol-worship; thereby effectually obstructing the disenthralment of thousands from the bonds of ignorance, superstition, and sin.

The labours of Mr. Abbs, in the western division of the Mission, have been attended with a very gratifying measure of encouragement. Six members have been added to the church, and there has been an addition of 150 to the number of families under christian instruction—an accession chiefly accomplished by the divine blessing on the zeal and diligence of the native teachers. Three of these in particular have enjoyed an extraordinary measure of success in persuading their heathen neighbours to abandon the unholy worship, and the superstitious fear, of the gods of their fathers, and to listen to the word of eternal life.

Our brethren are gratified to witness the ardent spirit of inquiry exhibited by the new disciples, and they have hope in God, that to some the truth has been carried home with the power and demonstration of the Spirit. On occasion of a visit paid by Mr. Ashton to one of the native dwellings, he found an assembly eager to hear and anxious to understand the message of salvation, and the tears which flowed from their eyes as he told them of a Saviour's love and sufferings, encouraged him to believe that neither his own labours, nor those of the native reader who dwelt among them, had been in vain.

Amid these indications of advancement and of triumph, it is painful to find that the agents of the prince of this world have been busily engaged in their malignant attempts to frustrate, if possible, the work of God. A native religious impostor, named Moottecoothee, having gathered numerous disciples around him from among the heathen, has also succeeded in gaining over to his impious cause, several who had made a profession of Christianity and stood in visible connection with the fol-

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lowers of the Redeemer. Those, who have thus been tempted to forsake the way of life, were not, however, members of the church, nor had they long been ostensibly united with the christian body: they had but just emerged from the depths of heathenism, and barely attained an acquaintance with the first principles of the Gospel, when the temptation befell them which has caused them to err; but it may be hoped that their christian knowledge, slight as it is, will soon enable them to discover the gross delusion by which at present they are led captive, and that mercy from on high may be vouchsafed, in connection with this and other means employed for their recovery, to restore them to the sacred and secure enclosure of the Shepherd and Bishop of souls.

Mr. Abbs expresses the opinion that Hindooism, and the other false religions established in Travancore, will be overthrown, partly by the efforts of their own supporters, as Popery was subverted in Europe at the period of the Reformation. The selfishness and worldly-mindedness of carnal priests expose their systems to the contempt of the multitude, and one vigorous effort only is required to burst asunder the chains of custom, and to excite an open war against error and imposition. The general feeling in opposition to Brahminism is very strong; and, if the people were accustomed to think and speak with independence, the honour and power of idol-worship would soon be annihilated. It is the aim of our Missionaries to watch the progress of events, and to aid the diffusion of knowledge, assured that He, to whom the kingdom belongs, will assert his right to reign, and not suffer them to labour for nought.

The obstacles to the spread of the Gospel among the native population arising from the efforts of Popery, aided by all those extrinsic and powerful attractions which it presents to the unrenewed mind, are thus noticed by Mr. Abbs:—

"Long before Protestantism was introduced into this country, the Catholics had established churches along the sea coast and in the principal market-villages. The consequence is, that the priests of the Romish faith possess much influence over the minds of some of the people, and form one barrier among many to the extension of 'pure and undefiled religion.' The attractive nature of the ceremonies they perform, their similarity in many respects to heathen customs, and the spiritual authority which they assume, allure many from simple idolatry to trust in saints and mortal men for salvation. Most of the proselytes to this form of religion are as ignorant and superstitious as those who never heard of Christianity. In a rude place of worship near Neyoor, there is a lamp kept burning every night at the expense of a rich Catholic in honour of the Virgin Mary. A man belonging to this sect once entered a house in which I was staying; and, supposing me to be of the same order as his own minister, fell down on his knees, and, lifting up his hands in a supplicating manner, exclaimed, 'O Swamy!' Although he was told it was sinful for him to apply the title of God to a man, he persisted, whenever I turned towards him, in bending down and entreating for mercy. He seemed to have an idea that it was my intention to try whether he could be persuaded not to pay what he thought to be the honour due to a clerical personage. Poor man! he knew but little of the Gospel, for he was unable to tell me who was the Son of God. I am happy to say he now attends our chapel at Mullungana-villy, and is learning our scriptural lessons. Some of the professors of Romanism are, however, more intelligent, and can converse upon the merits of their own religion. There are several persons of this class at Vaincodu, one of our out-stations. When I visit this place they often come to see me, offer me cocoa-nuts as tokens of friendship, and request to know what is the difference between our *Vethum* and the *Lutthia Vethum*

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(true religion) *i. e.* the Roman Catholic. I sincerely trust that, by wielding the sword of the Spirit in the name of God, we shall conquer every foe, and bring even these deluded Romanists to the obedience of the faith."

Mrs. Abbs has continued her useful labours in the work of native female education; and, although the indifference of the heathen parents to the value of instruction for their children has been a source of discouragement, the progress of her youthful charge rewards her labours, and cheers her expectations. As a proof the capability of the children to profit by the means of improvement, it is stated that six of them, who, on entering the school, knew not a letter of the alphabet, were able in a few months to spell and write correctly, and to read the scriptural lessons, with which they are supplied in the Tamil language.

Churches, 2; church-members, 138; scholars, 2,907; native readers and assistants, 154; native schoolmasters, 56; native female teachers, 27; out-stations, 146; village stations, 195; number of natives under christian instruction, 10,703.

QUILON.

Our brethren at this station have as yet gathered but little actual fruit, but they are earnestly looking to God for his blessing upon their labours, and they cherish a confident hope that the good seed has fallen into many hearts, where, although at present it appears to be lifeless and barren, it will hereafter spring up into fertility and beauty.

By the gradual introduction of the marriage rite among the native population, our brethren are strenuously endeavouring to lessen the vast amount of licentiousness and immorality, which results, to a large extent, from the absence of this important christian institute. The parties, who have sought the ordinance as a rule ordained of God, have met great opposition in departing from heathen practice, and continue to suffer unrelenting obloquy and outrage, as the consequence of following the dictates of conscience, and rendering obedience to the divine law. A general attention to the precepts of Scripture on this point would secure the removal of some of the most formidable obstacles which at present impede the progress and triumph of the Gospel.

The local press still contributes its powerful and appropriate aid to the cause of God at this station. Mr. Thompson reports that 5,000 tracts and portions of Scripture, chiefly in the Malayalim language, have been circulated during the year. The local Tract Society has published a small work, translated by Mr. T. from English into Malayalim, containing a review of the Hindoo system, and a refutation of the arguments usually advanced in its favour, which seems to have awakened great attention throughout the country, and is greatly sought by the native inhabitants.

The Seminary contains thirteen pupils: two were sent out in the course of the year to labour as schoolmasters, and promise to be useful in their spheres of exertion. Some of the elder students are growing in knowledge, and their general conduct is exemplary. They are in the habit of engaging in united prayer among themselves, besides attending on public worship; and they take every seasonable opportunity of explaining and enforcing the truths of the Gospel among their heathen neighbours and relatives. There is, however, no decided proof that

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any of them have yet undergone a real change of heart: for this our brethren have still to labour and to pray, in hope that He who is able to subdue all things to himself will speedily appear in his renovating and saving power.

The work of education among the young continues to extend and prosper, and the labours of the native teachers have in the past year been of an improved and promising character.

TREVANDRUM.

Although the occasions for the exercise of faith and patience, in connection with the work of God at this station, are still numerous, Mr. Cox has enjoyed decided evidences of the divine favour in the prosecution of his Missionary objects during the past year. Among the most striking proofs of advancement it has been his privilege to report, is the fact that an addition of more than 100 persons has been made to the native congregations under his care, thus augmenting the entire number to 524. Our brother hopes that many of these will in time become, through divine grace and teaching, burning and shining lights amid the moral darkness which surrounds them, but as yet they can only be characterised as babes in Christ; while the occasional defections which occur shew that none may be regarded with entire confidence. This point will be more fully elucidated by the following passage from the report:—

"There are frequent instances of people withdrawing from the congregations, but this will occasion no surprise when it is borne in mind that those reckoned in the congregations are not therefore reckoned as *Christians*. They simply consist of those who express a willingness to receive christian instruction. For the most part they are people of low caste and extreme indigence, consequently weak and defenceless, and exposed to great suffering from the arbitrary and oppressive conduct of the government officers. Under such circumstances they are furnished with strong inducements to profess a desire to put themselves under christian instruction, for by so doing they think they shall have some one to encourage and support them in making known their grievances and obtaining relief. But when their expectations are not realized, or if the aid afforded should fall short of what they anticipated, they are apt to relax their attention to the means of instruction, and, on being reproved and urged to amendment, they go away.

"Besides there are certain practices among them, which they know to be necessary to the maintenance of their respectability in the estimation of the heathen, such as hiring musicians and firing off gunpowder at their weddings, in the same manner as the openly professed heathen. These observances, it is true, are not decidedly idolatrous, but since they appear to operate as a means of continuing heathen practices, of keeping up old associations, and of convening, in the houses of professing learners of Christianity, a number of heathen people on occasion of important events in their families, I have deemed it necessary to forbid them in the congregations. In addition to this, I have lately made known among the people, that to the extent of my means I will teach all who are willing to learn; but that I cannot recognise any as connected with me, even outwardly, who do not renounce caste and its marks, and the practices of the heathen in the management of family affairs, &c.; that all who give themselves to learn the doctrines of Christianity and follow its precepts by coming out from the heathen and being separate, I will welcome as my brethren, and do all in my power to aid them, and, if necessary, suffer with them."

The effect of these declarations on the part of Mr. Cox has already

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been most beneficial. They have led to a more clear perception, and a more decided and practical acknowledgment of the requirements of the Gospel among the people, especially the native readers. Mr. Cox therefore regards the present time as one of great importance to his congregations, marked as it is by the removal of evils tending to pollute the doctrine of the Gospel, and the exhibition and enforcement of truths, which from various causes had been withheld altogether, or but partially presented and insufficiently urged.

Reference has been made to the arbitrary and oppressive conduct of the native government towards the people. Writing in the early part of last year, Mr. C. states, that although the members of his congregations were at that time free from any peculiar persecution, the whole nation was sick and spirit-broken by the evils which the native rulers were inflicting upon it. The principal grievance of which the people had to complain was their being forced to perform the heaviest kinds of labour for the government without compensation, and their inability, owing to the corrupt administration of the law, to obtain redress. Our brother considers the system extremely injurious to the work of the Gospel, and earnestly urges the adoption of measures for the thorough examination and exposure of its evils, as the only effectual means of procuring their discontinuance.

Among the encouragements which Mr. C. has been enabled to report, it is gratifying to notice the formation of a church in January last. At that time it embraced only some of the native teachers, but two more members were shortly to be added, and there is reason to hope that the number will gradually increase.

The work of education is attended with many serious difficulties at this station. The want of suitable teachers is especially felt: still the prospects of the schools are improving, and in the department of female education conducted by Mrs. Cox, there is decided promise of good. Two additional day-schools have been established in the neighbourhood of the station.

Church-members, 5; schools, 13, scholars, 370; native teachers, 5.

MEDITERRANEAN.

	Station.	*Missionary.*
Corfu	*Corfu*	Isaac Lowndes.

The labours of our esteemed brother Mr. Lowndes continue to share in the bestowments of divine favour and compassion. His English preaching has been maintained without interruption, and he has the satisfaction to be able to indulge the hope that a few, among the military stationed at Corfu, have been brought to a saving knowledge of the truth: the reality of the change in them is proved by their steady and consistent conduct as professed disciples of the Redeemer; while others, who for a time appeared to run well, have yielded to temptation and relapsed into sin. It is to be regretted that Mr. Lowndes still feels himself debarred, by the peculiarity of his circumstances, from exercising the ministry of the Gospel in the Greek language.

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THE REPORT

OF THE

DIRECTORS

TO

THE FIFTIETH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 9TH, 1844.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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large. This it is natural to expect, now that the interests of the ruling caste are supposed to be in danger through the advancement of knowledge and the reception of truth. But all, who are acquainted with the Hindoo character, deem such hostility far preferable to the utter indifference so often encountered by the Christian Missionary, and which operates as the most serious discouragement he is called to suffer in his work of mercy.

Mr. Addis states, that, in many places, a crisis is evidently approaching, but the practical difficulty, among the natives, appears to him to be, Who shall make the first move in favour of Christianity? No class, as a body, has yet had the moral courage to make an open profession of the Gospel, although numerous individuals may be found, who go far towards it; and, on the part of some, the outward profession only seems wanting, as they are known to refrain from all acts of idolatry, and even avow themselves the secret disciples of Christ. Some of them live, as formerly, among their heathen relatives, and are silent spectators of the idolatrous practices of their neighbours. They embrace every opportunity of speaking to Missionaries, and of obtaining books from them. These books they preserve with great care, and read very attentively. They frequently tell our Missionaries, "We have a great desire to become Christians, but the very first day we attempt to take such a step, our relatives will abandon us for life, and leave us no other prospect than that of poverty and infamy." The condition of these persons is such as cannot but excite the sympathy and prayers of the friends of Missions.

The *Female Tamil School* continues to receive the earnest attention, and affectionate care of Mrs. Addis. This excellent Institution has already proved, and yet promises to prove, a great blessing to numbers of the female sex, not only in a temporal, but also in a spiritual point of view. Several young persons have completed their education, and left its friendly shelter to enter upon the duties of life, with their principles and habits formed according to the word of God. Some have joined the Church of Christ in various parts of India, whither they were conducted in the events of Divine Providence, and others are candidates for baptism or church-fellowship at Coimbatoor.

Church-members, 26; schools, 15, scholars, 716; native assistants, 20.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nayercoil . .	Charles Mault, James Russell, J. O. Whitehouse.
Neyoor . .	Charles Mead, John Abbs; William Ashton, *Assistant Missionary.*
Quilon . . .	J. C. Thompson, J. T. Pattison.
Trevandrum	John Cox.

Nagercoil.

The regular annual report of this station has not been received, but, from communications which have reached us at various periods of the year, we learn that the work of God has been continued, with numerous indications of the divine favour, though prosecuted under circumstances of a very trying and afflictive nature. By the ravages of cholera—that terrible disease, which so often converts the plains

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and valleys and hills of India into one wide scene of suffering and death—the native population at Nagercoil has, in the past year, been fearfully thinned, and the benevolent spirit of Christianity has been called into intense and constant exercise, in ministering to the wants of the diseased and destitute natives. Through the prompt application of suitable means, under the divine blessing, there has not been any great mortality among the Christian population, who claim, of course, the first and best attention of our Missionary friends. Mr. Mault states, that during this season of tribulation and death, there were several striking manifestations of the divine displeasure against the sin of idolatry, in the sudden removal of many while actually engaged in performing some special ceremony, to appease the supposed anger of their false gods. In one small village, seven persons were cut off, after a night's revel of this nature. By alternate judgments and mercies, a God of grace is continually appealing to these poor blinded idolaters, to put away their confidence in the senseless objects of their worship, and yield their hearts to Him who is alone able to deliver and to bless. Happily, the voice that speaketh from heaven has not been uttered altogether in vain. Our brother informs us, that a few, "either from fear, or perhaps from better motives," have renounced idolatry for a profession of the faith of the Gospel.

At this station, a very large amount of Missionary labour is accomplished through the instrumentality of native agents, supported by the generous contributions of friends in England. The recent accounts of the progress and results of their labours, at various stations in this part of Travancore, are of the most gratifying and promising character, and fully justify and repay the Christian munificence from which they have proceeded. Among these interesting narratives, is one from the devoted evangelist, who, at the request of his supporters, has assumed the honoured name of *Richard Knill*. In tracing back his early history, while yet in a state of heathenism, he presents the following painfully interesting and singular picture of the miserable devices of the deluded Hindoo, to propitiate his idols and secure the blessings he desires.

"At my birth, and for some time after, my parents were zealous idolaters, and they brought me up in the service of their false gods. These we served, especially in times of affliction, with more than ordinary diligence, abstaining from fish on Tuesdays, eating but once on that day, and then only vegetables, cooked in new vessels. Our hearts were so fully set on the worship of the goddess Parvethy, whom we had chosen as our family deity, that we believed, that by thinking of her at all times, we should enjoy every good thing *here*, and heaven *hereafter*. On each change of the moon, we were very devout in the performance of our ceremonies; not only applying the holy ashes to different parts of our bodies, but also *eating a portion* to make them more efficacious."

In simple and affecting terms, our native brother then relates the circumstances which led first to the conversion of his father, and then to his own; and concludes his statements with a brief account of his introduction to the office he now holds, and the progress of his efforts to bring the weary and the heavy-laden to Christ. The history of this evangelist, is substantially the history of a great number of his fellow-labourers, and affords powerful testimony to the riches of that

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grace which not only renews the heart, but qualifies the mind for holy and beneficial action.

Another interesting narrative has been received from the Rev. James Russell, respecting the conversion of a silk weaver, who was brought to a saving knowledge of Christ, through the instrumentality of a young native Christian, formerly of the Brahmin caste, by whom the narrative was written at the request of Mr. R., and whose boldness in the faith and zeal for the salvation of souls have long been a source of joy and encouragement to our brethren at this station. The account thus commences :—

"Formerly, I was in the habit of going with the reader, Satteyanaden, to the neighbouring towns and villages, for the purpose of reading to the heathen. In the year 1841, we were both reading one day in the market streets of Cotar, to a large concourse of people, and distributing religious tracts to them. Among them was a silk-weaver from Elangady, who listened to us with attention, and received from us a tract, which he took home, and of which he made a good use. This was ascertained afterwards, when I went to his house, and had an opportunity of conversing with him more fully on religious subjects. At that time his appearance was very shocking. His breast, arms, and forehead were daubed with ashes. His lips and mouth were red as blood, because he used to chew betel constantly. His talk was too loud. When I inquired of him by what means he came to know something of Christianity, he replied, that he once got a Tamil Almanac from a shopkeeper, and afterwards a tract from me, which he said he read with great attention.

"After that time I frequently visited his house, and read to him the Gospels and useful tracts, and conversed with him on the way of salvation. He could then read but little. As his relations, and especially his elder brother, were very angry, and much opposed to Christianity, I was afraid to go to his house. In consequence of this, sending Satteyanaden for him, we went to a solitary place for conversation, where two others came to hear instruction. As they were afraid and ashamed to kneel, we all stood up or sat down when we engaged in prayer, and each of us prayed in turn. But I am sorry to say that the two young men went back within a short time, while the silk-weaver remained stedfast, and began to have private prayers in his native dialect.

"As he showed a great desire to read the word of God, I gave him a Gospel by Matthew, which he read constantly day and night. When I asked him how he liked it, he said, 'he felt it as a cake of sugar: no side of it is bitter.' He was very anxious to see the Rev. C. Mault, and the Rev. J. Russell, but he was afraid to come to them by day, because his house is about two miles from Nagercoil, and in the road that leads to Nagercoil his relations and his wife's mother have their houses. On that account he came one night to Nagercoil, where the Rev. C. Mault and the Rev. J. Russell conversed with him on the way of salvation. After this he occasionally called upon the Rev. C. Mault, from whom he received instructions, and useful tracts; and also bought a copy of the Old Testament, in which he constantly reads and takes a great delight, especially meditating on certain passages of the books of Proverbs and Ecclesiastes, and conversing on them to others, as opportunities will admit."

After relating several other facts, illustrative of the power of grace in the subject of this narrative, the writer proceeds to state, that the wife, the mother, and the brother of the same individual successively became partakers of the "common salvation," and concludes with the following devout expressions :—

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"Thanks be to God for his goodness in choosing the said silk-weaver and his family from among a set of idolatrous people, and leading him into the way of life; and also making his whole family disposed to hear the word with gladness. When I began to speak to him at first, this was not expected. On considering the goodness which God has shown to him and his family, I feel it the duty of all the servants of God to make known his word with confidence in him. May God grant us his Holy Spirit, that we may all do this more and more!"

The charge of the Seminary has been committed to Mr. Whitehouse, who reached Nagercoil in November, 1842, and whose first report of the Institution affords a good measure of encouragement. After offering some remarks on the plans of his predecessors and the progress of the pupils while under their superintendence, he proceeds to state as follows the arrangements now made for conducting their studies, and their general progress in knowledge and in piety:—

"The first class," observes Mr. W., "has just commenced the Septuagint Version of the first book of Maccabees, after completing the Acts of the Apostles in Greek. I have begun with Maccabees, partly on account of the history, but chiefly because there is no English version of that book to which they have access. In Greek a most marked advance has been made within the last six months. Before that, Parsing received very little attention, but Parsing is to them of the greatest consequence now, for in few cases will the Greek be attended to after they leave the Institution; and the habits of accuracy and close observation, called forth by a strict attention to this exercise, will, perhaps, never be lost. The first class has gone through the Epistle to the Galatians, and is just finishing the Gospel by John. In this I give a catechetical lecture; after which an hour is spent in making notes in English of the chief points mentioned on the portion: thus they have all made for themselves a small commentary on the Epistle to the Galatians, and the Gospel by John. They also study general history and geography; have just commenced Euclid; are attending to arithmetic, not merely in its practice, but its principles; translate from English to Tamil, and Tamil to English; and write in English short sketches of Scripture Characters.

"The second class is just commencing the Greek, and read Deuteronomy in English; in addition to which they translate Scripture history from Tamil to English, and also pay attention to history, geography, and arithmetic. The third class are reading in first book of Samuel; also study the history of England, geography, manners and customs of the Jews; and are making some progress in arithmetic. The fourth class reads in Luke, in English, and attend also to geography, English grammar, and arithmetic. All these classes spend an hour daily with a Tamil Moonshee. The fifth class reads in Matthew, is also learning Scripture history in Tamil, and has just commenced English and arithmetic. The number of youths in the Seminary is 45, including 17 from the Neyoor District.

"I entertain great hopes from this Institution. The more I see of the readers not educated in the Seminary, the more do its necessity and importance appear. But while referring to mental advance, I must not be silent as to moral progress. Of several I can speak with confidence as to their religious character; I believe that they are true Christians; and of others I have much ground to hope, though I cannot speak so confidently."

Neyoor.

During the past year our brethren at this station have had to sing of mercy and judgment. Writing in February last, Mr. Abbs observes:—

"The judgments of God are abroad in the land, but the inhabitants will not regard the extended arm of the Almighty. At this moment disease and death

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are in our villages; idolatry, shielded by authority, is abounding; and our poor Christians are compelled to do work on the Sabbath-day in defiance of acknowledged laws and customs. But in the midst of our obstructions, perplexities, and discouragements, mercy has predominated, and the state of our congregations is calculated to encourage hope. Through means of the prevalent disease, many of the heathen have, within the last three months, been removed beyond the boundary of time; and two men of influence, who were known as oppressors and persecutors, have entered an eternal state; but, happily, the scourge has fallen with comparative lightness on our people, of whom a few families only have been called to endure bereavement. This may be owing partly to the habits of temperance and sobriety, induced by the Gospel, and partly to the attention afforded by Christian brethren to each other in seasons of affliction; yet we feel bound to acknowledge it as specially resulting from the good providence of our God, and would earnestly pray that it may be rendered beneficial in teaching righteousness and truth to those who have been so mercifully spared."

In all the labours of the Mission, whether among the heathen or the professed believers gathered into churches and congregations, the assistance of the Native Evangelists is found of increasing value and importance. To the general character and efficiency of these useful agents, Mr. Mead bears the following gratifying testimony:—

"The Native Teachers are still actively engaged in publishing the good news of salvation among their countrymen. There are twenty-nine of them under my care, four of whom reside at Neyoor, and others in the out-stations, scattered over the country. They are all God's witnesses in this heathen land, and are daily occupied either in exhorting and building up the Native Christians in the knowledge and faith of the Gospel, or in calling the heathen to abandon idolatry, and turn to the living and true God—the only Saviour of men. Each reader has one or more assistants, chiefly young men training for future labours. Most of these render good aid in catechising the adults belonging to the congregations, and in conducting worship at places where smaller chapels are erected for the accommodation of the people who reside at a distance from the Bungalow Chapels. The number is about 60."

In the *Western Department* of the Mission, to which Mr. Abbs is attached, an increased number of assistant readers has been rendered necessary, by the enlargement of the congregations at some of the outposts; and the mournful picture which he draws, in the appended extract of his most recent communication, respecting the spiritual condition of the unevangelised portion of his district, shows how urgently such a measure was demanded:—

"We have reason to believe that many within the circle of our visits, despising the truths we make known, continue to live and die without a saving knowledge of Christ. We need not search for evidence in this wretched country to convince us that the state of a soul without the knowledge of God is a state of awful depravity. A superficial acquaintance with heathenism prevents us from entertaining any but a most degrading opinion of its morality. We find its professors unholy, implacable, robbers of the widow and fatherless, without natural affection, and filled with deceit and uncleanness. On some occasions family disputes are referred to my decision; and when this is the case, my mind is almost invariably sickened by the fresh news I obtain of the wretchedly low state to which social life is reduced by the depraved habits of the Natives. Yet where sin abounds, we hope and trust grace will much more abound. When, by the blessing of the Almighty, we shall succeed in persuading a few to separate themselves from the pollutions of the world, we may, in assembling with them for worship, appropriately use the words in which the Apostle described the character of the Corinthians, before they

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believed; but when we have said, And such were some of you, we shall also be enabled joyfully to add, But ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

With his trials, our brother acknowledges that he has also been favoured with a measure of decided encouragement. At *Seruvarconum* there is an increase of attention to the word of God, and various evidences of an improved state of feeling—some, who had been more especially noted for carelessness, appear to be affected by the preaching of the word. At *Natallum*, and several other places, "the good seed, apparently cast among thorns, is rising up and bringing forth fruit."

In the work of education a steady and encouraging progress has been made; and from the numerous schools now established, there is reason to hope the rewards of careful and persevering labour will be abundant. In reference to the *Home Boys' School*, Mr. Mead states:—

"Several of the youths manifest a feeling of serious piety, and have been removed to the *Nagercoil Seminary*, now under the effective superintendence of Mr. Whitehouse: others will follow as they manifest suitable talents and dispositions, and as vacancies occur in that Institution. But the far greater portion will finish their education at Neyoor; and every effort is making to promote their temporal and eternal welfare. Our great object is to give them a religious education—to store their memory with the facts and doctrines of the Bible. By means of the Mission-press, and the advancement made in the preparation of Tamil books, we have secured a good supply of the Scriptures, tracts, and miscellaneous works, consisting of elementary treatises and books, to put into the hands of the scholars as rewards of diligence and improvement. We hope that not a few of our pupils may become useful assistants in the Mission."

In connexion with the *Home Girls' School*, there is also a very gratifying amount of encouragement. Since the establishment of the first female schools at this station, 21 of the scholars, having been suitably married, are now teaching in their native villages, with upwards of *eight hundred* children under their care. Female education is becoming every year more extended, and the benefit resulting from it is visibly increasing in the same degree. Where those formerly instructed in the school now under notice are not engaged in teaching, they appear to be filling up their respective situations in a manner that reflects credit both upon themselves and their teachers; while some of them, in their habitual demeanour, afford satisfactory evidence of having received the grace of God in truth.

Quilon.

Mr. Thompson reports, that there are 138 persons under regular religious instruction at this station. The native church has received an addition of two members, who he hopes "will be found among the saved." He has celebrated fifteen marriages among the native Christians; and the condition of the persons, to whom he has administered this religious institute, presents a very pleasing contrast with the state of life resulting from their former habits. The majority of them are indebted to Mr. Thompson, under God, for their knowledge of salvation, and their improvement in character. By him they have been taught how to walk and to please God, in their social relations; and he

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has especially sought to impress on them the obligations of Christian parents to instruct their children, and guide them in the way to heaven.

To the several places of worship erected in the vicinity of this station by means of special contributions from England, another has been added in the past year, under the name of *Corbin Chapel*. It stands at the entrance to Changacherry, on a spot very eligible for a preaching station, and under the divine blessing will greatly contribute to further the objects of the Mission.

The fount of type, formerly mentioned as in progress, has been completed and brought into use; and forms a valuable addition to the apparatus of the Mission.

During the past year, the Local Tract Society has received the warm and liberal support of the native Christians. At a public meeting, held in April, great interest was manifested in the Institution; and on that occasion many contributions were presented by the natives, numbers of whom were in attendance.

Upwards of 4,000 books have been put into circulation, including a large portion of the Scriptures, complete in the Malayalim language, which, although needing revision, will, through divine favour, prove a great blessing to the people.

The tracts have been distributed by leaving them in the houses of the natives, or placing them in their hands at the places of public concourse. The treatment of these silent messengers of mercy is, as might be expected, exceedingly diversified. In some cases they are carelessly read and thrown aside; in others, it has been ascertained, that they leave light and conviction in the mind; while in others, they are carried far beyond the reach of observation, but, followed by the eye of faith, may still be seen operating on the heathen mind under the guidance of Him who is able to save to the uttermost.

Church-members, 7; schools, 15; scholars, 321; native teachers, 16.

The *Home Girls' School* offers increasing encouragement to hope and perseverance. All the girls, 26 in number, have learned to read, and 13 of them are instructed in the reading of the New Testament. They have gained a considerable amount of knowledge "conducive at once to comfort in the present life, and suited to guide them to the attainment of eternal joys."

"Though unable," observes Mr. Thompson, "to speak of matured religion in any of those now or formerly in the school, there is no part of our work from which I ultimately expect more good—none I recollect with more pleasure—and none I leave with more regret; and I trust its efficiency and usefulness may be greatly increased. Already those who have been instructed in this school are superior to all around them, and stand separated from the abominations visible on every side."

The *Seminary and Orphan School* contains 14 children, some of whom are making excellent progress in Scriptural knowledge, and afford, by their conduct and attainments, good promise of future usefulness.

Trevandrum.

Mr. Cox states that the native congregations under his pastoral care have increased to 140 families, reckoning in all 544 persons. The Christians in this part of Travancore continue to suffer much persecution from the heathen; but they have persevered in exhibiting a strong

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and uniform attachment both to Mr. Cox himself, and to the truth he teaches. Our brother considers that much of this is owing to the labours of his native fellow-helpers, and to the Christian influence exercised by them over the minds of the people. He has reason to believe that his assistants are really men of God, and faithful in their work. Among the encouragements of the year, Mr. Cox mentions the following:—

"I have now with me a man of the Erleevan caste, named Emmanuel, who was for some years an inquirer into Christianity, and received the rite of baptism from the Church Missionary at Allepee. He came to Trevandrum, and thinking him likely to be of use, I employed him to distribute tracts. His village is near Anjengo, twenty miles north of Trevandrum. I lately visited the place, and while I was there, twenty-five heads of families wrote their names, and gave them to me with an expression of their desire to receive instruction in the Christian faith. Many among them can read, and they are superior to the generality of their class. If these people continue firm in their present mind, I shall want money to erect a chapel in their village."

MEDITERRANEAN.

Station.		*Missionary.*
CORFU. . . .	*Corfu*	ISAAC LOWNDES.

CORFU.

Mr. Lowndes has continued to preach in the English language with cheering indications of the divine favour, though, in consequence of the appointment of a Civil Chaplain who holds two services on the Sabbath, his congregation has not been so large as formerly.

The *Greek Female Schools*, eight in number, comprising three day-schools, two infant-schools, and three Sabbath-schools, have also been maintained partly under the superintendence of Mrs. Lowndes, who returned from England in the beginning of October last.

The infant-schools, which were opened in 1841, contain about 80 children. One school is taught in the Italian language; the other in English and Greek.

"Many of the little Greek children," says Mr. Lowndes, "begin to speak English, and take much delight in it. The teachers in both these schools were formerly our scholars. The expenses are defrayed by private subscriptions and the sums paid by the children themselves. Our Committee, at its last meeting, passed a resolution for the establishment of another infant-school in a remote part of the town."

Several copies of the Hebrew and Greek Lexicon, compiled and carried through the press by Mr. L., have been sold; and a considerable number of Italian Bibles put into circulation.

Besides the University and College in Corfu, there are in the Ionian Islands, 8 secondary schools, containing 152 scholars; 106 Lancasterian schools, containing 4,078 scholars; and 10 female schools, (including those at Corfu,) containing 607 scholars.

The Sacred Scriptures are read in all the schools now specified, according to a regulation introduced through the influence of Mr. Lowndes, in 1841. From the *depôt* of the Bible Society, of which

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THE REPORT

OF THE

Directors

TO THE

FIFTY-FIRST GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 15TH, 1845.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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MDCCCXLV.

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SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .	. CHARLES MAULT, JAMES RUSSELL, J. O. WHITEHOUSE.
Neyoor .	. CHARLES MEAD, JOHN ABBS.
Quilon .	. J. C. THOMPSON.
Trevandrum	. JOHN COX; WILLIAM ASHTON, *Assistant Missionary*.

NAGERCOIL.

Although the past year has been a period of almost unprecedented distress and sickness among the people to whom the labours of this Mission are directed, our brethren and their numerous native co-adjutors have had considerable encouragement in their work. God has honoured their ministry in the hopeful conversion of a number of natives, who have also been added to the church. Several new posts of labour have been commenced, and in each the public worship of God is now regularly observed. A spirit of inquiry is spreading among the higher classes, and a few of the more wealthy and refined have placed themselves under Christian instruction. This begins to excite much jealousy and opposition on the part of the heathen; but it is hoped the new learners in the faith of Christ will have courage to endure all that their enemies may inflict without flinching in their inquiries after divine truth.

In February, our brother, Mr. Mault, was anticipating the pleasure of baptizing, at an early period, six young people, on a profession of their faith in Christ. They were all educated at Nagercoil, and for some time have given decided evidence of a change of heart. Several more are candidates for the baptismal rite.

In the latter months of the year, the Missionaries were delighted to see an increase of the spirit of social prayer among their people, and of individual effort for the conversion of souls.

The Native Congregations in various parts of the district have been considerably enlarged in the past year. At *Vadakankulam*, one of the oldest out-stations in the Eastern Division of the Nagercoil Mission under charge of Mr. Russell, there has been in every respect a decided improvement. Our brother seldom visited this part of the country without sorrow; and, from its extremely discouraging aspect, it became a question with him whether the station ought not to be given up. By the blessing of God, however, there has recently been not only an increase in the number of the congregation, but so great a change manifested in the attention of the people to divine things that he is led to rejoice and take courage.

A yet more remarkable case is that of Koodankulam, where the state of things had been, if possible, still more discouraging. Through divine mercy, a large congregation has been collected, all of whom are exceedingly regular in their attendance on public worship, and manifest more than ordinary willingness to receive instruction, and great diligence in committing to memory the contents of a catechism in use among the native congregations generally. They have been called to endure a species of persecution of the most annoying and harassing description from their former companions in ignorance and sin, who

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evince their enmity to Christ and his cause by frequently citing them before the Courts of Justice on false charges. By other methods also the ungodly heathen endeavour to molest and injure those who have been called by grace from the ways of death. The natives of various castes, who perform the most important parts of domestic work, such as the washerman and the barber, are prohibited from doing anything for them for weeks together, and on more than one occasion, when the Missionary has sent persons of that description to their aid, they have either been driven away by threats or enticed by bribery to withhold their services. The heathen are also in the habit of instigating their menials to follow the female members of the congregation, with taunts and reproaches, conveyed in language, which to use their own words, 'it is impossible for them to hear.' All this, by the grace of God, they have been enabled to endure, and, with such meekness, as in a great measure to disarm and overcome the wrath of their enemies. Their number still continues to increase, so that it will be absolutely necessary to effect a considerable enlargement of the present place of worship or build another. The present chapel is called "Oke Chapel," and the Reader, who is very devoted to his work is designated "C. N. Welman."

Among the varied subordinate encouragements of the work may be noticed a *greater aptitude* in those who embrace Christianity to apply themselves to the acquisition of general knowledge, and an *improved state of mind* among the people at large, the former resulting from the effect of the education imparted in the day-schools, the latter from the reflex influence of the Gospel. Our brethren wish for far greater things than these, and in order to promote the more direct object of their work, they unite in urgently entreating a re-inforcement of able and devoted labourers from Europe, without which they feel that the abundant harvest now spread before them, can only be gathered to a comparatively limited amount.

Mrs. Mault is much encouraged in her interesting labour to promote the work of Native Female Education. The *Home School*, under her immediate superintendence, has had a gratifying addition to its numbers. The method pursued in teaching, and the general pursuits of the scholars, are the same as noticed on former occasions. The admissions are still restricted to destitute orphans, and those that are in poverty and want among the Christian families. The great aim is to furnish their minds with scriptural knowledge, and to impress on them the importance of personal religion: they are taken to the worship of God on all public occasions, and attend at the family altar. They are often reminded collectively, and the senior ones individually, on the claims of religion, and the urgency of giving their hearts to God while young; and sometimes with the most pleasing indications of their being seriously impressed.

"In a few instances," said Mrs. Mault, in September last, "I trust, a lasting change has been wrought. One of these is that of a young person who left the school early last year, and has since evinced a serious and pious disposition, and is a member of a little praying-society that exists among the females. Another left us three months ago, to assist in a school at another Missionary station. She had for nearly two years shewn a very thoughtful mind, and paid great attention, not only to her lessons and

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duties in the school, but to all means of a religious nature. Her attention to the Scriptures shews that she loves the word of God, and her conduct proves that she desires to please Him. I trust she will be made a blessing to many a poor ignorant female where she is gone. Her case is interesting and encouraging: she is the poor girl who was rescued from the hands of her wretched father when he was about to force her into a premature alliance that would have ruined her for life.

"There is another girl in the school whose case is pleasing. She is sedate and thoughtful, about twelve years old, and now an orphan. Her mother was removed by death two months ago. This poor pious widow lived in the alms-houses near our premises: the last months of her life were spent in great bodily pain and languishing. On one occasion, when visited, she begged that her little girl might be allowed to go every night to sleep with her, to which consent was given. At a subsequent visit, when fears were expressed that the child, through sleepiness, was of no avail to her comfort, 'Oh, yes!' exclaimed the poor sufferer, 'she is to me like an angel of mercy; for, whenever I cannot sleep, she gets up and reads the book of God to me, and prays that God would help and save me; and this gives me comfort, and helps me to endure the pain my Heavenly Father sees good to lay upon me."

The *Native Seminary*, conducted by Mr. Whitehouse, has attained to a state of great efficiency and promise. The experience of each successive year renders the importance of this branch of labour more clearly apparent, and more deeply felt; and but one opinion is now entertained, that the spiritual claims of India, in their full extent, cannot be met without the aid of an intelligent and devoted native ministry. After mentioning the course of study at present pursued in the institution, comprehending the Sacred Scriptures, Systematic Theology, General History, Geography, and various branches of Mathematical Science, with English and Tamil Grammar, Mr. W. thus describes the method he proposes to pursue for raising up a native agency:—

"With this view," he observes, "I shall, as soon as possible, form a class or classes of young men of piety and respectable ability, to be prepared expressly for the native ministry. I regard the Seminary, as it now is, as the nursery for that class. The general plan, which I have almost determined to adopt, is to receive into the Seminary, from this and other districts, boys of good character, not much under twelve nor more than fourteen years of age—boys who can read Tamil easily, and exhibit a fair amount of mental capacity;—that they be tried for six months, and then fully received, if regular in conduct and giving promise of future success in study;—that they remain in the Seminary till about eighteen; and, if at that time they give evidence of piety, and are eligible in other respects, that they then be admitted to the Theological Class, and remain under instruction for three or four years. They will then be twenty-two, before which age it is not advisable to entrust to their care a village congregation, although they may frequently have engaged in public teaching in the villages. Those who, at the age of eighteen, do not give evidence of piety, should then leave the Seminary, and might be employed in the Mission as Schoolmasters, and in other capacities, so far as employment can be provided."

In the English Classes, besides some day-scholars of Christian parents, there are several of idolatrous parents of high caste: among these are three young Brahmins; and it is interesting to see how caste, customs, and rules, are laid aside—all, from the Brahmin to the Pariah, sitting together, without the slightest mutual repugnance.

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Congregations, 75, containing 8,023 individuals, in 235 different villages; church-members, 281; Bible-classes, 62, scholars, 677. Seminary, 39 students; orphan-school, 16 children; home-girls' school, 102; day-schools, 131, scholars, 4,846; native teachers, 50.

NEYOOR.

In the last report, it was stated that there had been some indications of improved religious feeling in several of the native congregations scattered through the district, in which meetings for special prayer and instruction had been commenced. As these meetings have been regularly continued, and the example has been followed in other parts of the district, our brethren conclude that spiritual Christianity is gradually advancing amongst their people. There are many candidates for baptism; and, it is a gratifying fact, that most of those, who formerly joined the Mission, continue to adorn their profession, and afford an edifying example of Christian faith and resignation to their heathen neighbours in seasons of affliction and persecution.

The trials of fidelity and patience to which native believers are subject in the Province of Travancore, as well as the difficulties to the unrestricted exercise of Christian ministry, appear to multiply rather than diminish. In the past year, the local Officers of Government have frequently obstructed the public worship; and the Missionaries have been obliged to appeal, not only against this arbitrary and unrighteous interference, but likewise against the forcible seizure of the Native Christians to do the work of the heathen temples. Some of them have been fined, beaten, and imprisoned, on refusing to drag timber for this purpose. Such conduct on the part of the Public Functionaries is contrary to the Statute-law of the country; but the Authorities constantly endeavour to evade their own regulations exempting all Christians from the slavish and unholy task of working for the heathen temples; and there is too much reason to fear that this compulsory system of labour, and the seizure of fruits and vegetables for idolatrous sacrifices, will not readily be relinquished. These nefarious practices frequently form the occasion of collision with the Officers of Government, and operate, in no small degree, to retard the advancement of knowledge.

A number of fishermen on the coast, who recently abandoned Romish idolatry, no sooner avowed their change of belief than they were called to suffer persecution. The grace that constrained them to forsake the corruptions of the man of sin for a pure Gospel has enabled them to be stedfast in the day of trial; and the cause of truth is now advancing rapidly among this poor but interesting class of Hindoos.

On another part of the coast, a Romish chapel has been made over to the Mission, by the converts, to whom it belonged. It has been cleared of its symbols of superstitious worship, the carved images of Mary, and other saints. The altar has been removed, and a simple pulpit placed where it stood. The stone cross, erected on a pillar, on the outside of the building, will be taken down, and the materials used to build a wall which will enclose the premises. There is an extensive garden, which, in all probability, will be employed as the site of a village of Protestant fishermen. Should this event take place, and it is now all but certain, the changes will be great and wonderful, as most of the people on the coast have been for more than a century in the

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lowest depths of the darkness of Popery. The Romanists are deeply incensed against those who leave them, and employ every art to stir up the Heathen and Mohammedans to persecute the new converts; but the Lord of Hosts is with them, and therefore they have not been moved away from their better hope. In the villages of the fishermen, an increasing desire is evinced to listen to the reading of the Scriptures and the preaching of the Gospel. The number, who have cast away the superstitions and the bondage of the church of Rome, amount to about 600, residing in four or five villages, a few miles from each other, on the sea coast.

At the beginning of the year, a new and promising congregation of Shanars was collected in the neighbourhood of *Wickliffe Chapel*, and among the Puliar slaves a great desire for Christian instruction is evinced. The latter class of people are objects worthy of the deepest sympathy and commiseration. Their masters are no friends to the cause of Christ, or to the spiritual interests of those whose labours enable them to live in luxury, and consequently there is but little room for Missionary effort on their behalf; but no opportunity is neglected to direct them to Him who alone is able to bless their souls with freedom, and bring them to the light of an eternal day.

That scourge of India—the cholera—extensively prevailed in Travancore during the latter six months of the year. Four female teachers, three schoolmasters, two assistant readers, and about 70 persons belonging to different congregations, have died from its effects, in the Neyoor districts. Several school-children have also been suddenly removed by this direful disease, which seems to have been more fatal amongst the young than usual. Our brethren feel that these events should urge them to increased effort for diffusing the Gospel both among the heathen and professing Christians in their field of labour. Some of the latter class, who had adorned the truth in their lives, expressed in death their sure hope of salvation through the Redeemer. It may be hoped that He who does not willingly afflict will sanctify these solemn visitations to many of the survivors. An unwonted seriousness has been manifested by some who witnessed the violent sufferings and horrid death of relatives and neighbours. The heathen had the worst share of the calamity, and the dispensation appears not to have been lost upon them. In several places, there have been instances of attention to the truth clearly the result of the solemn impression produced by the visible chastisements of the divine hand. Sacrifices to the evil spirits have not been so numerous as during former visitations of this disease; and, in fact, the opinion that the demons cannot save their worshippers is becoming general. Christ is bruising the head of the serpent. Among the more wealthy and powerful, however, the warning voice has been little heeded. The judgments of God have been abroad; but oppression, cruelty, and bribery—the crying sins of the land—have not declined from their enormity.

"It is difficult," says Mr. Mead, "to conceive of greater depravity than that which this country exhibits. But while we lament this, as greatly retarding our labours, we are thankful for liberty to preach the truth to all who are inclined to listen to us, and the number so inclined is increasing. We are, therefore, encouraged still to prosecute our work, hoping for the prayers and sympathy of the friends of Missions, and, above all, for the

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divine blessing to render our Mission successful in the conversion of the heathen to Christ."

The printing-press has been kept in active employment during the year. An edition of the Book of Psalms has been issued, together with some theological works, and a large number of Christian tracts.

The *Western Department* of the Mission, under Mr. Abbs, has also suffered severely from the effects of the cholera: 179 persons, members of Christian congregations, fell victims to this dire disease, and 162 returned to idolatry, apparently under the influence of alarm, seeking refuge in their former delusions rather than flying for protection and support to the shadow of the Almighty. Many of the professing Christians who died, including six of the Native Agents, had hope in their death: their last testimony to the Gospel encouraged the faith of our brethren; while, from the numerous apostasies they have beheld, a new lesson has been given to them of the entire dependence of the Christian labourer on the God of Missions.

In December, Mr. Abbs baptized at Abel-chapel, Marungavilly, three men who had been approved by the church. Only two days after, Mr. A. heard that one of them had been called from time to eternity. He was a man greatly valued on account of his influence and example, and his death may be regarded as one of those mysterious events, the design of which "we know not now, but shall know hereafter."

"In the meridian of life," writes our brother, "he has been called away from his aged parents, his wife, and three children, at a time when he was much needed both by them and the church, and when he had just entered upon a more decided engagement to give himself up to the service of God. 'Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.'"

In reference to the extensive and deplorable defection which has occurred among the congregations under his superintendence, Mr. Abbs observes:—

"That an unseen mysterious, influence of wicked spirits is exercised in opposition to the promulgation of the Gospel, is a doctrine not generally doubted by those who have candidly studied the Scriptures, and watched the movements of the church in the world: should there, however, be any scepticism remaining in the mind of an individual on this point, it would be dissipated on coming into contact with the instances of self-deception and deference to infernal powers which are to be found in these 'dark places.' Here the dominion of Satan is openly acknowledged and submitted to, and there are wretches who profess to be agitated, directed, and impelled, to action by the great enemy of men.

"The question has sometimes been started by persons of intelligence and piety, whether such characters are really the subjects of demoniacal possession or not: my own observation leads to the negative conclusion. I am of opinion that the bodies of these pretenders are as little affected by the direct agency of evil spirits as our own, and that their tricks and ravings are mere efforts of jugglery employed to deceive and terrify the ignorant; yet it is perceptible to a degree scarcely to be imagined in a Christian country, that the minds of those who have been trained in heathenism are under the peculiar domination of the prince of darkness—a power by which their consciences are deadened, their reasoning perverted, and every vestige of moral discernment prostrated, if not destroyed. 'The god of this world has blinded their eyes;' they are led 'captive by the devil at his will.'

"To this spiritual obtuseness alone can be traced the secession of our people. Those who have left us were new professors of religion, living in

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the remote parts of the district, who, being surrounded by their companions and the implements of their old superstition, were easily drawn back in the hour of trial."

These novices were easily persuaded that the death of the Native Teachers was effected by the power of Satan, who in this way inflicted revenge upon them for reviling his service. Amid such trials, a bright beam of hope is visible. While, in one quarter, called to witness the desertion of professing Christians and the triumphs of the adversary, our brethren have rejoiced in accessions to their number from another quarter: more than 100 persons have joined the standard of the Gospel within the year; others are expected to come out from the ranks of heathenism and unite themselves to the people of God; and it is fully anticipated that most of the wanderers, whom the approach of death scared back into the regions of superstition under a delusive hope of safety, will be brought back to the service of that Saviour who is a shield and fortress to all who trust in Him.

Eight persons in all have been baptized and added to the church under the pastoral care of Mr. Abbs.

STATISTICS.—*Eastern Division.* Natives under Christian instruction, including church-members, 6,388; children under instruction, 1,000; native teachers, 28; assistant readers, 47; school teachers, 82. Printed—10,000 copies of Psalms; 700 copies of Crisp's Divinity, vol. 3; 42,000 tracts. Distributed—portions of Scripture, 3,160; tracts, 6,320.—*Western Division.* Natives under Christian instruction, 3,825; church-members, 28; schools, 38; scholars, 1,035; native teachers, 20; native assistants, 45.

QUILON.

The Rev. J. T. Pattison has returned to this country; his connexion with the Society having been discontinued. The Rev. J. C. Thompson has also returned on a visit to England, after a protracted period of Missionary labour; and the Rev. J. Cox, of Trevandrum, has now the general superintendence of the station.

Mr. Cox reports that there are three native congregations—one at Quilon, one at Mayanuttu, and one at Pattathanum; the two latter places being out-stations. There appears to be but little spiritual life among the people; but, by the divine blessing on special means, it may be hoped a revival of religion among them is no distant event.

At the out-stations, many of the heathen attend the preaching of the Gospel, acknowledging the errors of idolatry, the unity of Jehovah, and the inability of their gods to save them; yet, with these confessions on their lips, still adhering to the unfruitful works of darkness. The Shoodrar and Erluvan Castes compose the body of the people connected with this station, and they present a very unfavourable aspect, as compared with the Shanars, who, in the South of Travancore, have come in large numbers to learn of Him who is the light and life of men. The native sorcerers, and those whose temporal interests are identified with the maintenance and prosperity of the idol-temples in Quilon and its vicinity, openly mock the Word of God, and revile its teachers; and herein exists an obstacle to the progress and profession of the truth, which more emphatically requires the omnipotence of the Divine Spirit to overthrow. Amid this sterility and opposition, the grace that bringeth salvation has produced a little fruit to the

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glory of God, and the encouragement of the Christian labourer. On the first Sabbath in January, Mr. Cox baptized a father and two children, reclaimed from the darkness of heathenism, and others express a wish to receive the initiatory ordinance of the Church.

Church-members, (in 1843), 7; home-school, 11 boys, 2 girls; day-schools, 12; scholars, 260; native teachers, 17.

Trevandrum.

In the past year, the number of people under Christian instruction, in connexion with this station, has increased, from 544 to 657; the majority of whom consist of natives belonging to the Erluvan caste. In this, as in other parts of Travancore, the heathen still rage against the Lord and against his Anointed. To profess the name of Christ still involves those who are not ashamed of the Gospel in persecution and distress; but, although their poverty is extreme, and their temptations strong, none of them have yet renounced the truth as it is in Jesus, and gone back to heathenism. The people can obtain no redress for the grievances under which they suffer—their complaints would be unheeded by the administrators of the law, and return upon them in aggravated wrong; and therefore they suffer in silence, looking to the recompence of reward.

The Native Readers continue to render valuable assistance to Mr. Cox, instructing the people in the truth of God, by reading the Scriptures, preaching, and catechising. In various ways, the useful results of their labours are perceptible, especially in the augmentation of the numbers, who, renouncing the worship of idols, and the guidance of idolatrous priests, have openly joined the Mission. One of the Readers, formerly of the Erluvan Caste, is very active and serviceable in the distribution of tracts, generally taking his stand for that purpose at the fort-gates of the Pettah. He is a fearless servant of the Lord, and shews a great desire to bring the heathen to a knowledge of Christ, faithfully employing to this end the talents which God has given him. The Gospel has entered, through the efforts of the Native Evangelists, two or three new villages, where, though there are many adversaries, much encouragement is found to zealous perseverance in Christian labour. In one village, there are 19 families under instruction, who receive the Teacher into their houses, under the very eye of those who are the chief leaders in the oppression that is heaped on the disciples of Jesus. These humble villagers have no prospect before them in following their new-found Master, but that of reproach and injustice; but He, by whom they have had access into the grace wherein they stand, is able to support them in the evil day, and make their consolations to abound.

The schools are for the most part in a promising state, and not wanting in present fruit. Some of the boys in the *Home School* appear to feel the influence of the truth upon their hearts; and one, from the school for girls, has entered on the active duties of life, as a village schoolmistress, with every prospect of an useful course of labour.

At Trevandrum, Mr. Cox is assisted by Mr. Ashton, of the Neyoor Mission.

Home-school, 17 boys, 6 girls; village-schools, 12; scholars, 269; native teachers, 6.

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TENTH ANNUAL REPORT

OF THE

COLONIAL MISSIONARY SOCIETY,

IN CONNEXION WITH THE

CONGREGATIONAL UNION OF ENGLAND AND WALES;

WITH

A LIST OF SUBSCRIBERS.

LONDON:
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The school contains seventeen boarders and ten day-scholars, of various ages, from six to fifteen. The former are wholly maintained, and the latter partially. One of the elder girls was baptized during the year; some are candidates for baptism; and others, who were formerly in the school, are now members of christian churches. It is worthy of remark, that several of the female members of the congregation, who had not the means in early youth of learning to read, seeing its advantages through the medium of this school, and stimulated by the example it has afforded, have themselves learned.

Church-members, 33; female boarding and day-school, 27 children; day-schools, 12; scholars, 678. Native Teachers, 12; other Native Agents, 13.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil	CHARLES MAULT, JAMES RUSSELL, J. O. WHITEHOUSE, EBENEZER LEWIS.
Neyoor	CHARLES MEAD, JOHN ABBS; WILLIAM ASHTON, *Assistant Missionary.*
Quilon	J. C. THOMPSON.
Trevandrum	JOHN COX.

NAGERCOIL.

In commencing his annual report, Mr. Mault observes:

"The past year has been a period of painful solicitude from the beginning to the close, but God in mercy has sustained us—his strength has been perfected in weakness. Death has made many inroads among us, and some of our most efficient and useful assistants, with many members of our churches and congregations, have been removed. Some, when under the stroke, were tempted to exclaim, 'all these things are against us, the gods are angry, and Christianity cannot protect us;' while others of more enlightened views have been enabled to submit to the will of their Heavenly Father, under the most trying circumstances, and to say, 'His will be done! the Lord gave and the Lord has taken away, blessed be the name of the Lord!'"

Among the Native Evangelists who died, was one supported by a friend in this country, under the name of Angus Macintosh: he was one of the brightest ornaments of this Mission—a truly devoted and efficient labourer. His name had often appeared as one of the most interesting speakers at public meetings. His last effort on earth was a visit in the night to administer medicine to a member of his congregation who was attacked with cholera. While performing this act of mercy, he first felt the hand of death. On returning home, symptoms of cholera became apparent—he then arranged his worldly affairs with the greatest composure, called together his family and friends, told them that his end was nigh, exhorted them to hold fast their profession of the Gospel to the end, and, after committing his wife to the care of a deacon of his congregation, in a few hours he resigned his soul into the hands of his Redeemer. Mr. Mault visited the bereaved people, and

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endeavoured to improve the event for their benefit. He had the pleasure, though a mournful one, of observing the sense they entertained of their loss. The exercise was closed with a very affecting address by the deacon above-mentioned, who reminded the people of the temptations to which they were exposed, and the importance of increased watchfulness; concluding by telling them, that, though their teacher was dead, Jesus Christ, the great Teacher, ever lives.

Two of the most useful of the school-masters also died of cholera. They were men of ability; and both, it is believed, pious, but one eminently so. His death produced a considerable impression in the neighbourhood, and the heathen tried to avail themselves of it to draw the people away from their profession of Christianity, but the attempt was a signal failure.

The cholera afterwards in a great measure subsided, and, with it, the zeal of the heathen in the service of their false gods. But the arm of Jehovah was still stretched out in judgment—fever, dysentery, and the small-pox followed the cholera in rapid succession, proving in many instances equally fatal. May the people be led to inquire wherefore it is that the Lord is contending with them!

In the midst of these many obstacles, some progress has been made in the advancement of the Redeemer's kingdom. Considerable impression in favour of Christianity has been produced; new ground has been broken up; and several congregations in different parts of the Mission have been formed. In most of the old congregations additions have been made, and in a few the number added has been considerable. Only for the deductions made by death and removals, the increase would have been much greater.

The labours of the Mission have been always directed to the higher as well as to the lower classes, but hitherto the benefit has been almost confined to the latter, who have less to sacrifice by professing Christianity than the former, and whose prejudices consequently are not so strong. During the past year, however, a move has been made among the upper classes, and a few in different places have placed themselves under christian instruction. The movement began at Cotarum, a considerable heathen-village near to Agateesuram, where a flourishing school has existed for many years. In this place about twelve families are pretty regular in their attendance on the means of grace; have openly avowed themselves Christians; and have firmly stood the first shock of ridicule and persecution, which that avowal failed not to bring upon them. The local Authorities have done much to intimidate them, but have hitherto failed in their attempts. The most pleasing feature in the case is, that their women regularly attend worship, and are committing to memory the first elements of Christianity.

A greater amount of labour than usual, and with considerable success, has been bestowed upon the poor Parriars, the principal part of whom are slaves in the most degraded condition. An interest has been produced among the Christian Natives on the behalf of those neglected people—a Society has been organized for the purpose of diffusing the Gospel among them; and nine agents are now stationed in Parriar-villages in different parts of the district to read the Scriptures to the adults and to instruct the rising generation. In these efforts our brethren

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meet with much opposition from the masters, and from the ignorant and degraded people themselves; but time, perseverance, and a little decision will, with the divine blessing, overcome every obstacle.

In the conversion of souls, it is hoped that some progress has also been made during the year. Many, on a public profession of faith and love to the Lord Jesus Christ, have been added to the church by baptism; and, in the knowledge they possess of the depravity of their own hearts, and of the way of salvation, as well as from the testimony of others in regard to their exemplary conduct, there is good evidence that they are renewed in the spirit of their minds, and have passed from death unto life. In the different congregations a goodly number, especially among the young, seem to be under serious impressions: they regularly attend the means of grace, are found in their place in the Bible-classes, and seem at times to feel the force of divine truth.

The Native Readers generally continue to give satisfaction—they are diligent in their work, and in many instances have met with considerable success. Every practicable facility is given them for their own improvement, and it is gratifying to find that they avail themselves of every opportunity for that purpose, and are making commendable progress.

During a part of the year the schools were considerably diminished by the prevalence of cholera; but, when Mr. Mault wrote in February, the children were beginning to return, and, with few exceptions, the attendance was good. The influence that education is exerting on all classes makes this department of labour of the utmost importance. Through this channel much knowledge has been diffused, and many of the most consistent and useful members in the churches not only received their first impressions in favour of Christianity by means of school-instruction, but also experienced, through the same medium, that influence which enlightens the mind and purifies the heart. Some of the children, thus impressed with the truth, have persevered in their attendance on the public worship of God in the midst of much opposition, and in a few instances have been the means of doing real good by inducing their parents and others to attend.

Mr. Mault has profitably devoted a portion of his time to the preparation of tracts and other useful publications. The press has been kept in constant operation, and many tracts, small treatises, and school-books have been printed.

On Tuesday, March 25, a very interesting Native Jubilee Meeting was held at Nagercoil. The attendance was excellent, and the attention and order which prevailed throughout the proceedings, were truly pleasing. A hymn composed for the occasion having been sung, prayer was offered by one of the native readers; and Mr. Mault, who presided, then made a few remarks introductory to the reading of the report, embracing a brief review of the general operations of the Society since its commencement, especially in the Province of Travancore. The Resolutions were proposed and seconded by Native Evangelists; and the speeches delivered on the occasion by these devoted fellow-labourers, while breathing a spirit of simple yet fervent piety, evinced a deep sense of the importance of the missionary work, ardent com-

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passion for the miseries of the deluded heathen, and just views of the obligations of the Native Churches to contribute for the support and extension of the Gospel. The collections for the Jubilee Fund at this station reached £270—an amount which bears most honourable testimony to the christian liberality of the Native Believers.

The progress of the *Native Seminary*, and the difficulty of conveying a precise idea of the character and amount of its advancement, will be best described in the words of its excellent Tutor, Mr. Whitehouse :

"Months pass on, mutual efforts are put forth, and progress is made; but it is not easy to present to another any very definite description of that progress which only shows itself to those on the spot by a number of little, and apparently trivial, circumstances. Expressions of countenance during the time of instruction; the mistakes and difficulties which occur; the frequent applications at leisure-times for explanations, or the loan of books; conversations and arguments with others; and the readiness with which they answer the questions on the subject they study, when examined by Missionaries or others,—all give evidence of progress, of a real advance in mental vigour and acuteness, accompanied by that which is of great importance—a pleasure in the pursuit and acquirement of knowledge."

Mr. Whitehouse adds :

"Such little things as I have now mentioned, in addition to the prospect of sending forth those who may hereafter be the means of multiplying knowledge in the world, and of bringing it to bear upon the minds and hearts of those around them, are a reward for past labour and an encouragement to perseverance."

Three students left the Seminary at the close of the last session, and are now employed in the Mission—one under Mr. Mead, another under Mr. Mault, and another under Mr. Russell. Some of the senior-youths spend the Sabbath-afternoon in reading and distributing tracts in the streets of Cotar—a very populous town near Nagercoil. Thus they are beginning to sow the seed of truth ; and, being called to the defence of the Gospel, are induced more closely to examine the foundations on which it stands.

In the Eastern Division of the Mission, under the superintendence of Mr. Russell, the principal station is James-Town. Our brother reports, that, though the number under christian instruction in his district has been greatly reduced by deaths and removals, and, in a few instances, by apostacy, still the good hand of the Lord has been with him, and by the additions which have been made from time to time in the course of the year, the numerical loss has been far more than compensated ; the addition being nearly double the amount of the diminution.

"For this," he states, "I desire to feel grateful to Him who has the hearts of all men in his power, and who alone can render the means of conversion and sanctification effectual to the salvation of those to whom the Gospel is made known."

The candidates for baptism are 52 in number.

Congregations 75, containing 8,963 individuals, in 274 different villages ; church-members, 335. Bible-classes, 65 ; scholars, 663 ; seminary, 54 students ; female schools, 21 ; scholars, 689 ; female home-schools, 2 ; scholars, 101 ; day-schools, connected with christian congregations, 71 ; scholars, 2,869 ; day-schools, in heathen towns, 39 ; scholars, 1,939. Native Teachers, 38 ; assistant teachers, 26.

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Neyoor.

The effects of the cholera, which prevailed throughout Travancore through a part of the past year, have been severely felt at Neyoor, especially in the educational department of the Mission. Several teachers and children died; the former including some very devoted labourers, the loss of whose services is deeply to be deplored.

The Readers and Assistants in this Mission are diligent in their work, and have been the means of accomplishing a large amount of good among the christian people and the heathen in the villages where they labour, especially during the prevalence of the late fatal disease. They have long been sowing the "seed of the kingdom," and the fruits of their labours begin to appear.

"We are endeavouring," observes Mr. Mead, "to clear the ground for future cultivations; and I have no doubt, that if you can send out a sufficient supply of devoted and suitable men, we should soon have at least 100,000 of the heathen under christian instruction and discipline in the South of Travancore."

The attendance at most of the chapels has increased during the year, and spiritual religion is advancing among the congregations. The numerous youth under instruction have made an encouraging progress in the knowledge of the Scriptures. In the Home-schools several of the elder scholars of both sexes have for some time manifested a state of mind and conduct which encourage the hope that they are the subjects of renewing grace, and will become valuable teachers among their countrymen.

The fishermen who abandoned Romish idolatry, as stated in last Report, have manifested great decision in the maintenance of their new-found faith under the trials of unjust imprisonment and loss of property. A Protestant Village has been commenced, and about twenty houses erected, for the reception of fishermen, at the sea-port town of Colachet, where a new place of worship is also in progress.

Pareychaley.—This station and its outposts constitute the *Western Division* of the Neyoor District, and continues under the general superintendence of Mr. Abbs. In the past year, our brother has had the pleasure of receiving an addition of eleven members to the native church. He has also been encouraged by the increasing liberality of the Native Christians towards the cause of God, and he is induced to regard it as a proof that they are really beginning to appreciate, as they should, the value of the Gospel, and to be sensible of their obligations to aid in its diffusion.

There has been an addition of 147 families to those who have assumed the profession of Christianity, while the church and schools have been proportionally augmented. Those who have been admitted to communion Mr. Abbs justly regards as his spiritual children; but, with respect to the others, he has not been able to speak so favourably. While an onward movement has been made, and new doors of usefulness have been opened, our brother has to regret that but few indications of the work of the Holy Spirit are discoverable. The year commenced inauspiciously, cholera thinning the adherents of the Mission, and the heathen making a fresh attempt to compel the

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Christians to convey timber for building the car of an idol. This was met by proper remonstrance, and consequently—though the native officials appeared before some of the chapels, and summoned those who frequented them, by beat of drum, to perform the duty required for the idol—not one of the people yielded to the requisition, or received punishment for non-compliance.

When these troubles ceased, the cholera again broke out; but, unlike the former visitation, its force was directed but slightly against the professing Christians. Many cures were effected, by the blessing of God, among those near the station, while strangers were dying in every direction. These circumstances caused a re-action, so that there were more to listen to the word of salvation than at the commencement of the year. Our brother and his native helpers have earnestly sought to improve the opportunity in bearing testimony to the truth; and though many who recently joined the Mission have but little knowledge on spiritual subjects, Mr. Abbs cherishes an expectation that they will hereafter be lively witnesses of the power of the Gospel. Some of the new converts are interesting, on account of their simplicity and apparent sincerity, though furnishing no decisive evidence of a work of grace in the soul.

Mrs. Abbs has formed a class of forty women, to whom she imparts catechetical and scriptural instruction, and she has fifteen girls under her immediate care, in addition to twenty-four in two adjacent villages under school-mistresses appointed and superintended by her.

Statistics.—Eastern Division: Average attendance in the congregations, 4,300; children in the out-station schools, 1,500; Native Teachers, 28; assistant readers, 42; schoolmasters, 63; female school teachers, 37. Scriptures and tracts printed and partly distributed, 69,183. *Western Division:* church-members, 40; preaching stations, 55; natives under christian instruction, 4,260; Native Teachers, 22; assistants, 43; village-schools, 41; scholars, 1,133.

Quilon.

This station has continued under the general superintendence of Mr. Cox, who has had the regular assistance of Mr. Ashton, of Neyoor; but, by the arrival of Mr. Thompson, who embarked at Greenock, with his family, December 29th, in the *Somnauth*, he will be relieved from the charge.

There has been an addition of two members to the church by baptism.

Trevandrum.

Mr. Cox continues to devote himself with unwearied assiduity to the work of the Lord at this station. He is assisted by five native readers, who are diligent in the fulfilment of their duties, and whose labours have in various ways proved beneficial to the heathen and Native Christians. Besides the Home School, there are 15 village-schools, which constitute one of the most interesting and valuable features of the Mission. The Home School contains 20 boys, one of whom has recently been employed as an assistant-reader; another as a Schoolmaster.

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THE REPORT

OF THE

Directors

TO THE

FIFTY-THIRD GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 13TH, 1847,

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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MDCCCXLVII.

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SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil	CHARLES MAULT, JAMES RUSSELL, J. O. WHITEHOUSE, EBENEZER LEWIS.
Neyoor	CHARLES MEAD, JOHN ABBS; WILLIAM ASHTON, *Assistant Missionary.*
Quilon.	J. C. THOMPSON.
Trevandrum.	JOHN COX.

NAGERCOIL.

When Mr. Lewis joined this station from Madras, a fresh division of the Mission was effected. The congregations and schools in the *Western District*, including some of those in the *Southern*, were assigned to him; and Mr. Russell assumed the charge of some of those in the *East*, adjoining his station. The *Central and Northern* parts are under the superintendence of Mr. Mault. In addition to the duties of the *Seminary*, Mr. Whitehouse has taken charge of several schools to the *East*, and visits some of the congregations in this division on the Sabbath, to minister the Word of Life.

The stations of the *Home Missionary Society*, under the inspection of Mr. Mault, are all situated in the Northern part of the Mission. This Institution was commenced about two years ago, and originated in the benevolent wish of affording christian instruction, on an enlarged scale, to the "most degraded of our race"—the slaves of this part of Travancore. Eleven stations are occupied by the agents of the Society, whose labours are principally confined to the slave population. The funds for their maintenance are raised by monthly and annual subscriptions, made among the Readers, Schoolmasters, and other Members of the Congregations.

By the blessing of God on the labours of these agents, a number of families have placed themselves under christian instruction; and their number increases from week to week, notwithstanding the efforts of their masters, assisted by the officers of the Native Government, to deter them. They are regular in their attendance on the means of grace, and knowledge is gradually increasing among them, while some begin to manifest an improved state of feeling. Every obstacle is thrown in the way of the education of their children; but this, though discouraging, will be overcome by patience and perseverance:—

"These poor degraded people," observes Mr. Mault, "are among the number of those for whom Christ died; to whom it is his good pleasure that the offers of mercy should be freely made; and whom He will gather to himself in his own time. They are among the nations that are given to Him for his inheritance, and as a reward for his sufferings unto death. May the Spirit of God breathe upon them, and form them a people to shew forth his praise!"

A greater number of persons during the past year have been baptized on a credible profession of faith in Christ than in any former year. Those who were previously united in church-fellowship, with few exceptions, continue to walk worthy of their high calling; while the attention of many, who make no profession of religion, to christian

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instruction, and their regular attendance on the means of grace, inspires the hope that their minds and consciences are affected with the truth as it is in Jesus, and that they will in due time give themselves to the Lord and to his people.

The progress of education is highly encouraging; and our brethren have sometimes the pleasure of receiving into the church those who experienced their first religious impressions at school. The schoolmasters are under a regular course of instruction; and Mr. Mault has baptized three of this important class, with three women, the wives of schoolmasters. Proofs of their superior intelligence were afforded, in their correct answers to the questions put to them on the occasion; and the testimony borne to their good conduct by their neighbours was very pleasing.

The Readers continue to be usefully employed, in the instruction of the native believers at various Out-stations; and in visiting the heathen, Roman Catholics, and Mohammedans, to make known to them the truths of our holy religion, and to urge on them the importance of seeking the salvation of their souls. They have many trials to encounter in the prosecution of their work, not only from the heathen, but from some of the people under their more immediate care, who, on first emerging from idolatry, are often extremely ignorant and unruly. The Teachers are really devoted and intelligent men, considering the disadvantages under which they are placed, and the state of society around them.

Mr. Lewis was rejoined by Mrs. Lewis from England, on the 15th of October; her health having received great improvement by her visit to this country.

Congregations, 52, containing 6,861 individuals; church-members (central and northern divisions), 238. Seminary, 43 pupils. Day-schools, 80; scholars, 3,597; female schools, 12; scholars, 418.

Neyoor.

Our brethren at this station have experienced a cheering measure of the divine blessing on their labours in the past year. There has been a considerable addition to the church; and the candidates for baptism are numerous. The people generally are making gradual improvement in knowledge; though, from their want of early instruction, it is difficult to teach them. They exhibit much simplicity of character; and, on first joining the Mission, but few know how to express themselves intelligibly on any subject. It is also difficult to overcome their superstition and dread of evil spirits, which they generally manifest in time of sickness; combined with fear of the higher Castes, by whom they have been, and are still, oppressed.

Amongst some of the wealthier disciples, a desire to symbolize with the heathen in the mode of performing the marriage-rite has shewn itself; and in several instances it has been found necessary to exercise discipline. The love of money and a worldly spirit, chiefly developed in connection with their marriages, seem less easy to overcome than the attachment of the people to idolatrous practices and the worship of devils.

Among the interesting and encouraging circumstances of the year, Mr. Mead mentions, that, at Patnam, in the neighbourhood of Davey-

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odu, (an out-station, under the care of the Native Teacher, *James Parsons*), 31 families of the Weaver Caste publicly surrendered two heathen temples, and presented the ground on which they stood for the erection of a chapel, which was subsequently built. It is a fine site, and very eligible for Missionary purposes. In connection with this event, our brother observes, that, since the Mission was commenced, upwards of 150 devil-temples and numerous idols have been destroyed, and that there are not less than 10,000 natives, principally of the Shanar Tribe, in the Western Stations alone, who have renounced Idolatry, and make an open profession of Christianity. An equal, if not greater, number of heathen, without embracing the Gospel, have given up image-worship and sacrificing to devils. In place of these pagan rites, they have instituted a new mode of worship, in which no images are introduced. They meet on the Sunday and the Friday in places built for the purpose. They take no medicine; but rub ashes on the forehead and drink cold water, as the cure for all their diseases. They read the christian books, inveigh zealously against idols and demons, and profess only to worship an incarnation of Veeshnoo. Some of the new disciples of Christianity, who inhabit the mountain-district, attend their meetings privately; whilst many from amongst this new sect have joined the Mission, and destroyed their newly-erected places of worship. Such is the vacillating character of the people whom our brethren labour to bless; making it but too evident that great perseverance is necessary even to secure the fruits of past exertion.

Near the village of Amasee, not far from the town of Patnam, twenty families have left the Veeshnoo Sect, and begun to attend regularly on christian worship. They are desirous of having a small chapel in their own village; but there is much opposition made to it by the heathen. In the erection of chapels, the assistance rendered during the past year by the people generally is encouraging. A new place of worship is in course of erection at Mootachy, at the expense of the native christians of the place, aided by a local Native Society. Some years ago, the heathen temple erected by their ancestors was taken down, the idols destroyed, and the wood-work removed to Neyoor, to allay the fears of the people. One stronghold of demon-worship was thus destroyed.

The newly-arrived Romish Priests have made great exertions to draw back the people of the Fisher Caste, who joined the Mission not long since. They only prevailed with two or three persons, and that by means of intimidation, false imprisonment, and bribery. One of them already regrets the change, and has sought re-admission to the christian congregation. The Priests are divided into two parties: one belonging to the bishop of Cochin, and the other to the bishop of Vesahapally; and they are greatly opposed to each other. The newly arrived Priests frequently proceed to acts of personal violence in ejecting the older party from their churches; and the heathen Authorities are obliged to interfere.

At a fisher-village, near Munsey Sevier Chapel, 70 Romanists have lately joined our Mission. Others who have been long hesitating are about to leave their village, and separate from their former connections. A piece of ground has been procured for a new village

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close to the sea, near *Ramsden-Street Chapel*, of which *Richard Fletcher* is the zealous and useful Reader. The school there is making good progress; but considerable opposition has been offered by the Arazon, or head-man, of the Fisher Caste. The new converts were excommunicated; the bell tolled as if they had been dead; the barber and washer-woman forbidden to serve them; and fire and water refused to their families. To cook their rice, the poor people had no alternative but to go at night and avail themselves of the lights usually kept burning where crosses are erected on the beach.

Pareychaley.—Many of the natives of the country in the neighbourhood of this station have exhibited an earnest desire in the past year for the means of grace and instruction; and Mr. Abbs has gladly supplied their need, as far as his limited resources would allow. The people manifest an encouraging spirit of prayer, and are always found ready to listen with attention to the Word of Life. It is to be regretted that the present favourable season cannot, from the circumstances of the Society, be more largely improved. No persuasion is necessary to induce the natives to hear the Gospel. On the contrary, there are many who entreat the presence of the Missionaries; open their houses with joy for their reception; and "are as anxious," says Mr. Abbs, "to hear the message of salvation as we are to proclaim it." To this our brother adds:—

"Could the friends of the Society contemplate, as we do, the spiritual state of the country, and hear the cries for instruction which sound in our ears, they would most assuredly increase their efforts, and determine never to decline assistance so long as they have the ability to impart it."

The native Christians continue to suffer severe persecution from the hands of their heathen countrymen. Early in the year, a heathen man in authority announced his determination to root out Christianity from the district, declaring that it was only through the ignorance and inactivity of his predecessors that it had not long before been extirpated. He strove violently to accomplish his object, beating, imprisoning, torturing, the disciples of Christ, but all in vain. He obstructed the erection of chapels, and falsely accused the native readers. After pursuing this course for some time, he was mortified to discover the utter impotence of his attempts to destroy the work of God, and ceased to manifest farther hostility. The sufferings of the people, under the hands of this fierce oppressor, served but to bind them closer to their profession; and the cruelties he inflicted, contrasted with the christian spirit in which they were borne, have added a powerful and convincing testimony to the divinity of the cause which he laboured to suppress.

The encroachments of Popery in the Province of Travancore are bold and rapid. In the district under the care of Mr. Abbs, a number of schools have lately been established under the patronage of the Romish Priests; and, sad to say, some of these schools are superintended by youths who received their education in the Mission-schools.

The circumstances now stated, while in one respect fraught with encouragement, strongly indicate the necessity for speedily strengthening the Mission, and augmenting its resources for the extension of

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Education, the more vigilant and constant superintendence of the Native Congregations, and the wider diffusion of the Gospel. Thus only can the darkness of Heathenism be chased away; the incursions of Popery counteracted; the Native Believers strengthened under persecution; and the Native Agents retained in the service of the Mission, instead of being tempted, by the promise of larger rewards, to enlist themselves under the banners of Rome.

Church-members (received since 1828), 350. Readers and Assistant Readers, 107. Natives under christian instruction (Western Division), 4,023. Village-schools (in same Division), 23; scholars, 664. Printed tracts, 46,500; Crisp's Theological Lectures, vols. 3 and 4. In the Press—New Testament, with marginal references, 3,000 copies. Distributed—Psalms and Gospels, 3,500.

QUILON.

Mr. Thompson, after visiting this country for the restoration of his health, and other important objects, arrived at his post on the 23rd of September last; and since that period there has been a considerable increase of the native congregation, and an improved attention of the people to the Word of Life. About 100 assemble on the Sabbath-morning in the house of God; and many of these evince a growing intelligence in the doctrines, rites, and duties of Christianity. The other public services, the meetings for prayer and mutual edification, and the Bible-classes, are all well attended and increasingly encouraging. The prayer-meeting, held with special reference to the spread of the Gospel, has been peculiarly gratifying in its aspect and results. Mr. Thompson having been careful to instruct them in their relative duties and obligations as disciples of Christ, they consulted together, and voluntarily agreed to support a Missionary Agent from their own resources, in connection with the Mission. Thus has their deep poverty (for they are poor, indeed, in this world's goods) abounded to the riches of their liberality. About the same time they made a good collection in aid of the local Tract Society.

The Seminary and Orphan School present an aspect of encouragement. The youths in the former Institution, and the children in the latter, manifest improvement in knowledge and good conduct, and the senior student appears to be under the influence of divine grace. He is quiet, serious, docile, and often induces his companions to unite with him in prayer. Our brother hopes to extend the operations of the Seminary, as he justly considers it one of the most important parts of his Mission, and has reason to anticipate that the future labours of many of those who have shared its advantages will greatly tend to the extension of the Gospel and the glory of Christ. Some who were educated by Mr. Thompson are now employed in the German Missions to the North of Travancore; and he has received very satisfactory accounts of their characters and labours.

The *Female Boarding School* is in a promising state. "The conduct of the girls generally," says the Missionary, "is good; and I trust that God is training some of them for Himself."

The *Press* is in active operation. Since the return of Mr. Thompson, several thousand tracts have been printed, and a large portion

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of them brought into circulation, by the readers and schoolmasters, within a circle of 15 miles. The people generally were eager to obtain these silent messengers of truth; and many of them found their way into places where the voice of Divine mercy had not previously penetrated. Our brother has had most pleasing evidence of the blessed results of former labour, in the case of a man to whom several years since he presented some christian books, accompanied with appropriate remarks. He has discovered that a deep impression was afterwards made on the mind of this man; and that under his influence his parents and two sisters, with himself, have made a profession of Christianity. The seed springs up, and grows we know not how; but the great Sower directs its germinations, and watches the growth of every plant that He has planted, until it reaches the fulness of its fruitage.

Sabbath-congregation, 100. Native Teachers, 12. Seminary, 7 pupils. Orphan-school—boys, 6; girls, 13; day-schools, 272 children. Printed—tracts, 6000. Distributed—2000 tracts.

Trevandrum.

Mr. Cox has continued through the year in the diligent and faithful fulfilment of his duties; and, though the difficulties of the Society have obliged him to reduce the number of his schools and native assistants, his labours have been marked with numerous tokens of the divine blessing. In the instruction of the young, his exertions have been more especially blessed. The *Home School* contains several boys whose minds appear to be seriously impressed, and whose attention to instruction is highly encouraging. Some of the boys belonging to the village-schools have been qualified for usefulness; and one of them appears to be in earnest pursuit of christian truth and knowledge.

The native Christian, who is engaged as *Tract Distributor* in the Mission, proves increasingly zealous and active in reading and distributing the useful publications committed to his charge. His character approves itself for eminence in piety and devotedness to God, and he abounds in prayer.

"Late at night, and early in the morning, and sometimes throughout the night, he is engaged in supplication to the Most High, and reading the Scriptures. At one time he is seen amid a group of people, teaching them the way of salvation. At another time he appears engaged in warm discussion with the Brahmins on questions connected with Hindooism and Christianity."

By these and other means this faithful servant ceases not to scatter around him the good seed of the Kingdom, in reliance on Him who alone is able to quicken it into life, and crown it with fertility.

The various other branches of christian labour connected with this Mission have been sustained as in former years.

Church-members, 5. Native Teachers, 6. Home-school, 17 children—male and female; village-schools, 8; scholars, 146.

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THE REPORT

OF THE

Directors

TO THE

FIFTY-FOURTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 11TH, 1848,

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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MDCCCXLVIII.

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Darapooram is another out-post of the Mission, where God has blest the labours of his servants. This sphere of labour is occupied by a valuable Native Evangelist, who was educated in the Bangalore Seminary, and from whose report of the station the following extract is taken :—

"I visit a great number of the villages about this place, and also the markets held in the town and neighbourhood, to proclaim the joyful news of salvation. I think I may venture to say, that there is not a soul in Darapooram who is not acquainted more or less with the principles of our religion. I occasionally meet with a few who seem desirous to enter into disputation with me, but I find the people generally very kind and willing to pay attention to the truths I declare. There are many learned men among the Heathen, Mohammedans, and Romanists residing in this place, who sometimes enter into controversy with me concerning their own systems as well as the truths contained in the Word of God, but they always do this in a friendly manner. On one occasion, I met with some people in the Bazar-street, who were holding a controversy on the folly of worshipping the Hindoo Triad. I went up to them, and requested them to listen, in a peaceful manner, to what I had to say. One of the company desired me to read the tract, 'The Hindoo Triad,' and to shew his father his errors. I accordingly gave them all some advice, which they received in a very good spirit."

Church-members, 35. Native Teachers, 13; other Native Agents, 10. Preparatory class, 6. Female Boarding-school, 24. Day-schools, 9; scholars, 611—all of whom are likewise instructed on the Sabbath. Out-stations, 9.

SOUTH TRAVANCORE.

Stations.	*Missionaries.*
Nayercoil . . .	CHARLES MAULT, JAMES RUSSELL, J. O. WHITEHOUSE, EBENEZER LEWIS.
Neyoor	CHARLES MEAD, JOHN ABBS; WILLIAM ASHTON, *Assistant Missionary.*
Quilon	J. C. THOMPSON.
Trevandrum . .	JOHN COX.

NAGERCOIL.

While the work has remained stationary, or nearly so, in some parts of this extensive sphere of labour, considerable progress has been made in other portions of the field, in extending the knowledge and profession of Christianity. The Gospel has been newly introduced into several villages during the year, and additions have been made to some of the older congregations.

The period under review has been a time of much trial and anxiety to our brethren. The cholera has prevailed to a considerable, and in some places, to an alarming extent. A few of the most useful members of the churches and congregations have fallen victims to its ravages. It appears almost every year in this part of India, and is a time of sifting among the people, especially among those whose profession of the Gospel has been recent. When any one who has declared himself a follower of Christ is attacked, his heathen relatives assemble round his dwelling and begin to wail, wringing their hands and beating themselves. Some fall prostrate on the ground, and others vent themselves in loud vociferations, declaring that the demons are angry with him for forsaking their

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service, and must be appeased by some special offering. Every argument is used to induce the sufferer, writhing in his agony, to consent to an oblation; and this is continued as long as there appears the least hope of success. Unhappily, there are many who yield to these entreaties; and such persons, when they recover, (which is not often the case), generally become the most bitter opposers of the Gospel and its messengers.

During the last visitation of cholera, there have been some noble instances of decision under the most trying circumstances. In the presence of a frantic and superstitious multitude, Christ has been confessed by the sufferers as the only Saviour, and his Gospel declared to be the power of God to salvation. It is deeply affecting to behold a person conscious that his end is near, and who had but recently made a profession of Christ, calling together his family and friends (who, it might be, had similarly avowed their belief in the Gospel) around his couch, to warn them of the dangers and temptations to which they are exposed, and exhort them with all his remaining strength, to continue stedfast in their adherence to Christianity.

Among the numerous out-stations of this Mission, there are several very interesting and promising fields of labour. At *Tamarakullam*, which is one of the oldest congregations, the Word of God has exerted its saving influence to some extent. Many who had worshipped with the believers in this locality have been gathered to the assembly of the just made perfect; and among those who remain to bear witness to the truth of the Gospel, there are several most exemplary Christians. One aged woman has, for many years, been a shining light in this place—constantly going from house to house, to tell of Christ and his salvation. Her heart seems to overflow with gratitude to God for the rich mercies she has received.

Another decided and intelligent Christian residing in this locality, is a person who was formerly the schoolmaster of the place. At different times he has suffered much on account of his adherence to the truth, and he now spontaneously exerts himself to promote the best interests of his neighbours.

The Native Teacher, stationed at Tamarakullam, is *David Simpson*, supported by friends at Wear. He was brought to a knowledge of the truth when in the *Seminary*, and during a period of awakening. He is a young man of considerable abilities, and one of the best and most energetic among the Native Preachers. It is delightful (say our Brethren) to mark the force with which he sometimes appeals to the hearts of the people. His wife, with a few others, was recently baptized, after giving proofs of a change of heart. She is an intelligent woman, and received her education at one of our *Village Mission-Schools*, affording a good example of the blessed results of Christian education among the female portion of the community.

At *Puttalum*, another out-post, the congregation has been diminished by the late attack of cholera; and one of its earliest victims has left a void among the people that will not be easily filled up. He was one who had but recently forsaken the false gods of his fathers, and united in the worship of the true God. He had been engaged in a lucrative trade, and was induced to attend a place of worship by the repeated

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visits of the Reader. Contrary to what is in general observed among these people, he almost intuitively comprehended the leading doctrines of the Bible, and seemed to embrace them with his whole heart.

As the light dawned upon his mind, he began to keep the Sabbath, though at considerable pecuniary loss, and he attended regularly the public worship of God. His wife and other members of his family greatly opposed his adoption of the Christian faith, but the Lord sustained him under this trial, and he persevered unto the end. His zeal was equal to his fidelity. He induced his heathen wife to accompany him to the House of God, two or three Sabbaths before his death. When he was attacked with the terrible disease of which he died, his heathen relations, following the usual custom, used every means in their power to induce him to apostatize, but in vain. The power of grace was triumphant, and he died full of hope.

Another promising Out-station has been established at *Talagoody*. The truth was first introduced into this populous town about two years ago, at which time the people were extremely ignorant, especially the women: "they appeared as wild as the antelope in the contiguous mountains." But, under the influence of the Gospel, they have greatly improved in their manners, and their progress in knowledge is encouraging. Three women and a man, after careful examination, were baptized towards the close of the year.

With respect to the Out-station at *Tittavelly*, Mr. Mault thus writes:—

"In times past, I have looked upon the state of the congregation at this Station with many a pang—it was for years one of the most disorderly and unpromising in the Mission. A number of depraved outcasts had located themselves there, with a view of supporting themselves by the cultivation of the ground in the contiguous mountains. In harmony with the custom which prevails among such people, they were continually changing their abode. Many of them have now become more settled, and are improving in knowledge and in outward decency. I had lately the pleasure of baptizing four of them—three women and one man; and was much delighted with the knowledge and deep seriousness they manifested on the occasion. It was a time of refreshing from the presence of the Lord, and of humble gratitude to Him for His mercy vouchsafed to this people."

The congregations which belong to the local *Home Missionary Society* are seven in number. The object of this Society is to diffuse the knowledge of Christ and Him crucified among the slave population, of which the number is considerable in this part of Travancore. Our Brethren have, to some extent, succeeded in their efforts to introduce the Gospel among this deeply degraded class, and they enjoy encouraging prospects of an enlarged harvest. The people, in two villages, have not only forsaken demon-worship, but have entered into an engagement with each other to abandon the evil custom of drinking ardent spirits,—a practice hitherto universal among them, entailing a vast amount of misery on themselves and families. If they adhere to this engagement, our success, (says Mr. Mault,) with the blessing of God, is certain—the light of truth in a short time will arise on other villages, and diffuse itself, until the whole race is illumined with its rays. The poor people, on account of their profession, have suffered much from their masters and the officers of Government; but their enemies carried their hostilities too far, by forcing upon them certain services belonging to the

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pagodas, from which their profession of Christianity exempts them according to the laws of Travancore.

On the subject of slavery, as existing in this part of India, the Report contains the following remarks:—

"As these poor slaves are so ignorant and oppressed as to be quite unable to defend themselves, we felt it to be our duty to take up the case, and make a representation to the British Resident, which has had the effect of restraining their enemies for a time; but, as usual, nothing is settled. You are already aware that the Missionaries in Travancore petitioned the Rajah, on his coming to the throne, to emancipate the slaves in his dominions, but without success. As neither his Highness nor the Resident appeared to understand that slavery is abolished in the Company's dominions, another petition is on its way to enlighten them both on the subject, and this failing, we are determined to carry the subject to a higher tribunal."

At the head-Station, the aspect of the work has, upon the whole, been cheering. Though there has been rather an extensive emigration of the people to Ceylon, the attendance on Divine worship has not diminished, but rather increased. There is a greater diversity of character among the people at Nagercoil than at any of the out-stations. Some of them are truly devoted to the cause of the Redeemer, but others are hardened, reckless, and disorderly. The conduct of the women afford our Brethren the greatest encouragement and hope: many of them are sincerely pious, constant in their attendance on the means of grace, and diligent in learning the lessons assigned to them. A considerable number can read, and others commit passages of Scripture and the Catechism to memory.

Two services are held on the Sabbath—one early in the morning, and the other in the forenoon. The afternoon is employed in the Sunday Schools, two of which have long been in operation—one for the men and boys; the other for the women and girls.

Congregations, 62, containing 7073 individuals; church-members, (central and northern divisions), 253. Seminary, 43 pupils. Schools, (including female-schools), 103; scholars, 3870.

NEYOOR.

Our Brethren in this part of Travancore have had to sing of mercy and judgment. Disease and death have made great inroads amongst the people during the year, not less than 129 persons having died in the different villages, and the greater part of them by cholera. Some of these, as our Brethren believe, died in the Lord—several had long rendered faithful service to the Mission, and their loss will be greatly felt. One of the number was a promising teacher, and another was a pious youth, a scholar in the *Home School*.

The loss sustained by the Mission in the death of Mrs. Mead is incalculable. Besides attending assiduously to the *Home School*, she watched over the Female Schools in the out-stations, superintended the teachers, and had the children examined in her presence monthly, either in the villages or at home. "I believe," says her bereaved husband, "many will have to bless God through eternity for sending her to this Mission, and enabling her to devote herself so long and usefully to its interests."

At the annual heathen festival at Mundycadoo, where *Ryde Chapel* is situated, and a bungalow has been erected, there was, as usual, a very

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great concourse of people. On this occasion, the Readers distributed a large quantity of Scriptures and Tracts, and addressed to the multitudes of idolaters the words of eternal life. Mr. Ashton attended at the bungalow, and directed the movements of the Teachers. He was visited during the day by many, who came to request books; and he spoke to them respecting the truths of the Gospel and the salvation of the soul. Thousands remained in the open air all night, to witness the fireworks, and the ceremonies enacted at the shrine of the prince of darkness, whom they worship, under the influence of fear, as a destroying demon.

Pareychaley.—In this department of the Mission, our brother, Mr. Abbs, has laboured through the year in season and out of season to extend the kingdom of God and diffuse the blessings of salvation. In some of the Congregations the Word of the Lord has been manifestly glorified. The last month of the year witnessed the abandonment of heathen rites by more than ten families in the village of Pareychaley While the cholera was raging, and every morning brought fresh intelligence of sickness and death, several Christians who had been attacked were mercifully restored to health, through the means which Mr. Abbs employed for their recovery. This induced the heathen to inquire whether they also might not share the advantages of this successful treatment of a disease which they have so much reason to dread, and finding our brother willing to assist them also, they brought to him their sick relations. In this way nearly eighty cases were treated in the course of three weeks, and out of this large number only twelve proved fatal. The impression thus produced in favour of the Missionary and his message was most important. When the disease subsided, many came to fulfil the promises they made in affliction, and the home congregation so increased, that towards the close of the year it averaged an attendance of 160 on the Lord's day.

In other villages similar effects have been produced; and though the Missionary has still to regret the want of deep and earnest piety among his people, he rejoices that many are brought to hear the Word of God, and he has reason to indulge the hope that it will prove to numbers of these a lasting blessing. The truths of the Gospel are cherished by many who are gathered under his ministry, with delight and gratitude, and to them religion is the only source of comfort they possess, for they are constantly exposed to the rapacity and violence of those who rule over them, and none but the Missionaries care for their welfare. It is no unusual occurrence for those who attend public worship to find on their return that their dwellings had been entered, and their property despoiled, during their absence, by the agents of the native government.

"A disgraceful scene of this kind," writes Mr. Abbs, "occurred a short time since, on the Sabbath, at a village where I was preaching. Some of the Christians found that, while they had been engaged in the service of God, their doors had been broken open, and their poultry taken away, under pretence of being required for a European gentleman, then on a tour to the eastern part of the country. A woman, who happened to be at home, and attempted to resist the plunderers, had her hand shockingly mangled, and came to me begging redress. Alas! we have no power to prevent these outrages, as we find that even those officers who avow their disapproval of such acts, are unable to afford adequate protection or relief. To people thus oppressed and afflicted, the Word of Salvation is a welcome message—a joyful sound—the only balm for their wounded spirits."

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Mr. Abbs has had, of late, many occasional hearers,—persons who are described as having no inclination to associate with Christians, but are still disposed to give the Christian doctrines a full and cordial consideration. This is by no means a common thing in this part of Travancore: although our brethren have access to all classes by means of conversation, few will enter a place of worship who have not been previously enrolled as disciples.

"Sometimes," says our Missionary, "a Heathen man or a Mohammedan would stand by the door, or a Roman Catholic venture in, and sit separately; but until lately I have seen nothing like what is so common in England—individuals not belonging to the congregation, sitting down with the professed design of hearing a sermon, or joining in public devotion. In this respect I have been happy to observe a change. Several instances have come to my knowledge of Heathens and others attending Chapel, not to converse or dispute, but quietly to remain and hear the testimony we deliver. A Roman Catholic, a sensible man, by such visits, has at length been induced to leave his own Communion, place his children in our School, and attend regularly to hear the Word of God. Among many others, a Heathen may be mentioned, who frequently comes to hear, but will not give in his name as one of the congregation. As he is able to read, and is supplied liberally with tracts, let us hope that he will yet become a bold and sincere follower of the Lord Jesus."

The schools, discontinued last year for want of funds, have in part been re-established; and, with a few exceptions, all the schools are marked with prosperity. One encouraging case has transpired to illustrate the value of Christian education:—A boy of heathen parentage, who had been taught in one of the schools, when attacked by the prevalent disease, and feeling himself about to die, called some of his relatives, and exhorted them to give themselves to the service of God. By the special request of his parents, one of the readers attended his funeral, preached to the assembled survivors, and enrolled the names of several members of the family, who have since been stedfast in their attendance on the means of grace.

Five persons have been admitted to church-fellowship, and one aged communicant removed by death. The departed member manifested pleasing evidence of her faith in Christ, and our brother indulges the belief that she has joined the "glorious assembly of the first-born in heaven."

There are several candidates for church-fellowship, whose lives are consistent, and whose experience is satisfactory.

The *Female Department*, under Mrs. Abbs, is in a highly encouraging state—the *Home-school* contains 12 boarders, besides several day-scholars, whose parents reside in the village. One interesting girl died of cholera, after an illness of only a few hours. She was attacked during the vacation, at the house of her uncle, a heathen, who with her mother is beginning to unite with the Christians in public worship. Although so young, she had acquired a correct knowledge of Scripture history, and often manifested deep feeling on the subject of religion. She was meek in demeanour, and serious in disposition; and Mrs. A. fondly hoped that, as knowledge increased and her piety became matured, she would prove a useful and intelligent helper in the work of education. But this hope was mingled with trembling, as it was but too evident that many temptations would spring up in the path of this youthful disciple, through the worldliness and ignorance of her heathen relatives.

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It pleased God to remove both hope and anxiety, in regard to her prospects and experience in this life, by taking the tender plant from a world of evil to one of perfect purity, safety, and blessedness. Shortly before her death she was brought to Mrs. Abbs for medicine, but it was too late; and after an affecting recognition of her kind teacher, Mrs. A., she gently expired. Her uncle, who attended the funeral on the Mission-ground, seriously listened to the admonitions delivered on the occasion; and, although no decided ground of hope respecting him has yet appeared, he has so far changed his course that he more frequently unites with the people of God in the services of the sanctuary.

Church-members—at Neyoor, 67; at Pareychaley, 43. Natives under Christian instruction in both divisions, 8564. Readers and assistant-readers, 102. Children in schools, 2169. Printed—New Testaments, 3000; Tracts, 50,300; Crisp's Theological Lectures, 700.

QUILON.

The general aspect of this Mission through the past year has been that of progress. In the home congregation there has been an increase of members, and the church has been edified. The native believers have been unusually liberal in the past year, and a comparatively large amount has been contributed for the relief of the poor and the extension of the Gospel.

Mr. Thompson has printed five additional tracts,—13,000 copies in all; and some of these little publications are exciting great discussion among the people, and calling forth more feeling than had been previously noticed. The quantity of type in the printing-office has been increased. About 5000 tracts have been circulated in Malayalim, besides books for schools, Scriptures, and tracts in other languages. These have been widely scattered among all ranks of people.

The *Seminary* contains twelve youths as students, and six day-scholars. One youth has been sent out to teach a school at one of the out-stations, and he is among the best teachers connected with the Mission. Some of the schoolmasters from the villages have had instruction in the Seminary, and three Shoodran young men have also attended to be prepared for conducting schools. One of these has renounced his Caste, and other heathen customs, and for several months has been boarded in the Institution. The other two appear ready to follow his example, and promise to be superior teachers. Besides the instruction in the ordinary class-books, the senior class has been carefully directed in the examination of a part of the Old Testament; and the greatest attention has been paid to their moral and religious improvement.

The *Female Boarding School* has made good progress in the past year, and God has bestowed his blessing on the efforts made for the spiritual good of the children. They have been diligently taught in the Scriptures; and, in reference to two of them, there is encouragement to hope that they have begun to feel the transforming power of divine grace.

Besides attending the assemblies of the people at their idol-festivals, and distributing Christian books among them, Mr. Thompson has visited every part of the district included within the range of his stated labours. In almost every house books were left, and inquiry made re-

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garding the influence of past efforts. A great decline of superstition was evident, both among the Malayalims and the Mussulmans, together with a decided improvement in the temper of very many, and a readiness to read the books distributed among them, as well as a growing acquaintance with their contents. In several villages the people have utterly forsaken their idols and heathen customs, and in others they are regularly instructed in the knowledge of God, and the way of life.

Out-stations, 13; congregations, 194 individuals. Seminary, 17 pupils, including 5 day-scholars. Female Boarding-school, 18 children. Children under instruction in day-schools, 257. Native readers, 11. Printed—tracts, 13,000. Distributed—tracts, 5,000.

TREVANDRUM.

The Church at this station has had an addition of five members, including three who were restored after a period of exclusion, and two more, recently converted,—one from heathenism and one from popery. In reference to the former, Mr. Cox observes:—

"I am thankful in being able to state that the discipline exercised towards our erring brethren appears to have been blessed to their correction and improvement. I see its effects in a tenderness of conscience, an awakened state as to the offences committed, and a penitential sorrow, connected with an humble confession of their sins before the Church, which shews distinctly that they sought the Lord and received His blessing in answer to prayer."

One of the new members is a schoolmaster in the Cantonment. He was a Papist, and has been employed some years as a teacher. Mr. Cox had occasional conversations with him, and found him increasingly alive to the Truth. He at length declared his conviction of the errors of Popery, but was for some time in a state of great anxiety about the opposition of his friends and relations. After a lengthened conflict of feeling, he declared his determination to leave all for Christ, for he felt that, if he were not joined with Him and His people, he could not be saved. Our brother then baptized him, and received him into communion with the Church. "I have reason," adds Mr. C., "to be greatly pleased with him in respect to his faith and piety. May the Lord confirm and increase his faith even to the end!"

Mr. Cox stands greatly in need of help to extend the means of education, but the resources of the Society are not adequate to the claims which he urges. On this subject he observes:—

"I have still several openings for Village Schools if I had the means of availing myself of them. Only yesterday, I went with our tract distributor to a place about twenty miles distant, where a large concourse of people had assembled to witness that cruel custom—*a swinging*. In reading and distributing tracts, I found that some of my applicants, coming from the interior of the country, had never seen such publications before. Many listened with attention, and asked eagerly for tracts. Some of the inhabitants of the neighbourhood had often requested that *two schools at least* might be opened in this locality, and on this occasion they repeated their request; but having no means of complying with their affecting solicitations, I was compelled to decline. I continued, until darkness fell, to read the Scriptures and explain the elements of Christian Truth, besides distributing tracts; and after nightfall I went among some of the groups of the people, who were scattered in various directions, waiting to see the display of fireworks. Finding, however, that I could

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not fix their attention, I came away. I had one interesting conversation with a native doctor, who seems to be sincerely inquiring after the Truth, and about ten o'clock I embarked in my canoe to return home."

On the 1st April, Mrs. Cox, whose health has been seriously impaired, embarked with her family, per *James Hall*, for Madras, intending to proceed thence to England. The Directors deeply sympathize with their brother at Trevandrum in his domestic trials, and trust the mercy of God will ere long restore to him his devoted partner in renovated health and strength.

Church-members, 10. Native Teachers, 10. Home Schools—4 boys, 11 girls; Village-schools, 9 ;—boys, 215 ; girls, 23. Congregations, 10, containing in all 645 persons. Distributed—Malayalim and Tamil tracts, 6,866.

SOUTH AFRICA.

STATIONS WITHIN THE COLONY.

Stations.	*Missionaries.*
Cape Town	John Philip, D.D., *Superintendent;* W. Elliott.
Paarl	George Barker.
Tulbagh	Arie Vos.
Klaas Vooks River	Cornelius Kramer.
Caledon Institution	H. Helm; D. J. Helm, *Schoolmaster.*
Pacaltsdorp	William Anderson.
Dysalsdorp	B. E. Anderson, *Schoolmaster.*
Hankey	T. D. Philip; W. Kelly, *Schoolmaster;* J. Clark, *Artisan.*
Bethelsdorp	James Kitchingman.
Port Elizabeth	A. Robson; W. Passmore, *Schoolmaster.*
Uitenhage	Thomas Paterson.
Graham's Town	John Locke, N. Smith.
Graaff Reinet	Thomas Merrington, *Schoolmaster.*
Theopolis	C. Sass, R. B. Taylor.
Colesberg	Theophilus Atkinson.
Somerset	Joseph Gill.
Kat River	J. Read, Sen.; J. Read, Jun.
Cradock	John Monro.
Long Kloof	T. S. Hood, *Schoolmaster.*

Cape Town.

The twenty-fifth anniversary meeting of the local Auxiliary was held in the Commercial Hall, on Thursday evening, 6th January, 1848. The Rev. Dr. Adamson having taken the chair, the Rev. J. C. Brown engaged in prayer, and the Rev. W. Elliott read the report of the several Missions in and beyond the colony, for the past year. The meeting was addressed by the Rev. Messrs. Mills, Barff, and Schmidt, on their way to the South Seas; by Mamoe, a native of Samoa; also by the Rev. Mr. Pinton, American Missionary from Burmah, and others.

The number of members in fellowship with the church under the pastoral care of Mr. Elliott is 18, and the attendance on public worship from 50 to 70.

In addition to the juvenile day-schools, the evening-schools in Dorp-

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THE REPORT

OF THE

Directors

TO THE

FIFTY-FIFTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 10TH, 1849,

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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MDCCCXLIX.

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little disposition to hear and heed the Word of Salvation. The Hindoos love novelty, and to most of them the Gospel is now an oft-told tale, which they do not care to hear:—

"It is distressing," observes Mr. Addis, "to find, that where a knowledge of Christianity is possessed, something new and fresh is sought, rather than an increase of knowledge and experience in the all-important truths of the Gospel of Christ. Numbers imagine that they know enough of Christianity when they become acquainted with something of its doctrines and requirements. The most casual observer must be struck with the absolute necessity of Divine influence; otherwise the present generation will die, the knowledge they have received will be lost, and the work must be commenced again with their successors. The present amount of Christian knowledge is considerable, and few places can be found throughout the whole of this province, where it has not penetrated. Its excellence is not disputed, consequently very little real opposition is offered to its propagation, until its *practical* bearings are exhibited, when the latent enmity of the natural heart, and the deadly influence of caste, are sure to appear in powerful array against its holy and generous tendencies."

In a former Report, mention was made of two devotees who had been brought to the knowledge of the truth by the preaching of the Gospel at Coimbatoor. One of them, after a lengthened term of probation, was baptized, and having passed through the usual course of study in the Preparatory Class, was appointed as an assistant-teacher in this Mission, a situation he still holds. The other, after remaining at the station for some months, returned to his native place; and nothing more was heard of him until a few months ago, when he visited the station, and earnestly requested Mr. Addis to baptize him; stating, that he wished to receive the rite at the same place where he experienced his first religious impressions. Our brother, on prudential grounds, advised him to apply to a Missionary residing in his own neighbourhood, and with whose people he had associated, and he departed for that purpose. There could be no doubt, however, as to the genuineness of his religious impressions, as more than four years had elapsed since, on returning from a pilgrimage to Benares, in the most squalid and filthy plight, he was arrested at Coimbatoor by the power of the Holy Spirit. Towards the close of the year, Mr. Addis received a highly satisfactory account of him from the Missionary in his locality, and it is to be hoped that grace may be afforded him, both to witness a good confession before his deluded countrymen, and ultimately to render him instrumental to the conversion of many.

Church-members, 32. Native Teachers, 14; other Native Agents, 10. Female Boarding-school, 16; Day-schools, 8; Scholars, 591. Out-stations, 8.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. CHARLES MAULT. Rev. JAMES RUSSELL.
Rev. EBENEZER LEWIS. Rev. J. O. WHITEHOUSE.

In the *Eastern Division* of the Mission, still under the superintendence of Mr. Russell, the labours of the Missionary have been followed by numerous encouraging proofs of the Divine blessing. Notwithstanding the spiritual apathy and coldness of many in the congregations, the Lord has mercifully inclined the hearts of not a few to present themselves to Himself as a living sacrifice. During the year our brother

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has had the privilege and delight, after a careful, and, in most cases, a prolonged course of examination, to administer the ordinance of baptism to 22 persons—15 men and seven women—gathered from among the heathen in eleven villages, and who were subsequently received into the fellowship of the Church. The ordinance of baptism was administered to their children, 26 in number, at the same time. "The Lord bless and protect them, enable them to live to His glory in this life, and sanctify and prepare them for the next!"

The *Central and Northern Divisions* of the Mission have been continued under the superintendence of Mr. Mault, and the *Western* in charge of Mr. Lewis; but from these districts the usual annual reports have not been received. In a communication, however, written towards the close of the year, Mr. Mault observes:—

"The Directors will be glad to hear that we still experience encouragement in our work. Most of the Christian people remain stedfast in their profession, and are, I hope, increasing in knowledge of the Gospel and attention to its precepts. O that the Word preached may be attended with power from on high! The cholera has again made its appearance amongst us, and is carrying off many into the unseen world. These repeated judgments do make impressions; but, alas! they are generally of a wrong kind, and even lead to the more zealous practice of idolatry. A few, however, after suffering severely in their persons and families, have professed to see the folly and wickedness of heathenism, and joined us. We are often exposed to danger, and so are our native assistants, who show a commendable zeal in visiting the sick and administering to their wants; but God has hitherto preserved us, and on Him we rely to preserve us still."

Mr. Mault has also furnished a very interesting report of the annual meeting of the local *Home Missionary Society*, held at Nagercoil, November 21. Although the cholera was prevailing at the time, the attendance was excellent, about 3000 natives being present, all of whom evinced the deepest interest in the leading object of the Society—the Christian instruction and spiritual welfare of the slave population of Travancore. The Society has several congregations under its care in different localities, and, in connexion with each of these, supports one native teacher.

The progress of the *Seminary* continues to be highly encouraging. In his report of the Institution for the past year, Mr. Whitehouse observes:—

"With reference to its great object—the regular supply of intelligent and pious readers—the Seminary is, I think, as prosperous and hopeful as at any time during my connexion with it. There has been little or no alteration in the studies pursued, and the assistants and pupils manifest a gratifying amount of industry. The moral tone of the Seminary is decidedly good. Some of the present pupils, I have reason to hope, have really given themselves to Christ; and others, I trust, are seriously thinking on religious subjects. I make it a point to converse privately with them as often as possible; and this, I hope, has been of benefit.

"As regards those who have been already sent from the Seminary to occupy the position of readers among their fellow-countrymen, I am able to state that their instruction in the Seminary has been of great service to them, and has added not a little to their influence with those among whom they labour; and I do not know of a single instance in which any one who has left my care to become a reader has disgraced his profession, or shown himself unfit for his office. But we wish for more than this—we wish to see them burning and shining lights—men mighty in the Scriptures and mighty with God. Living, as they do, in the midst of a mass of worldliness and vice, they have many hindrances to growth in grace. May the Spirit, the Sanctifier, keep them from all evil, and fill them with devotedness to Christ!"

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In the work of *Female Education*, Mrs. Mault and Mrs. Lewis have continued their active and benevolent efforts, in which, under the Divine blessing, the fruit has been abundant, and the promise of a far more plentiful harvest is equally distinct and animating.

Eastern Division.—Congregations, 23, containing 2707 members. Schools—boys under instruction, 1136; girls, 316. Schools in heathen towns, 8; scholars, 565.

NEYOOR.

Rev. CHARLES MEAD. Rev. JOHN ABBS.
Mr. WILLIAM ASHTON, *Assistant Missionary.*

The aspect of this Mission during the year has been that of progress and improvement. The congregations begin to manifest the beneficial influence of the discipline which has been exercised on some of their members, who had grievously departed from the rules of Christian morality: they have learned more highly to appreciate the labours of their faithful and devoted teachers, and there is a greater decision of character observable among the candidates for baptism than formerly. This has led to the enlargement of the visible Church, and during the year Mr. Mead baptized several native converts, both male and female, after a prolonged and credible profession of Christianity. Among these is a venerable and interesting man, upwards of 80 years of age, who, in his old age, has become so strongly attached to the little place of worship erected in his village, that it may almost be said he departs not from it "day or night."

Another little sanctuary has been built during the year in a locality where it was greatly needed. The expense of its erection has been defrayed by means of a special contribution from England, and it bears the name of *Sprott Chapel.* It is greatly valued by the people, and forms an interesting object in the midst of the native habitations and devil-temples by which it is surrounded. The inhabitants of the village where it stands are principally cotton-cloth weavers, who were once devoted to the worship of demons, but for several years have paid earnest attention to Christian instruction, while a few of them afford satisfactory evidence that they have received the truth, not in word only, but in power.

Though most of the congregations are in an encouraging state, still the difficulties of our brethren during the year have been neither few nor small; and nothing but a firm reliance on the faithfulness of Jehovah, and the stability of His promises, could sustain them amidst the oppositions they experience from the heathen portion of the population. But they labour and faint not, since the majority of those who profess the Gospel not only resist all attempts which are made to lead them astray, but are evidently becoming more serious and earnest in their attendance on the means of grace. Our brethren entreat the friends of Missions not only to increase in liberality and zeal, but to abound in prayer for the outpouring of the Holy Spirit, that the sphere of their operations may in the fullest sense become a fruitful field.

In the *Printing Department* much has been done during the year. The Press and Book-binding offices, while defraying their own expenses, contribute largely to the circulation of useful knowledge among all

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classes, and afford support and employment to 25 persons of both sexes, who, from the prejudices of caste, would otherwise be unable to procure an honest and useful occupation. Several young men are learning other useful trades on the Mission premises, such as paper-making, farming, smiths' work, carpentry, stone-cutting, and sawing. Besides promoting industry among the native Christians, no plan could be better adapted to destroy the influence of caste, which has ever ranked among the most formidable obstacles to the progress of the Gospel.

Mr. Mead has of late paid particular attention to the mountain districts, and, as the result of his visits, he reports that the congregations formed in those secluded localities are beginning to improve in intelligence and order. Many of the wild people inhabiting the remoter villages, and who usually live on the tops of trees, to avoid the wilder animals which infest the country, have expressed their willingness to receive teachers for their children, while declaring themselves afraid to abandon their mountain-demons, and unprepared as yet to turn from idolatry. Mr. Mead expresses the hope, that "increasing intercourse with these strange, benighted mountaineers, will be followed by benefits which at present they rather view with feelings of dislike and dread, than with those of love and desire."

Native teachers, 37; School-teachers (male and female), 64. Children in Home School, 44.

Pareychaley.—In this sphere of labour the past year has been a season of gracious visitation. Death has indeed spoken loudly and solemnly, but the evidences of Divine goodness have been abundant and refreshing.

"We have lost," writes Mr. Abbs, "some of the rich, the useful, the young, and the hopeful of our congregations; yet, as with many of them there was rest at the end of their days, we sorrow not as those who are without hope. Death has changed the aspect of my Mission, has added to my pastoral responsibilities, has deprived me of two valuable agents when greatly needed, and has brought me into closer alliance with some of the people, who, but for bereaving providences, might have continued indifferent to my counsels and undesirous of my friendship."

By a new territorial division of the Neyoor Mission, and the establishment of five new stations, our brother has had an addition of 20 congregations to those previously under his superintendence, making in all 69. The number of natives now under stated Christian instruction in this department of the Mission amounts to 4292, exclusive of occasional hearers, which may be computed at about 500.

There has been an addition to the Church of 13 members, some of whom had been nearly eight years on probation, and none less than a twelvemonth under the instruction and superintendence to which candidates are subjected. The delay in receiving the former arose from their imperfect knowledge, rendering it difficult to ascertain the state of their minds when they first applied for baptism: they were, most of them, simple-hearted people, ignorant of many things, but desirous to be taught the way of the Lord more perfectly. By means of periodical examinations and special services, under the blessing of God, their minds have become enlarged: they are better able to express their thoughts on scriptural subjects, and, having lived free from stain or

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suspicion, the best evidence has been given that they belong to the flock of the Great Shepherd.

The other members of the Church hold fast their integrity, and continue to shine in their respective circles as lights in a dark place.

The candidates for communion are serious and exemplary in their demeanour, and many of them are advancing in knowledge and piety. One of these probationers is a man of large property, who has been lately reclaimed from heathenism: he is very zealous and earnest in his pursuit of Christian knowledge, and expresses strong desire to shew his attachment to the cause of Christ, by receiving the ordinances of the Gospel. Another of the candidates, a young man, whose motives appear equally pure and disinterested, has begun to study the New Testament, with the design of qualifying himself for the office of reader. "The Church altogether," says Mr. Abbs, "is in an encouraging and interesting state, and my prayer is, that I may have wisdom and grace to go in and out before the people in a worthy spirit, and to lead them in the paths of righteousness."

The progress of the native readers in their various labours has been very encouraging through the past year, and the respect and consideration with which many of them are treated by the native officers of Government is a token for good that claims especial notice. The Missionary is on better terms with the Sirkar than formerly, and has been visited by several of the public functionaries, through the introduction of the native agents; thus supplying him with excellent opportunities for pressing the truths of the Gospel on the high-caste natives. By these the native teachers were once regarded as despicable, and unworthy of approach; but, through patient perseverance in well-doing, they have secured their attention, and produced upon them a favourable impression. About a month before the report was forwarded, three of the readers were unlawfully arrested in a remote corner of the district, by some peons, or police-officers, who ordered them to carry a quantity of materials for the repair of a temple. They quietly submitted to be taken before the athegary, or magistrate, for non-compliance; and on stating, in a proper manner, their connexion with the Mission, and the nature of their objections to the task which it was sought to impose upon them, they were immediately released, the chief officer expressing his regret for what had occurred, and observing, that it was not his wish that persons so employed should be compelled to do any work which would interfere with their duties as teachers of the "Vetham" or Bible. Thus is the Lord giving to His servants increasing favour in the sight of the heathen, that His purposes may be accomplished and His name magnified.

Church-members, 55. Native Teachers, 20; other Native Assistants, 57; female School-teachers, 3. Schools, 53; scholars, 1412.

QUILON.

Mr. Thompson has continued his labours without interruption during the past year. His stated engagements on the Sabbath have been two Malayalim services, an English Sunday-school in the afternoon, and an evening lecture. The congregation has varied but little in attendance:

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it has had some additions, both regular and occasional, and many of the people have appeared interested in the instructions presented to them. They have contributed the sum of 129 rupees for various benevolent and Christian purposes, including the support, in part, of a native catechist.

Nine persons have applied for admission to Church-fellowship, all of them being young men formerly under instruction in the Mission-schools. One member only has been added to the Church—a young woman who was also instructed in one of the schools of the Mission. She is at present rendering useful service, and Mr. Thompson considers her to be a very promising Christian. She is distinguished by intelligence, good temper, and a spirit of inquiry, and there is reason to hope that she will be greatly blessed in her Christian labours.

The Church has been harmonious through the year, and the Missionary speaks of it as generally improving in character.

The native readers have been diligently and usefully employed during the year. By a plan of simultaneous visits through the houses of every village where opposition had appeared, or any religious interest had been awakened, a great diminution of heathen prejudice has been effected, together with a growing conviction of the untenableness of Hindooism, the vileness and unreasonableness of their own customs, and some knowledge of Christianity. Besides inducing the occasional attendance on public worship of several persons related to a leading man, who is a determined opposer of the Gospel, and the owner of a temple at Killikaloor, these visits have been frequently followed by the attendance of six or eight of the villagers on the following Sunday; and Mr. Thompson knows many who in public are among the foremost to denounce the religion of Christ, but in private read and ponder books circulated by the Mission, and make their contents the subject of discussion among themselves.

The work of education, especially among the female portion of the young, has made good progress in the past year. The character of the children in the *Boarding School* has greatly improved, owing in a large measure to the good influence of the two eldest girls, one of whom recently joined the Church. The attainments of some of the children encourage the hope, that in a little time they may be useful in teaching others.

Five young men have been sent out from the Seminary during the year to take charge of schools.

A gratifying feature of the past year has been the number of slaves attending the Evening Schools, and a few even the Day Schools, without any *direct* opposition to it even from the high-caste heathen children taught in the same schools, or their parents. Several of these poor people have shewn a great desire to learn, but the intimidating influence of their masters is a serious obstacle to their attendance on the means of instruction.

The operations of the Press have been actively sustained through the year. Tracts to the number of 16,600, varying from 8 to 16 pages, have been printed. Two of the tracts issued are new editions of tracts formerly published; two, "A Comparison of the Great Incarnation and the Way of Life with Hindooism;" two on Transmigration; and two, translations in part of the "Sinner's Friend." About 7000 tracts and

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books, the greater part being in the Malayalim language, have been put into circulation.

Seminary—13 pupils, including 6 day-scholars. Female Boarding-school, 12 children. Day-schools 13; scholars 281. Native readers, 11.

TREVANDRUM.

Rev. JOHN COX.

The congregations connected with this Mission, which are ten in number, have had an addition of 78 persons, young and old, in the past year, increasing the whole number under regular Christian instruction to 723. Two members have been added to the Church; and one, who had been for some time under discipline, has, on satisfactory evidence of contrition, been restored to fellowship.

The various branches of labour have been continued without interruption, except that occasioned in the work of female education, by the return of Mrs. Cox to England for the restoration of her health.

In the course of the year Mr. Cox visited a district to the north of Trevandrum, where there is a great demand for Missionary labour and the means of education. As it was the period of the annual *Swinging Festival*, our brother read and expounded the Scriptures amongst the multitudes of heathen who were assembled; and many, from various parts of the country, received with thankfulness the tracts which he offered for their acceptance, and others earnestly entreated a supply.

The report contains the following brief but interesting sketch of one of the Native Christians, who, from his superior intelligence and piety, is now employed as a teacher in the Mission :—

"He was born of Roman Catholic parents, and educated in their religion. When he reached his ninth year, his father died, and his mother, with a family of 12 children, was reduced to great distress; the more so, as the eldest son wasted the property, careless of the interests of the other children, and leaving them entirely dependent on the efforts of his mother for their support. He learnt and received all the legends and practices of Popery; and so engaged was he in its shows and festivals, that he had no thought beyond them, and no care for the salvation of his soul. When he was 16 years old, a great mortality entered the family: nine of his brothers and sisters died that year, and the following year, his elder brother also. Abandoning herself to grief, his mother only survived three years; and his sole remaining sister being married, he was left in the world alone. On account of his connexion with the Romish Church, he was assisted, and appointed as a sort of instructor among them, and went about teaching the people idle songs and other vain things. While pursuing this course of life, he heard that a *new religion* had been brought to Nagercoil; and though he sought not to know anything about it, he would not yield to the commands of his own teacher when he forbade him to inquire. When 23 years old, a Mission-school was established near his house, and it was not long before he went to see it. On entering, he found the teacher engaged in imparting instruction; and, after raising a few objections to what he heard, he looked at the book which the reader had in his hand, and found it was Tamil. As he knew no other language than the Malayalim he was of course unable to read it; but he procured the Tamil letters, and soon made himself acquainted with them. After 15 days he returned to the school, obtained a few elementary Tamil books, and, by subsequently reading these, certain doubts were produced in his mind as to the truth of Popery, which, under the guidance of the Holy Spirit, finally issued in his conversion."

Church-members, 13. Native Teachers, 5; other Native Agents, 6. Home-school, 8 boys. Village-schools, 7; boys, 147; girls, 16. Distributed—9013 tracts.

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THE REPORT

OF THE

Directors

TO THE

FIFTY-SIXTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 9TH, 1850.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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to the full extent of funds allowed for the purpose. Through the system upon which the schools of this Mission are conducted becoming more generally known and appreciated, they are very popular, so that it is impossible, without a considerable augmentation of pecuniary means, to meet the wishes of the inhabitants.

"The fact of their being conducted on exclusively Christian principles, is now found to be no obstacle in the way of their popularity and general acceptance; and the superiority of the elementary education imparted is too conspicuous to be denied. Great numbers, who at different times have been trained in them, are now employed profitably to themselves and the community at large. But our object is still higher than this, and in which we have not been disappointed; for several, from time to time, have openly professed the truths they have been taught, and one of the persons before mentioned as having been recently baptized, received his first religious impressions in one of these schools."

The schools at present in operation are 13 in number, and in all of them instruction in the leading doctrines of Christianity forms the prominent feature.

The Girls' Boarding-school, which has reached the seventeenth year of its existence, continues fully to answer the beneficent purpose of its institution. Separated from the contamination of native society, and trained in moral and industrious habits, the young people who have left it from time to time, either by marriage or otherwise, exhibit characters far superior to their countrywomen, the beneficial effects of which have become apparent, and are acknowledged. Several of the pupils have also at different times become decidedly pious, some of whom continue to fill stations of much usefulness, while others have died in the faith, and are now joined to the Church triumphant.

Church-members, 30. Native Teachers, 12. Other Native Agents, 16. Female Boarding-school children, 20. Day-schools, 13; scholars, 913. Outstations, 8.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. CHARLES MAULT.
Rev. EBENEZER LEWIS.
Rev. JAMES RUSSELL.
Rev. J. O. WHITEHOUSE.

In addition to the notice that has been taken of this Station in an earlier part of the Report, it may be stated in reference to Mr. Russell's department of effort, that while not a few influences have concurred to try the faith of the Missionary, the work of genuine conversion has, upon the whole, made sure and steady progress in the hearts of many; and even where there is but little reason to hope that any real change of heart has taken place, there are undoubted signs of the salutary influence of the Gospel in leading the people to sympathize with, and to love and be helpful to one another.

The Schools have likewise been well and regularly attended.

In the Western division of the Mission, services have been regularly conducted every Sabbath, at all the district chapels, sixteen in number, by Mr. Lewis and the catechists; and the villages in the neighbourhood of each chapel have been weekly visited for the purpose of preaching the Gospel to the heathen.

The church has received an accession of three members during the year.

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The Day-schools are eighteen in number, with an aggregate attendance of about 700 children.

In Mrs. Lewis's Boarding-school, which continues to prosper, there are 60 girls under instruction.

Although Mr. Lewis's experience during the past year has not been unmingled with trial, he is enabled to bear the following delightful testimony to the influence which the truth is exercising on the hearts and lives of native believers :—

"Many there are here of God's beloved children of whose piety and devotedness I cannot entertain the least doubt. Their exemplary deportment, their daily and faithful discharge of known duties, their anxiety, exertions, and prayers for the conversion of sinners to God, their constant attendance on, and evident delight in, the ordinances of God's house, and their willingness to co-operate with me in endeavouring to produce a reformation of manners generally among our professing Christians, afford me great pleasure and cause of thankfulness to the Lord, from whom all good proceeds. One delightful illustration of the triumphs of Divine grace I cannot omit to mention. A low-caste member of this church, and a converted Brahman connected with Mr. Russell's branch of the Mission, were both walking together lately, side by side, in my garden, holding converse about the things of the kingdom of heaven; the one belonging to the lowest and most degraded caste in the country, and the other to the highest and most respected caste in India, recognising each other as beloved brethren in the Lord Jesus.

"Such an indubitable instance of the power of Divine grace, in humbling the lofty looks of man, and raising the poor out of the dunghill, is sufficient to cause one labouring for the good of the heathen, to thank God, and take courage."

The Reports of Messrs. Mault and Whitehouse's departments of labour have not come to hand.

Neyoor.

Rev. Charles Mead. Rev. John Abbs.
Mr. William Ashton, *Assistant Missionary.*

Our brethren engaged in this portion of the Lord's vineyard open their Report with the following gratifying announcement :—

"The renunciation of idolatry by about 160 heathens of the Weaver caste, and the abandonment of their two devil-houses, are perhaps the most striking instances of progress in this station during the past year: there are other encouraging circumstances to notice, but these palpable evidences of inroad on the territories of Satan excite considerable attention amongst the heathen in Travancore, and will, no doubt, encourage the friends of Missions at home, as they do the labourers in the field. We had formerly a school in the Weaver's village, but gave it up, partly in consequence of the death of the teacher, but principally on account of the little encouragement we had met with amongst the adult population. In passing, it may be mentioned that the teacher, John Munro, was one of the first scholars in our seminary, but was removed by death before the pleasing change amongst the people occurred. How rejoiced he would have been to witness the people of two streets of the village, and their temples, given up to the true God!

"Instead of the school, which our weakness of faith probably inclined us to suspend, we have commenced two others, one in each street, and they are both well attended. The weaver's warp is no longer prepared as heretofore in the open avenue on the day of sacred rest, but all is now order and quietness, and the people assemble for instruction in one of their houses. This is the Lord's doing, and it is marvellous in our eyes; for though we have had several of the Weaver's class in different parts of the Mission, we had almost despaired of the people in question, in consequence of the length of time we had laboured among them apparently in vain. As much depends in Indian villages on the headman of the place, we are glad to find that the Chief of the Weavers is a steady and judicious man, and is making good

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progress in studying the Scriptures. When the new converts were asked why they did not light up the devil-temple, one said, in the ironical style of the East, 'The temple did not ask for the light, but when it did it would be time enough to expend their oil for the purpose.' Their former heathen priest visited them with the sacred ashes to rub on their forehead and other parts of the body; on these occasions it is usual to give him a present. The Christians said, 'We have no objection to give you a few chuckrams (a small silver coin), but we are become Christians, and can no longer adopt the heathen marks.' The priest left the place disconcerted and amazed at the change which had happened since he last saw them. A high-caste rent-gatherer threatened to trouble the people if they did not light up the temple as formerly. They meekly replied that they would not do it, however he might annoy them.

"As there is very little redress to be obtained for grievances inflicted by the rich and powerful, the people must expect to be tried, as they indeed already have been, but we hope that they will remain stedfast."

The congregations generally at this station are more encouraging than they have been for the last two years. The morning and evening meetings for prayer are usually well attended. The Lord's-day services are also improving. Several of the labouring class belonging to the congregations afford hopeful evidence of possessing real piety, and it is pleasing to notice that some who were untaught in their youth, are now learning to read the Scriptures, and can pray in public in an edifying manner.

In describing the various obstacles with which the Missionaries still have to contend in endeavouring to bring the gospel to bear upon the surrounding population, Mr. Mead thus adverts to the social abuses by which a numerous and degraded class are precluded from the benefits of Christian instruction:—

"We are sorry that nothing has been done to ameliorate the condition of the slaves of the soil in Travancore. Thousands of the people are prevented by their cruel owners from attending Christian instruction. Amongst our fisher-people there are numerous slaves, who could be easily redeemed, if benevolent persons would contribute a little of their property for the purpose. We have redeemed several families of fishers and others, by private means, but a special fund is required for this object; many could be brought under the influence of Christian instruction by comparatively small means. There seems no other way so suitable to ameliorate the condition of the numerous fishermen on the coast. The slaves who work in the paddy-field must be liberated by the influence of the Government, for in many instances the State is the slave proprietor."

Mr. Abbs, who has charge of the *Pareycholey* branch of the Mission, has succeeded in effecting an organisation embracing all the Native Churches in the district, with a view to the better regulation of the associated congregations under his superintendence, and by means of this organisation, it is anticipated that much good will result, in the promotion of a spirit of harmony and combined action. On the 15th November, a full meeting of Native Christians, collected from all parts of the district, met in committee at Pareycholey, and prepared and carried unanimously the following series of Resolutions, which, as indicative of the excellent spirit which actuated our Native Brethren who took part in the proceedings, cannot fail to be perused with interest:—

I. Proposed by Pakkenathen (Henry March), and seconded by Satheyanaden, retired Reader—

"We, remembering with pleasure the Jubilee Services of 1844, desire to render

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praise to that God who has preserved us since that time. Although we have been exposed to many dangers, and have had to endure seasons of sickness, we rejoice to know, that since then some of our brethren and sisters have been united to the Church by baptism, many of our children have been educated, the Word of God has been preached continually, we have been blessed with peace and prosperity, and are now seeking the influences of the Holy Spirit to be poured out upon our congregations."

II. Proposed by Thoma (Joseph Hardy), seconded by Youan (Ebenezer Young)—

"Since that time, many of our brethren and sisters have been removed from this world, and have entered an eternal state. We, also, like the flower of the field, must wither and die, while our places on earth will be supplied by others. Therefore, while we remain on the earth, we desire, according to our ability, to assist in doing good to the souls of men. According to the recommendation of our Missionary, and the General Committee, we now make a special collection, to assist in spreading the knowledge of God's Word. A portion of what may be collected will be appropriated to defraying the debt of the girls' school-room, and the remainder be expended for the general purposes of the Mission."

The 169th Regulation was then read, and commented upon by Vethanayagan, of Coolavilly, a Native Christian, who formerly practised medicine, and who first suggested it to the Committee; viz.—

"There shall be a meeting of rejoicing for all the Christians in the Mission once in five years, in the month of November, if it please God. On that day all the Christians shall be invited to assemble in one place."

III. Proposed by Vethanayagan (Thomas Hickman), seconded by Perinbamootoo (Edward Cook)—

"We, having heard the 169th Regulation read and explained by the Coolavilly Doctor, signify our agreement to its principle. Until the time comes when the knowledge of God shall be universal, and all shall know Him, from the least to the greatest, we desire once in five years to assemble and contribute specially for the promotion of our holy religion."

IV. Proposed by Sauthamoodean (George Christie), seconded by Paramanunthum (Ebenezer Dewsbury)—

"We desire to express our obligations to the General Committee, the Coolavilly Doctor, and other Christians who have assisted to prepare the new Regulations for our Churches. We pray that they and all the members of our Congregations may walk according to godliness, become rich in faith and good works, and at last obtain a heavenly inheritance."

The sum collected on this occasion was, Rupees, 172; Chs., 8; Cash, 11; which, according to Summary, has been thus appropriated:

	Rs.	Chs.	Cash.
General Fund	92	23	12
Debt of School Room . . .	79	12	15
Rupees	172	8	11

Church-members, 65; Native Teachers, 15; other Native Assistants, 51. Schools, 42; Scholars, 1444.

QUILON.

Rev. J. C. THOMPSON.

The Malayalim services have been maintained at this Station during

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the past as in former years, the ordinary attendance on the Sabbath being from 100 to 150 persons.

The English services, the Catechetical and Bible Classes, have also been regularly kept up.

The past year has, however, upon the whole, been one of depression and anxiety, and the Missionary has been privileged to witness but few evidences of the direct success of his labours in the conversion of souls to God. Still the Church has received an accession of six members, and there are several candidates for the rite of baptism.

Of the number of people connected with this Station who are more or less under regular religious instruction, eighty-eight enjoy the advantage of attending Bible-classes, and by the amount of Scriptural knowledge thus communicated, it may be hoped that much good will ultimately result.

The educational department of the Mission has been in active operation.

The Seminary continues to afford a measure of encouragement: one of the students is at present a candidate for Church-fellowship, and another has recently been sent out to take charge of a School.

The children in the Girls' School have maintained an exemplary character, and their progress in knowledge is creditable. The oldest scholar, who had grown up in the school, and made good use of her advantages, has been preferred to the office of Teacher, in which she is very efficient. We are happy to add that this young person has also been recently baptized and received into the Church.

6283 Tracts, chiefly in the Malayalim language, have been circulated.
Seminary—4 Boarders and 5 Day-scholars. Female Boarding-school, 12 Children: Day-schools, 11; Scholars, 300. Native Readers, 9.

Trevandrum.

Rev. John Cox.

The Report from this Station has not been received.

SOUTH AFRICA.

STATIONS WITHIN THE COLONY.

Cape Town.

Rev. John Philip, D.D. Rev. William Elliott.

The Twenty-seventh Anniversary of the Cape Town Auxiliary was held in Union Chapel, January 21st. The Chair was taken by the venerable President of the Auxiliary, the Rev. Dr. Philip; and, on account of his increasing infirmities, he was kindly assisted on the occasion by Dr. Abercrombie, who, after devotional exercises, delivered an address on the object of the meeting, and the necessity of Christian union, in carrying on the great work of Christian Missions; he also read a short address from the Chairman. After which the meeting was successively addressed by Rev. Dr. Adamson, Rev. Mr. Hodgson, Rev. W. Elliott, J. Fairbairn, Esq., H. E. Rutherfoord, Esq., J. T. Pocock, Esq.

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THE REPORT

OF THE

Directors

TO THE

FIFTY-SEVENTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

On THURSDAY, May 15th, 1851.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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"He was a man of great mental power and ability, in conversation and controversy with the heathen. Having been long and intimately acquainted with all their ways, systems, and subterfuges, none who entered the lists with him were able long to hold out; for no sophistry could escape his detection and exposure. He was very greatly respected by the inhabitants of the town of Saltiamangalum (the out-station at which he laboured), and which all classes, though heathen, testified by attendance at his funeral. He was also well known by the villagers for many miles around, and was a Boanerges among his heathen countrymen, and a Barnabas among his Christian brethren. His end was peace."

Various itinerancies have been performed, and the Gospel has been preached to all classes, in all places and at all times, and thus the seed of the kingdom has been extensively and thickly sown. The hindrances to an open profession of Christianity continue to be very formidable, and when these are overcome, opposition and persecution of another kind await the converts; so that, as the Missionaries remark, it appears really surprising that any who are not in possession of the strength and grace of martyrs should persevere under them.

At no period since the commencement of this Mission, twenty years ago, have the aspects of vernacular elementary education been more cheering and satisfactory. Scholars in great numbers come to the schools; but the great difficulty is to secure their attendance for a sufficient length of time, to ground them in useful and Christian knowledge. Under these circumstances they seldom proceed farther than reading, writing, arithmetic, and grammar. Still, a considerable amount of religious knowledge is obtained by the scholars before they leave school, especially by those who have been for a year or two in the Bible classes.

Mr. Charles James Addis, who had for a considerable time rendered effective assistance in connexion with this Mission, was last year associated with his father in the capacity of assistant Missionary.

Church-members, 35; Native Teachers, 13; other Native Agents, 14; Female Boarding-school, children, 20; Day-schools, 14; Scholars, 971; Out-stations, 8.

SOUTH TRAVANCORE.

Nagercoil.

Rev. Charles Mault. Rev. James Russell. Rev. Ebenezer Lewis. Rev. J. O. Whitehouse.

With reference to the progress of the good work connected with the central division of this Mission, Mr. Mault observes:—

"I have as usual paid weekly visits to the congregations and schools in the district, when many opportunities have occurred to proclaim the Gospel, which I trust has been accompanied with some measure of success. I have had the pleasure of baptizing forty adults, on a profession of faith in Christ, in all of whom we have reason to hope, a work of grace has been begun. In reference to their knowledge of Divine things, there was great diversity among them: most of those who had enjoyed the advantages of education in our schools, expressed their views and feelings of the truths of religion, in an intelligible and interesting way, while those who have had no such advantages could say little more than that they knew themselves to be sinners, and Christ to be the Saviour of sinners, in whom they trusted for salvation. In such cases we are guided not so much by what they say,

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as by the feeling they manifest, and the testimony borne by others to their good conduct. In different out-stations, there are thirty-two candidates for the rite of baptism, and concerning whom I have received favourable accounts."

The schools were never better attended, or more vigorously superintended, than at the present time, and they bear much fruit.

The local Tract Society continues to prosper, 71,600 copies of tracts having been printed during the year.

Church-members at the central station and its out-stations, 340; Native Readers, 40; Schools, 57; Scholars, 2402.

In the eastern division of this Mission, under the charge of Mr. Russell, the Lord has vouchsafed the tokens of his presence and blessing. The number of individuals, who in the course of the past year have made an open profession of their faith in Christ, amounts to nineteen. They were baptized and received to the communion of the Church during the months of August and December.

In consequence of severe drought the people have been exposed to great privations, and, in addition, small-pox and measles have been extensively prevalent throughout the country, carrying off many who were attacked by these diseases, and leaving others enfeebled in body, and helpless from loss of sight; but notwithstanding these privations and sufferings, the contributions of the people to the Tract, Bible, Missionary, and Dorcas Societies, have not fallen off, but rather increased, the amount realized being nearly £50. The congregations, 25 in number, of this district, are spread over 70 villages, comprising 867 families, and 3333 individuals, of whom 260 have been baptized. Schools, 24; Scholars, 1669.

The congregation at Southapooram, constituting the western division of the Mission, under the superintendence of Mr. Lewis, has received several additions, both from the heathen and the Roman Catholics.

Four females, who had been baptized during the preceding year, have recently joined the Church.

Some interesting details respecting the conversion of a young man of the Sudra caste, have already been given at page 25.

Mrs. Lewis has had a class of eighteen women learning to read, and some few of them have already attained a respectable proficiency, which is likely to aid their growth in scriptural knowledge.

Of the six young men recently composing the class of learners, under Mr. Lewis's special training, five have just been appointed to the office of schoolmasters. Of this number two have been baptized and received into the Church; and concerning one of them Mr. Lewis observes:—

"Paul, who is a Shanar by caste, has lately married Eusebial, who is a pariah. Their mutual attachment, though they are of different castes, was formed by their observing in each other the lineaments of Christian character, which each loved to behold. As they were the first in this district to break through caste by intermarriage, I have built them a neat little cottage at my own expense, to show publicly my approbation of their Christian fortitude and consistency. Though much persecuted, they are fondly attached to each other; for the step they took was taken in the fear of the Lord."

The district congregations have been sustained as in former years.

To the Girls' Boarding-school, which has an average attendance of seventy pupils, Mrs. Lewis has devoted her unremitting attention,

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and the school is in a state of growing efficiency, though its operations might be greatly extended, if adequate funds were forthcoming.

Church-members, 61; School-children, 530.

Mr. Whitehouse's labours, though not to the exclusion of other branches of effort, have chiefly embraced educational objects, the importance of which, having regard to the present and perspective state of the Missions in this quarter, can scarcely be overrated.

With reference to the seminary under Mr. Whitehouse's charge, the Report states, that during the year, seven of the senior youths have left the seminary, of whom six are now employed in the Mission, viz., two in the Nagercoil central district, and one in each of the other four districts of the South Travancore Mission, the Nagercoil Eastern and Western Districts, Neyoor and Pareychaley. On the retrospect of former years Mr. Whitehouse states, that the Institution, both mentally and morally, has never been in a more flourishing condition than at the present time.

In March of last year four of the seminarists were received into the Church, together with one of the assistants, lately a pupil; and a month or two earlier, another of the teachers, also formerly a pupil, was baptized and joined the Church. In the same month one of the younger pupils died, of whom there was good reason to believe that he was a child of God. His spirit and conduct, both at school and at home, had been very pleasing, and his end was peace. These circumstances have had a good effect upon the other scholars.

"Feeling," observes Mr. Whitehouse, "that the future intelligence of our village congregations will much depend on the efficiency with which the schools are now conducted, I requested Mr. Mault to allow the most intelligent of the school-masters under his care to come to me once a week, for instruction. He gladly complied, and now more than twenty school-masters spend three hours with me and one of the seminary assistants every Thursday. The first hour is occupied in hearing one of them teach a class, which gives me an opportunity of correcting errors in questioning, and of pointing out some of the principles to be attended to in teaching. During the next hour they are examined in Tamil grammar, chiefly as a means of mental discipline. The last hour is spent in an examination on the portion of Scripture which is to form the lesson for the coming week, in the upper classes in their schools. I hope they are reaping advantage from these instructions, and I am gratified to find that much of what they hear about the Scripture lesson, on the Thursday, is imparted to their classes. These duties, together with the inspection of a few village schools, occupy the greater part of my time, and leave me only the Sabbath for direct Missionary work, on which day I generally visit some of the village congregations."

The Girls' Boarding-school, in which Mrs. Whitehouse continues to take the deepest interest, and to which she has devoted her best energies, affords growing encouragement. There are at present seventy-eight girls under tuition.

NEYOOR.

REV. CHARLES MEAD. REV. JOHN ABBS. MR. WILLIAM ASHTON, *Assistant Missionary.*

Though the numerical increase to the family of believers in this field of labour has not been great, the piety and zeal of those who have joined the visible fold are unquestionable.

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The spirit of vital piety is likewise on the increase at several of the village stations. The native teachers and their assistants have been diligent and acceptable in their labours, while they are, at the same time, endeavouring to augment their own stock of knowledge.

"Each of the principal readers," observes Mr. Mead, "has about fifty families under his care. They continue also to read to the heathen, Mohamedans and Papists. A tent is placed every Monday at the large market, near the Mission-house, and many constantly receive books and listen to instruction. There are vast numbers of persons who are still unable to read, so that there is a large field for usefulness, in the department of schools. The increased efforts to reach the poor slaves of the soil in this locality, is one of the most encouraging features of the year. That slaves should be found among a population usually classed as 'our fellow subjects,' is an anomaly, that will, I hope, ere long cease to exist. It is certain that Christianity is not likely to prevail extensively in the present state of things. Idolatry, and the customs of caste, are upheld by authority, and the very poorest have not yet had the protection that is necessary, if they are to enjoy the benefits of instruction. Our whole course has been a series of conflicts, to prevent the entire destruction of our native congregations; and this new movement among the slaves will bring us into contact with their owners, both public and private. The Sircars might easily let the Helots go free, if they were disposed to ameliorate the condition of the lower classes; but this they will never do without the express determination of the Home authorities, to put down oppression and injustice in India at large."

This department of the Mission comprises 42 out-stations, and 953 Christian families, or 3150 individuals under instruction, of whom 185 are baptized, and 93 in Church-fellowship. Readers and Assistants, 34; Juvenile Scholars, boys, 941; girls, 235.

Pareychaley.—In this branch of the Mission, Mr. Abbs has enjoyed the visible tokens of the Divine blessing, in an increase of the regular hearers of the Word, together with a small addition to the number of believers. There are, however, yet many in the district to whom the word of salvation is repeatedly addressed, and who hear it with attention, though they will not bind themselves by profession to a constant attendance on the services of the sanctuary. Some of these will come near the chapels, or even enter at the time of morning service, proceed afterwards to their usual business, and are frequently found, as the evening approaches, by the tract distributors, in the markets buying and selling with other unbelievers, yet ready to speak a good word if occasion requires, in behalf of the Mission Agents and the "Book religion." Those who will not come to seek instruction are visited at their own homes, and a particular attention to these classes, on a more direct Missionary system than formerly, has been a leading feature of the past year's operations.

"In the remote parts of the hill country especially," remarks Mr. Abbs, "has the Gospel been introduced, or re-established among the wildest of the mountaineers. Two schools have been formed among them, one containing twenty-five and the other five children. Those barbarous people receive us courteously, quickly provide rude accommodation for the teachers, send their children, although very cautiously, and avow themselves desirous of being instructed. Among other difficulties in the way of bringing these people under Christian influence, the country is covered with jungle, interspersed by large streams, and inhabited by wild beasts. The distance, moreover, of one village is thirteen miles, and the other five, from any other dwelling; yet, as both are visited frequently, for the purposes of traffic, twelve of the readers have offered themselves for this special mission, six of whom are now engaged in it, depending on a gracious Benefactor to preserve them, and believing that their labour will not be in vain in the Lord."

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Two native Theological Classes have been formed for the benefit of assistant readers, and other young men who are desirous to receive instruction. These meet the Missionary weekly, besides attending the usual expository service of all the agents. Much encouragement has been derived from their progress, as they all appear interested in the subjects brought before them, and are anxious to improve in scriptural knowledge.

"Such classes," observes Mr. Abbs, "haye been found necessary in the present stage of the Mission, as many of our youths are beginning to think, not only on the doctrines connected with their own salvation and peace, but also on the evidences of the Christian religion, and the more abstruse parts of revelation, in order to fortify themselves against a new class of adversaries. Many of the Brahmins, and other caste heathen around us, are in a state of transition—convinced of the absurdity of the Hindoo system, but disposed to cavil and contend against the mysteries of the Gospel; some of them visit me and have lengthened conversations, while others attack our youthful disciples, not as formerly, with threats and abuse, but with well-considered arguments against the doctrines of the Trinity, the incarnation, and the character of God as revealed in the Scriptures. At the meetings above alluded to, their objections are often mentioned, and antidotes are supplied from the Word of God, to counteract their injurious tendency."

In the early part of last year, Mrs. Abbs was compelled, through failure of health, to leave India for a time, on a visit to her native country, where she arrived with her children on the 13th June. We are happy to add, that Mrs. Abbs' health has been entirely restored, and she is now on the eve of returning to the field of labour.

In connexion with the Pareychaley Mission, there are 1197 Christian families, comprising 4258 individuals under Christian instruction.

Church-members, 75; Out-stations, 71; Readers and Assistants, 77; Day-schools, 58; Scholars—boys, 1372; girls, 200; boys in Home School, 20; Adult Bible Classes, 25; Scholars, 151; Theological Classes, 2; Students, 51; Attendants on English Bible Class, 6.

Quilon.

In May of last year this Mission sustained a severe loss in the removal, by death, of the Rev. J. C. Thompson, who, during a period of twenty-three years, had laboured with zeal and energy for the extension of Christ's kingdom in this portion of the vineyard. "Blessed are the dead which die in the Lord; for they rest from their labours, and their works do follow them."

Since the decease of Mr. Thompson, the charge of the Quilon Mission has temporarily devolved upon Mr. Cox of Trevandrum.

Trevandrum.

Rev. John Cox.

The Report from this station contains the following interesting statistical information:—

Village congregations, 10, comprising about 800 people. Attendance on the Sabbath-school—adults, 400; Church-members, 14; Candidates for baptism, 8; Readers, 6; Assistant ditto, 3; Village-schools, 6; Scholars, 148; Home-school—boys, 12; girls, 6; Tracts distributed—Malayalam, 10,423; Tamil, 4287.

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The Auxiliary Missionary Society continues to support a reader, and for that purpose these poor people raised in the course of the past year the sum of Rs. 49 27 1; besides Rs. 59 19 0, for the Tract Society, and Rs. 20 16 0, for the poor fund.

Mr. Cox records the pleasing fact, that at the meeting of the Auxiliary on the 24th December, four native women took off the silver rings from their arms, and gave them into the collection. Three of these females had been brought up in Mrs. Cox's school. The Missionary has during the past year derived valuable assistance from the native teachers, who have devoted themselves with zeal and assiduity to the work of the Lord.

SOUTH AFRICA.

STATIONS WITHIN THE COLONY.

Cape Town.

Rev. Wm. Thompson, *Minister of Union Chapel and Agent for the Society's Missions in South Africa.*

The Twenty-eighth Anniversary of the Cape Town Auxiliary was held in Union Chapel, February 17th. The chair was taken on the occasion by J. Abercrombie, Esq., who, after devotional exercises conducted by the Rev. W. Thompson, delivered an introductory address on the great subject of Christian Missions; after which, extracts were read from the general Report of the Missions in South Africa, connected with the London Missionary Society.

The meeting was then addressed by the Rev. Messrs. Moister, Vogelgezang, Haddy, Birt, (from Kaffirland,) and Thompson. The following Resolutions were also submitted to the Meeting:—

"1. That the General Report of the Missions now read, affords much ground for thankfulness to God, for the measure of success which has followed the labours of his servants in South Africa during the past year, and that the Report of the Cape Town Auxiliary be approved and added to the General Report.

"2. That, in reference to the Missions in Kaffirland, this meeting deeply sympathizes with all friends of Missions, and more especially with those Missionary brethren whose Missions have been broken up, and whose flocks have been scattered by the present war. And this meeting would urge on all Christians the duty of earnest prayer to God, that the war may come to an end, and that our brethren may be enabled speedily to resume their labours in establishing the reign of the Prince of peace."

The venerable Dr. Philip, who for upwards of thirty years had been the able and devoted superintendent of the Society's Missions in this quarter of the world, having, as stated in the last Report, relinquished his office, he some time since retired to Hankey, to spend the evening of his honoured life among the members of his family residing at that station.

During the past year also, the Rev. William Elliott has removed to George Town, and the services at Barrack Street have since been conducted by various ministers casually sojourning in Cape Town, or by Mr. Mackay, of Union Chapel. In the Juvenile and Infant-schools under the charge of Miss Tunstall, a considerable amount of general

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THE REPORT

OF THE

Directors

TO THE

FIFTY-EIGHTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 13TH, 1852.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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of pain, he exhorted them to care for their souls, and bore witness to the power and faithfulness of Christ to save.

The native teachers and evangelists have continued to labour with much acceptance both at Coimbatoor and at the several out-stations, eight in number. It is affecting to record, that not one of the zealous and faithful men who formerly sustained these appointments now survive. Five of their number died within a short space of time, and have entered upon their rest and reward, after periods of service varying from ten to seventeen years. May those who have become their successors follow them, even as they followed Christ!

The numerous Vernacular Boys' Schools connected with this Mission have been sustained as in former years, the chief drawback to their efficiency being the common practice that obtains, of removing the children as soon as they have received such an amount of elementary knowledge as to qualify them for remunerative employment.

It is nevertheless a gratifying fact, that the Missionaries, in their intercourse with the people, frequently meet with former pupils, who gratefully acknowledge the benefit they received in these schools, and are found to be among the most attentive and intelligent hearers of the Gospel.

Mrs. Addis's Female Boarding-school continues to afford encouragement. In the course of the year, four of the elder girls have been baptized, together with three of the former pupils, who had married.

Church-members, 39. Native teachers, 10. Other native agents, 8. Female Boarding-school—Children, 20. Day-schools, 12: Scholars, 900. Out-stations, 8.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. CHARLES MAULT. Rev. JAMES RUSSELL. Rev. EBENEZER LEWIS.
Rev. J. O. WHITEHOUSE.

Though the results of the labour expended on the *Central* division of this Mission during the past year have been less visible than at some former periods, and the contest with the powers of evil has been maintained amidst much opposition, there is nevertheless gratifying evidence that here, as in other parts of India, the cause of truth is on the advance, and must ultimately prevail over every form of error and superstition.

"Viewing the field of labour as a whole," remarks Mr. Mault, "we see much, very much, to encourage. In most of our principal congregations there are a few intelligent, pious, and devoted people of both sexes, who are regular in their attendance on the means of grace, observe the Sabbath, and have family prayer in their houses. Having tasted that the Lord is gracious, they are anxious that their relatives and neighbours should participate in the same blessing, and exert themselves for that object. The number of such is gradually increasing in several places, and forms a band sufficient to encourage and assist each other in facing the opposition and reproach they have to encounter from the world. They are indeed lights in the midst of surrounding darkness.

"We continue to find encouragement in our Bible-classes, and the number attending them is on the increase in several places. These classes meet on the

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Sabbath, and, in each congregation, are under the superintendence of the native agent. Knowing their importance, I pay as much attention to them as distance and other circumstances will allow.

"The further instruction of the native agents is also one of our primary objects, for when they are intelligent, and apt to teach, our work goes on with ease and satisfaction. They continue to meet here every week, when they are initiated in some branch of useful knowledge connected with their work, and exercised in the method of teaching. Mr. Whitehouse takes a great interest in this part of our work, and is most indefatigable in it."

From the Mission Press, which continues to be sustained from its own resources, there have been issued during the year some valuable school-books and 130,000 copies of tracts.

Church-members at the central Station and its out-stations, 330. Bible-classes, 36 ; members of ditto, 508. Native agents, 38. Schools, 54 : Scholars, 2166.

Though there has been no accession during the past year to the band of professed believers in connexion with the *Eastern* division of this Mission, Mr. Russell bears a gratifying testimony to the Christian deportment of the members of the church. Concerning two of their number recently removed by death, Mr. Russell remarks :—

"The one was an aged man, who had been an eminent Christian for upwards of thirty years, the other an aged woman, who, during the short time (between two and three years) she had been a member of the church, was a very pattern of meekness, gratitude, and love. She was highly respected and loved by all who knew her, whether young or old, heathen or Christian. Her savour is still fragrant among many. Both departed this life in the full assurance of glory, through the merits of our Redeemer.

"Among the congregations generally," adds Mr. Russell, "I do not discover that interest in Divine things which I wish and long and strive to see. But, on the other hand, it is my firm conviction that the truth is making progress among them, and not only among them, but also among the heathen, and that in ways and to an extent of which we have no conception. The good seed has been sown, is being sown, and though we see not the process of germination, it is not dead,—it will not die. It is only hidden from our view, and will one day, I firmly believe, bring forth fruit abundantly to the praise and glory of God."

The congregations, 25 in number, included in this district, comprise 840 families and 3241 individuals, of whom 246 have been baptized. Bible Classes, 25 ; members of ditto, 359. Schools, 31 : Scholars, 1538.

There has of late been a gratifying increase of the congregation connected with the *Western* division of the Mission, the number of persons in regular attendance amounting to 130.

That there are among the native converts those who cause their light to shine before men, and by their consistent conduct recommend the religion of Christ to their heathen neighbours, the following narrative will furnish pleasing evidence.

"One man," writes Mr. Lewis, "who has lately joined us, was a kind of officiating priest, or head man, among the worshippers of a certain demon supposed by them to be residing in this neighbourhood. His renunciation of demon worship, and his attendance at a Christian sanctuary, arose, not from any conviction of the propriety of the matter, but merely from a desire to gratify the request of his dying child. His son, aged about sixteen, who had often been employed as a day-labourer on the Mission premises, and was acquainted with many of our congregation, was taken suddenly ill, and continued to grow worse, till at length his father, in order to arrest the disease, was on the point of sacrificing, as usual, to his patron demon. The son,

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seeing the preparations for the sacrifice, called his father, and requested him to desist. 'I am,' said he, 'thoroughly persuaded, that to worship demons is a great sin; and I beg, if you have any love for me, that you will not offer sacrifices for my restoration, for the demon can neither save my life nor destroy it. I am about to die; and though I have not joined the Christians, as I intended shortly to do, yet I know, from what I see of them, that their religion is right and yours wrong. Attend to my dying request, and next Sunday do you and mother go to the Christians' chapel, and never any more resume your demon worship.' He then called his mother and his younger sisters, and begged of them to become Christians, and live in peace and harmony, and not at discord, as they had hitherto done. He soon afterwards expired. His parents, from a superstitious fear of disregarding the dying request of their son, attended our place of worship on the following Sabbath, and have continued to do so from that time to the present. Both are extremely ignorant, but pains are taken to instruct them in the great truths of the Gospel."

During the year eleven adults have been baptized. Of these, six have been admitted to the church, and afford much satisfaction by the interest they manifest in all that relates to their spiritual welfare, and by the Christian meekness which they evince in their intercourse with their neighbours. Three others, also, are candidates for communion.

Mrs. Lewis's Boarding-school for Girls forms a highly interesting department of labour. The pupils, amounting to nearly 100 boarders, besides ten or twelve day-scholars, have, by their marked improvement and general propriety of conduct, given much satisfaction. The want of adequate pecuniary support is the only drawback to the prosperity of the Institution.

The Day-schools contain about 530 scholars.

Mr. Whitehouse, who continues to devote his energies chiefly to educational objects, and especially with a view to training a more efficient native agency, makes the following reference to his labours in the Seminary:—

"The proceedings of the past year have been very similar to those of former years. The classes have pursued the same general course of study, and I am happy to add, with diligence, and I hope with pleasure.

"During the year two have left; one of these is now employed in the Neyoor Mission; the other belonged to the western division of this Mission, and was employed for a time, but bad conduct led to his dismissal. Such cases are painful and disappointing, but they may be expected to occur sometimes. I may say, however, that they are very rare. On the other hand, good accounts of those who have left the seminary are often sent. Mr. Mead, a few days ago, wrote very favourably of those employed by him who have left the seminary during the last few years, and I have received similar reports from other quarters. I have also the pleasure of stating, that in May last four of the youths under my care were admitted to the church here, of whom one is from Neyoor, one from the eastern division, and two from the central division of this Mission; and I hope others are seriously disposed, though they have not yet made a public profession. The youths here enjoy great advantages, and one of the greatest of these is, their being under teachers who are truly pious men, and who desire and strive to do them good. All the assistants, both in the English and Tamil departments, are members of the church.

"There are now forty-eight students in the seminary, and twenty-five day-scholars, who study in the seminary classes. These day-scholars are of various castes, and among them are found Protestants, Roman Catholics, Mohamedans, and Heathens. This promiscuous admission to the classes is, I think, attended with no danger to those in the seminary, but is rather desirable and advantageous for both parties. It brings our youths into connexion, and sometimes into discussion on religious subjects with their class-mates holding erroneous views, and it tends to break down some of the barriers separating caste from caste, and sect from sect, and renders the passing from the ranks of error to those of truth less difficult."

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Neyoor.

Rev. Charles Mead. Rev. John Abbs. Rev. Charles C. Leitch.
Mr. William Ashton.

In the absence of the necessary particulars, we are unable to furnish any report of Mr. Mead's sphere of labour.

The Rev. C. C. Leitch, who has been sent out to reinforce the Neyoor Mission, arrived on the 17th December at Madras, where he is for the present engaged in completing a course of medical studies upon which he had entered previous to leaving England.

Pareychaley.—In this section of the Mission, which is distant about fifteen miles from Neyoor, the Missionary has been enabled to prosecute his labours under a growing and delightful experience of the Lord's goodness and mercy.

In the month of November, Mr. Abbs had the pleasure of welcoming his devoted wife, on her return to the field of labour, after visiting England for the benefit of her health.

During the past year, the native church at this Station has received an accession of five members; viz., one male and four females. Concerning these converts, Mr. Abbs makes the following gratifying statement :—

"One of them is seventy-five years of age, and had his attention first directed to Christianity from an unaccountable aversion which he had imbibed against the ceremonies performed at heathen funerals. For a long time after he joined our assemblies, he was anxious upon this point, frequently inquiring whether the profession he had made would be sufficient to entitle him, in the event of death, to the rites of Christian sepulture. Conversation with him led me to discover that he imagined his comfort after death depended on the manner in which his body might be buried; and the knowledge of this induced me often, in attempting to dispel such an error, to set before his mind the scriptural account of the resurrection. By degrees the light of the glorious Gospel entered his mind, and brought him to rejoice in the immortality which it reveals. He now gives evidence of being a sincere believer in Christ, and on the day of his baptism gave satisfactory answers to the questions which were proposed to him respecting his experience of Divine grace and his knowledge of Christian doctrine.

"Two young females also, who had been instructed in the Home-school, and appointed to teach others by Mrs. Abbs before her departure for England, have given good evidence of faith and piety, and have in consequence been united to the visible church of Christ. On the second Sabbath after the return of my dear wife, they sat down with her and the other members for the first time to the table of the Lord. This was to all of us a season of refreshment. After the service, the female teachers, with several other women, followed us to the bungalow, to renew their greetings and express their joy at the return of their instructress: we spent a short time with them, conversing upon portions of Scripture which had been given them for meditation by Mrs. A. before she went to England, and we were pleased to find that they had profited by the exercise to which they had been recommended.

"The two other women deserve also especial notice, as having been led into the paths of peace through the instrumentality of Sarah Hickman, our faithful female assistant. Of their genuine conversion to God there can be no doubt; modesty of deportment, holiness of conduct, and a 'readiness to give a reason of the hope that is in them with meekness and fear,' mark them as disciples of the Lord Jesus; and this being established, we have another proof of the value of native female agency. They have indeed had many instructors, by whom, under Divine influence, their minds became apparently opened to receive the truth; yet if the person who at length succeeded in inducing them to decision of character may be termed their spiritual parent, assuredly Sarah Hickman is entitled to that appellation."

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On August 26th, the Missionary held a meeting of the candidates for baptism with the church-members, when it was proposed that those who were willing should give public testimony to the grace of God, by relating to their brethren and sisters portions of their religious history and experience.

"The result of this meeting," observes Mr. Abbs, "was a holy and happy sense of the Divine presence, with an earnest determination on the part of those present to aim at higher spiritual attainments. All the speakers confined themselves to a relation of their mental exercises and spiritual conflicts. One of them said, that ever since he had been permitted to partake of the Lord's Supper, he had felt it his duty to avoid every appearance of evil, lest the religion he professed should be disgraced by his conduct, and that he knew most of his brethren were careful of the same thing; but that lately he had thought more fully of the necessity of cultivating purity of heart, as it was possible for him to maintain a good character before his minister and other Christians, and yet fall short of the holiness required by a heart-searching God. The more he examined himself as to his motives and affections, the more he felt his deficiency; and therefore he would urge his fellow-members, not only to strive against external temptation, but also to watch their thoughts and desires, lest they should regard iniquity in their hearts, and eventually become hardened through the deceitfulness of sin. This instance is adduced not so much to show the strength as to evidence the genuineness of native piety."

Church-members, 78. Out-stations, 70. Native teachers and assistants, 70. Native Christians, 4369. Adults in Bible Classes, 216. *Day-schools*, 46: Scholars—Boys, 977; Girls, 158. *Home-schools*, 2: Scholars—Boys, 20; Girls, 25.

Quilon.

The work of God at this Station has been carried on during the past year under the general superintendence of Mr. Cox, of Trevandrum; and we are happy to state that since the death of Mr. Thompson, and as the direct fruit of his indefatigable labours, there has been a marked revival of spiritual influence among the members of the church and congregation.

At Quilon and its out-stations, the number of people, of all ages, making a profession of Christianity, amounts to 333; the native church comprises 16 members; and 352 children are under instruction in the schools.

Besides those who have professed Christianity, there are likewise many who appear to be convinced of the worthlessness of idolatry, and who pay some attention to the important truths brought under their notice.

Trevandrum.

Rev. John Cox.

While the blessing of peace and a measure of prosperity have been realized in this mission during the past year, the converts have enjoyed an immunity from those persecutions to which, in some marked instances, they had previously been exposed. Respecting not a few of those who have been brought under the means of instruction, a good hope may be entertained that they are making progress in Christian

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faith and knowledge; and the Missionary has also been encouraged by the increased number of persons admitted to baptism, and of candidates for that sacred rite.

In December, Mr. Cox had the satisfaction to welcome Mrs. Cox, on her return to the field of labour, after a visit to England. Mrs. Cox has since re-opened her Girls' Boarding-school, under pleasing auspices; but, owing to a deficiency of funds, the number of scholars is at present limited to eight.

Village congregations, 10, with an aggregate attendance of 895 persons. Native assistants, 12. Church-members, 23. Admitted to baptism, 5; candidates for ditto, 21. Home School—Scholars, 22. Village-schools, 7: Scholars, 215.

Local Collections: Auxiliary Missionary Society, 66R. 8*a*. 2*p*.; Tract Society, 47R. 10*a*. 12*p*.; Poor Fund, 20R. 2*a*.

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LIST

OF THE

SOCIETY'S STATIONS AND MISSIONARIES.

MAY, 1852.

Names of Missionaries.	*Date of Appointment.*	*Station.*	*Country.*
ABBS, John	1837	Pareychaley	India.
Addis, William B.....	1827	Coimbatoor	India.
Addis, C. J.	1850	Coimbatoor	India.
Alloway, William	1834	Whitefield	Jamaica.
Anderson, William....	1800	Pacaltsdorp	Africa.
Anderson, B. E.....	1845	Dysalsdorp.....	Africa.
Andrews, Josiah.....	1847	Morant Bay	Jamaica.
Artope, T.....	1844	Mirzapore	India.
Ashton, William	1843	Kuruman	Africa.
Ashton, William	1828	Neyoor	India.
Atkinson, Theophilus..	1829	Pacaltsdorp	Africa.
BARFF, Charles.....	1816	Huahine.....	South Seas.
Barff, John.....	1841	Tahiti.....	South Seas.
Barker, George	1815	Paarl	Africa.
Brownlow, Joseph, *Teacher in Central School*.....	1850	Benares	India.
Baylis, F.	1850	Madras	East Indies.
Beynon, William	1825	Belgaum.....	India.
Birt, Richard.....	1838	Kaffirland	Africa.
Bowrey, James	1844	Rodborough	Berbice.
Boaz, Dr. Thomas	1834	Calcutta.....	India.
Bradbury, James	1836	Berhampore	India.
Brownlee, John.....	1816	King William's Town	Africa.
Budden, J. H.	1841	Almorah.....	India.
Buyers, William.....	1831	Benares	India.
Buzacott, Aaron.....	1827	Rarotonga	South Seas.
CAMPBELL, Colin	1835	Bangalore	India.
Campbell, J. N. *Schoolmaster*	1851	Graaff Reinet.....	Africa.

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Names of Missionaries.	*Date of Appointment.*	*Station.*	*Country.*
Chalmers,* John	1852	Hong-Kong	China.
Charter, George.....	1838	Raiatea	South Seas.
Chin-seen	1843	Hong-Kong	China.
Chisholm, Alexander..	1842	Tahiti.....	South Seas.
Christie, George.....	1830	Hankey	Africa.
Clark, T. H.	1840	Four Paths.....	Jamaica.
Clarke, James, *Schoolmaster*	1825	Hankey	Africa.
Clarkson, William....	1839	Mahi Kantha.....	India.
Cole, Richard, *Missionary Printer*	1848	Hong-Kong	China.
Coles, J. B.	1843	Bellary	India.
Corbold, Alfred.....	1850	Mahi Kantha.....	India.
Cox, John	1837	Trevandrum	India.
DALGLIESH, John....	1842	New Amsterdam ..	Berbice.
Darling, David	1816	Tahiti.....	South Seas.
Davies, John.....	1800	Tahiti.....	South Seas.
Dawson, William	1838	Chicacole	India.
De Kock, J.	1848	Colesberg	Africa.
Drew, William H.....	1832	Madras	India.
Drummond, George ..	1839	Upolu.....	South Seas.
EDKINS, Joseph.....	1848	Shanghae	China.
Edwards, Rogers	1830	Mabotsa.....	Africa.
Ella, Samuel, *Missionary Printer*	1847	Upolu.....	South Seas.
Elliott, William.....	1821	George Town.....	Africa.
Evans, E. J.	1851	Mirzapore	India.
FOREMAN, J.....	1846	Lonsdale	West Indies.
GARDNER, W. J.	1849	Chapelton	Jamaica.
Gilfillan,† Thomas....	1848	Amoy.....	China.
Gill, George	1844	Mangaia.....	South Seas.
Gill, Joseph	1843	Fort Beaufort.....	Africa.
Gill, William.....	1838	Rarotonga	South Seas.
Gill, W. Wyatt	1851	Mangaia.....	South Seas.
Glen, William.....	1848	Mirzapore	India.
Gordon, James W.....	1834	Vizagapatam	India.
Gregorowski, J.....	1848	Somerset	Africa.
HALL, George	1851	Ridgemount	Jamaica.
Harbutt, William	1839	Upolu.....	South Seas.
Hardie, Charles.....	1835	Upolu.....	South Seas.
Hay, John	1839	Vizagapatam	India.
Helm, Daniel J.	1836	Caledon Institution.	Africa.
Helm, J. *Schoolmaster*	1849	Caledon Institution.	Africa.

* On the voyage out. † In England.

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Names of Missionaries.	*Date of Appointment.*	*Station.*	*Country.*
Helmore, Holloway ..	1839	Lekatlong	Africa.
Henderson, Thomas ..	1838	Lusignan	Demerara.
Hirschberg, J. H. *Medical Missionary* ..	1847	Hong-Kong	China.
Hill, William Henry ..	1848	Calcutta.....	India.
Hobson, Dr. B., *Medical Missionary*	1839	Canton	China.
Holland, Edward	1840	Mount Zion	Jamaica.
Hood, Thomas S.	1833	Long Kloof.....	Africa.
Howe, William	1838	Tahiti.....	South Seas.
Hughes, Isaac	1823	Griqua Town.....	Africa.
Hughes, J. H.	1847	Beterverwagting ..	Demerara.
INGLIS, Walter	1843	Matebe	Africa.
JANSEN, Alexander ..	1851	Orange Chapel	Berbice.
Johnston,* J.....	1838	Tahiti.....	South Seas.
Johnston, A. D.....	1838	Vizagapatam	India.
KAYSER, Frederick G.	1827	Kaffirland	Africa.
Kayser, J., *Schoolmaster*	1849	Kaffirland	Africa.
Kennedy,* James	1838	Benares	India.
Kitchingman, Jos.....	1849	Bethelsdorp	Africa.
Krause, E. R. W.	1842	Borabora	South Seas.
LACROIX, A. F.....	1827	Calcutta.....	India.
Law, William.....	1851	Samoa	South Seas.
Leang-a-fa	1828	Canton	China.
Le Brun, J.	1814	Port Louis.....	Mauritius.
Le Brun, J. J.	1842	Port Louis.....	Mauritius.
Le Brun, Peter	1850	Moka	Mauritius.
Lechler, J. M.	1840	Salem.....	India.
Legge, Dr. James	1839	Hong-Kong	China.
Leitch, C. C.	1851	Neyoor	India.
Lessel, Thomas L.....	1837	Berhampore	India.
Lewis, Ebenezer.....	1839	Nagercoil	India.
Lillie, P. J.	1850	Davyton.....	Jamaica.
Lind, William A.	1851	Tahiti.....	South Seas.
Livingston, David	1840	Kolobeng	Africa.
Lockhart, Dr. William, *Medical Missionary*.	1838	Shanghae	China.
MATHER, Robert C. ..	1833	Mirzapore	India.
Mather, R. C., Jun., *Teacher in Free School*	1851	Mirzapore	India.
Mault, Charles	1818	Nagercoil	India.
Mead, Charles	1816	Neyoor	India.
Medhurst, Dr. W. H...	1816	Shanghae	China.

* In England.

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Names of Missionaries.	*Date of Appointment.*	*Station.*	*Country.*
Melvill, J.	1826	George Town.....	Africa.
Merrington, T.	1840	Graaff Reinet.....	Africa.
Mills, William	1835	Upolu.....	South Seas.
Milne, W. C.	1839	Shanghae	China.
Milne, James.....	1840	First Hill	Jamaica.
Moffat, Robert	1816	Kuruman	Africa.
Muirhead, William....	1847	Shanghae	China.
Mullens, Joseph.....	1843	Calcutta.....	India.
Mundy, George	1848	Calcutta.....	India.
Murray, A. W.	1835	Manono	South Seas.
NIMMO, J. E.....	1823	Tripassore	India.
Nisbet, Henry.....	1840	Savaii.....	South Seas.
PARKER, J. H.	1843	Calcutta.....	India.
Paterson, James.....	1832	Calcutta.....	India.
Paterson, Thomas	1847	Uitenhage	Africa.
Passmore, William....	1839	Port Elizabeth	Africa.
Paul, Enoch, *Native Pastor*	1849	Bellary	India.
Pettigrew, George....	1841	Fearn.....	Berbice.
Philip, T. Durant	1844	Hankey	Africa.
Pitman, Charles.....	1824	Rarotonga	South Seas.
Platt, George.....	1816	Raiatea	South Seas.
Porter, Edward.....	1835	Cuddapah	India.
Porter, William.....	1840	Madras	India.
Powell, Thomas.....	1844	Tutuila	South Seas.
Pratt, George.....	1838	Savaii.....	South Seas.
RATTRAY, Charles....	1834	Canal No. 1	Demerara.
Read, James	1798	Alice (*pro tem.*) ..	Africa.
Read, James, Jun.....	1836	Alice (*pro tem.*) ..	Africa.
Rice, Benjamin	1836	Bangalore	India.
Robson, Adam	1823	Port Elizabeth	Africa.
Roome, James	1839	Ithaca.....	Berbice.
Ross, William.....	1841	GriquaTown(*pro tem.*)	Africa.
Royle, Henry.....	1838	Aitutaki.....	South Seas.
Russell, James	1837	Nagercoil	India.
SARGENT, Richard....	1851	Bangalore	India.
Schmidt, C. W. E.....	1847	Savaii.....	South Seas.
Scott, James	1831	Ebenezer Chapel ..	Demerara.
Sewell, James.....	1838	Bangalore	India.
Shadrach, N., *Native Pastor*	1849	Bangalore	India.
Shrieves, John	1837	Bellary	India.
Shurman, J. A.	1833	Benares.....	India.
Smith, N. H.....	1838	Graham's Town ..	Africa.
Solomon, Edward	1839	Philippolis.....	Africa.
Spencer, George.....	1851	Tahiti.....	South Seas.
Stallworthy, George ..	1833	Upolu.....	South Seas.
Stanger, J. G.	1850	Bellary	India.

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Names of Missionaries.	*Date of Appointment.*	*Station.*	*Country.*
Storrow, E.....	1848	Calcutta.....	India.
Stronach, Alexander..	1837	Amoy.....	China.
Stronach, John	1837	Shanghae	China.
Sugden,* John	1845	Bangalore	India.
Sunderland, J. P.	1844	Tutuila	South Seas.
TAYLOR, Joseph	1815	Belgaum.....	India.
Taylor, J. van S.	1845	Mahi Kantha.....	India.
Taylor, Robert B.	1835	Cradock.....	Africa.
Thompson, William, *Society's Agent, and Minister of Union Chapel*	1836	Cape Town.....	Africa.
Turner, George	1840	Upolu.....	Africa.
VAN ROOYEN, Arie, *Native Pastor*	1849	FortBeaufort(*pro tem.*)	Africa.
Vos Arie.....	1804	Tulbagh.....	Africa.
WALLBRIDGE, E. A...	1842	George Town.....	Demerara.
Wardlaw, John S.....	1842	Bellary	India.
Wheeler, F. W.....	1841	Kingston	Jamaica.
Whitehouse, John O...	1842	Nagercoil	India.
Wylie, A., *Superintendent of the Press*....	1847	Shanghae	China.
YOUNG, W.	1828	Amoy.....	China.

* In England.

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THE REPORT

OF THE

Directors

TO THE

FIFTY-NINTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 12TH, 1853.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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MDCCCLIII.

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The members of the native church, to which six additions have been made in the course of the year, though deficient in some of the higher graces of the Christian character, have in the main attested their fidelity and attachment to the truth.

Concerning five adults who have been admitted to the rite of baptism, the report states:—

"Some of these have for several years evinced their sincerity by their correct and Christian conduct. Two have been the fruit of our Boys' Schools, and thus an additional testimony, if necessary, has been afforded to their utility in furthering the great object we have in view. One of these, a young farmer, has for several years stood alone in professing Christ among his heathen relatives and neighbours. He has also been very active in endeavouring to bring others to the knowledge of the truth, both by reading the Scriptures and other books to them, and by speaking as well as his abilities permit. He had long asked for baptism, from a wish to convince the people with whom he had to do, of the sincerity of his purpose and endeavours. Another, far more advanced in age, has had a fight of afflictions, some of them of a very severe domestic nature, by which his faith has been sorely tried; but grace has been vouchsafed to sustain him and to enable him to witness a good confession before all."

Several persons connected with this Mission have been removed by death, and of these some afforded pleasing evidence that before their departure they had found the pearl of great price. Among the cases recorded is that of a lad in the preparatory class.

"We had hoped," observes the Missionary, "that at some future time he would have been an instrument for good among his countrymen. But the Divine Head of the church ordained otherwise, and we have a strong hope of his now being with the trumphant church above. One of nearly the last acts of his life was to exhort his sister to believe on Christ, telling her of his happy experience since he had given himself to him from among the heathen."

The native Evangelists continue to preach the gospel daily, with energy and effect, to crowds of hearers. Four of these useful Agents also superintend schools, and all of them act as colporteurs in the distribution of Scriptures and tracts.

Additions to the church, 6; numbers in communion, 42. Native Agents, 10. Pupils in Preparatory Class, 9. Boys' Schools, 10, comprising Scholars, 888. Girls' School, comprising boarders, 13; Day Scholars, 10.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. CHARLES MAULT. Rev. JAMES RUSSELL. Rev. EBENEZER LEWIS.
Rev. J. O. WHITEHOUSE.

Mr. Mault, in reporting the statistics of the *Central* division of this Mission, supplies also the following supplementary notice of the state and progress of the work during the past year:—

"From a variety of causes, the number of people under instruction has decreased, although we have had some accessions from heathenism. Cholera and small-pox have been prevalent, and many have been the victims to these dire diseases. The former has subsided, but the latter is still doing its work. May God in mercy overrule it for good. More than thirty adults, besides children, have been baptized, and about 35 added to the church here, and at Tamarakulam. Several of our church-members have finished their earthly course with joy, and a few have removed to other places.

"The Readers (with the exception of two, who have been suspended from office), continue to pursue their work to our satisfaction. The schools upon the whole are well attended, and in a more efficient state than at any former period. Both the

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Readers and Schoolmasters continue to meet here one day in the week for further instruction, to a class of which Mr. Whitehouse devotes several hours, and their progress is encouraging.

"Our Bible, Tract, and Home Missionary Societies have been well sustained, as well as our Dorcas Society and Poor Fund."

Additions to the church, at central station, 35; number of communicants, 337. Native Agents, 38. Schools, 54; Boys, 1637; Girls, 605.

At Santhapooram, which forms the *Western* division of this Mission, and is under the charge of Mr. Lewis, the congregation has undergone an increase, and more intelligent regard has been paid to the word of life, while those who have already known the truth in its purifying influences are growing in attachment to it, and in sincere desires to understand more fully the mind of the Spirit.

The various services for the benefit of the district congregations have been sustained, as in former years, by the Catechists, but they appear to have failed in awakening the people to any lively concern regarding the claims of God and eternal things; and it is to be lamented that too many of the natives who nominally connect themselves with the Mission are influenced by an undefined but prevailing impression that the step will in some way operate to their worldly advantage; and this notion, notwithstanding all the efforts of the Missionary to make known the real and higher objects of his ministrations, is seriously obstructive of the reception of the truth in its power and purity.

The native church has been strengthened by the addition of five individuals, and four others are candidates for admission. The stated occasions on which the believers have met to celebrate the Saviour's dying love have been seasons of spiritual refreshment. The Lord's presence has apparently been felt by all, their faith strengthened, and their love to each other increased.

Mrs. Lewis's Boarding-school for Girls, at present numbering 107, continues to form a highly interesting feature of this Mission: In the various branches of useful knowledge, the pupils evince growing intelligence and proficiency. Some of them are also advancing in acquaintance with divine things, and exhibit much apparent earnestness in the matter of personal religion.

Mr. Lewis has lately been encouraged to form a class specially with a view to the spiritual improvement of young women. It numbers at present 29, of whom 14 were previously pupils in Mrs. L.'s school.

Additions to the church at Santhapooram, 5; number of communicants, 68.

Mr. Whitehouse continues his valuable labours in the *Seminary*. The students at present comprise 54 boarders and 37 day-scholars studying in the Seminary classes. The *last-mentioned* consist of various castes, from the Brahmin to the Pariah, and most of them are idolaters in religious profession. Christianity has no attraction to the greater part of them, and they study the Bible and other books connected with Christianity, because it is the indispensable condition to their sharing in other advantages.

Of the youths *residing in the Seminary*, eight have left during the year. Of these, two are temporarily employed in teaching the

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junior classes, and four have been designated to fields of labour in different parts of the Nagercoil Mission. It is pleasing to add, that several of the students now in the Seminary are candidates for admission to the church.

Mr. Whitehouse has also latterly directed his attention to the best means of raising the general standard of qualification among the native Agents.

"With a view," he writes, "to the improvement of the Readers and Schoolmasters, a half-yearly examination of the best qualified of the Agents in the eastern, western, and central divisions of this Mission has been established. On an appointed day, Agents from these three divisions meet at Nagercoil and undergo a united examination (commonly by written questions and answers), on a subject given six months before. The second of these half-yearly examinations took place on the 24th June, on which day Readers and Schoolmasters to the number of 70 were present. The subject on which they were examined, both on this and the former occasion, was the Tamil Grammar, and the subject for the next will be a part of the Acts of the Apostles.

"These examinations are calculated to be beneficial in various ways. They bring into contact the Agents of different districts, stir up to greater effort both those who are to be examined, and those who prepare them for it, and bring out to notice those who have been diligent and acquit themselves well. And, as many of those examined are Schoolmasters of higher caste than the majority of the Readers and many of the other Schoolmasters, the examination results show that caste distinction is not founded in any natural difference in mind, and that a low-caste man can not only equal, but excel those who, according to the false notions of heathenism here, are much his superiors."

The report of the *Eastern* division of this Mission, under the charge of Mr. Russell, has not been received.

NEYOOR.

Rev. JOHN ABBS. Rev. CHARLES C. LEITCH. Mr. WILLIAM ASHTON.

In the *Pareychaley* section of this Mission, under the superintendence of Mr. Abbs, some progressive manifestations of the Divine presence and blessing have been enjoyed.

"A spirit of inquiry," remarks Mr. A., "after the best things, more earnest and intelligent than we have witnessed previously, has shown itself, both among those Christians who had hitherto been considered nominal, and the heathen who dwelt in the vicinity of our out-stations. The Spirit of God, we doubt not, has long been working in the hearts of many, who now come forward to confess Christ, and express their desire to unite with his people. Even here, in the Christian community, the difference between believers and mere professors of religion is sufficiently marked to convince the former that, remote as they may be from heathen influence, they must still find that 'those who live godly in Christ Jesus shall suffer persecution.' Yet, in the midst of circumstances which illustrate the parable of our Lord in reference to the tares and the wheat, it is cheering to observe that there are many who walk worthy, keep themselves from evil customs, and who are ready to evince their attachment to the Saviour, in the presence of heathens and also of fellow-worshippers, who as yet possess only negative characters for piety. It may also be mentioned, that eight persons of blameless conduct, who were able to give such an account of the workings of religion on their minds as to lead to the conclusion that they had been born of the Spirit, have joined the church. Three of our members have died, emphatically full of faith and good works; eighty-three persons are now united in fellowship, who testify by their consistent lives that they are actuated by Christian principle, and a goodly number, not included in the above, are meeting in the Bible-classes, uniting together for devotional exercises, and are only prevented by our system of probation from immediate union with the visible church."

There are also signs of awakening among some classes of the

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heathen population. A school which had been established some years ago by the late Rev. Charles Miller, has been continued to the present time, but, until recently, with no tokens of success, except in relation to secular studies. The teacher, who is a man of caste, seems to be sincerely desirous of securing his eternal salvation, and of his former pupils there are not a few who receive the messengers of truth with expressions of gladness. With reference to these favourable indications, Mr. Abbs remarks:—

"Through the preaching and more familiar instructions of our faithful Agents, Thomas Rutter and Ebenezer Young, many of these people are beginning to be dissatisfied with idolatry, and are trying to ascertain how far it may be possible for them to submit to the requirements of Christianity. The stumbling-block which prevents their entire association with us is the privilege of their caste. They are permitted by ancient decrees to ride in palankeens and form musical processions at their weddings, and they find this honour too great to sacrifice in their present state of imperfect conviction. We have had several conferences, in order to ascertain whether these distinctions are simply of a worldly nature, or whether they are connected with idolatry; and, while we cannot but admire the openness of the people in stating the particulars of the ceremony, we are sorry to find that we cannot receive them as brethren while they adhere to their peculiar customs. We can only, therefore, commune with them as with other heathens, calling upon them to come out and be separate. The discussions which have arisen among the Christians upon this subject are likely to be profitable. It is seen, that although the Shanars were indulged in some things when they first made a profession, it has not been to the advancement of spiritual religion. At the same time, it is determined to preach the Gospel more fully to all classes, and to make it evident to the heathen and others, that, while they are welcome to attend our places of worship, they cannot be admitted to more intimate fellowship until they have entirely broken the chain of their superstitions."

With the object of promoting a revival of piety in his church and congregation, Mr. Abbs had recently delivered a course of lectures, upon which he observes:—

"The effect of our special meetings has been an increase of numbers in attendance on those services which are exclusively devotional, a tenderness of spirit among the young, with a keen perception of their obligations, a greater conscientiousness in the transacting of temporal business, an increased willingness on the part of the people generally to commune upon divine subjects, and an influx of serious candidates into the classes of preparation for church-fellowship. We trust the Spirit has descended as rain on the mown grass, as showers that water the earth."

With regard to that division of the Neyoor Mission, to the charge of which Mr. Leitch has succeeded, little can be reported at present. After remaining at Madras to complete a course of medical studies, Mr. Leitch proceeded to his destination, and arrived in Travancore about the middle of last year; but the field of labour to which he had been appointed was in circumstances of such peculiar difficulty and complication, that, by the advice of the Missionary brethren, he deferred entering upon the direct work of the Mission until the removal of some of the obstacles which presented themselves. In the meantime he took up his residence with Mr. Lewis of Santhapooram, and availed himself of opportunities for ascertaining the actual state and prospects of the Neyoor Mission.

In a letter dated the 1st January ult., Mr. Leitch makes the following statement:—

"Before commencing the tour of the Neyoor district, I was put in possession of its statistics. These appeared very gratifying, setting forth as they did that a printing-press was in operation, from which had issued several editions of the Bible, besides numerous tracts and school-books,—that there were 40 chapels and 49

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schools,—that the number of nominal adherents was about 3000, and of children attending our schools about 1400. Besides verifying these statistics during my visit to the various stations, I endeavoured from personal observation, the examination of Readers and Schoolmasters, and the statements of Messrs. Abbs and Lewis, to acquire correct ideas of the plan on which the Mission was conducted, the result of past efforts, the qualifications of the Agents employed, and various other points of interest. Some of the information thus obtained was of an interesting and encouraging character, but much of it was the reverse."

Mr. Leitch then proceeds to point out the measures apparently best calculated to remedy existing evils, and to advance the prosperity of the Mission, and which, so far as practicable, will, we trust, with the Divine blessing upon his energetic efforts, be rendered eminently efficacious.

We are happy to add, that on the 15th of February last Mr. Leitch took possession of his field of labour, and entered fully upon the discharge of his duties. Those duties, however, are likely to be so onerous, and to be spread over so wide a surface, that it is in contemplation to appoint another Missionary to co-operate with him.

Trevandrum.

Rev. John Cox.

The general state of this Mission is one of advancing prosperity. Some, indeed, of the native converts evince a lack of spiritual life, but in regard to others there is much cause for thankfulness.

"The people," observes Mr. Cox, "in the congregations newly formed, have to endure a storm of persecution, and some have been beaten, tortured, and imprisoned. The local Sirkar officers express their determination to exterminate the Christians in Vakkum (an out-station), and have used great violence against them. As Christianity developes itself in places nearer the capital, the leading men among the native authorities are more determined to persecute those who profess it. I am glad, however, to see the struggle, because it is a proof that Satan's power is shaken, and, though the contest may be severe, the victory will be sure.

"There is a widow at Kadakavoor, with her right foot so diseased that she cannot put it to the ground. She has embraced Christianity, and seems to delight in hearing God's word and in prayer. Her relations came to her house one night, and carried her away by force and with tumult. She has since returned to her house, and is firm in her profession. She gave 14 Rs. 8*a*. for the chapel, which is a large sum."

In various parts of Mr. Cox's extensive field of labour, the people appear to be thirsting for the word of life; but we regret to add, that his means of meeting the urgency of the demand for instruction are at present very inadequate.

Church-members, 24. Native Agents, 15. Schools, 19; Scholars, 219.

Quilon.

At this station, which, in the absence of a resident Missionary, is visited by Mr. Cox, of Trevandrum, as frequently as his other engagements permit, there are about 250 people under Christian instruction. The native Agents have been diligent in the discharge of their duties. The small church has received a few additions, and the members generally continue stedfast in the faith.

Additions to the church, 4; number of communicants, 12. Native Agents, 15. Schools, 10; Scholars, 155.

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THE REPORT

OF THE

Directors

TO THE

SIXTIETH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 11TH, 1854.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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are become to many unpalatable, and something more suitable to their taste is sought, but apparently merely for the sake of change."

Native Assistants, 9. Additions to the church, 8; number of communicants, 49. Boys' Schools, 11; Scholars, 806; Girls' School: Scholars, 13 boarders, and a few day-scholars.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. CHARLES MAULT. Rev. JAMES RUSSELL. Rev. EBENEZER LEWIS. Rev. J. O. WHITEHOUSE.

Mr. Mault, whose physical energies have of late become impaired by thirty-five years of unintermitted labour in a tropical climate, proposes shortly to pay a visit to his native country for the benefit of his health.

Our esteemed brother, in reporting the operations of the past year in connexion with the *Central* division of this Mission, makes the following statement:—

"In most of the congregations, a few families have joined during the year, and are hearing and learning truths which, with the aid of the Holy Spirit, may make them wise unto salvation, but, on account of deaths and emigration, the total number has somewhat decreased. The attendance on the means of grace in those places where emigration has not thinned them is as good as usual, and in some much better. Many of the people are becoming more intelligent, attentive, and orderly. The improvement is very visible. They take a greater interest in one another's welfare, and in their regular attention to the means of grace. A few are in the habit of reading the Word of God and religious tracts to their neighbours; and visiting them in the times of affliction.

"Our Bible classes are upon the whole improving in knowledge, and increasing in numbers. The readers, whose duty it is to superintend them when the Missionary is not present, seem to take a greater interest in them. From the instruction they themselves receive they are better qualified to impart it to their people. The persons composing these classes have, with few exceptions, received an education in their village schools, and we have a school in all the Christian villages of sufficient size. Our work in this department is greatly facilitated by the liberal supply of Scriptures granted us from the Madras Bible Society, for which our best thanks are due.* * * *

"During the past year 47 adults and 50 children have been baptized. The intelligence and piety of most of the adults give great satisfaction. We have recently had an important accession to our church and congregation in Nagercoil; an interesting family of good standing in society, consisting of five persons, resident in the town of Cottar. * * * *

"An aged Mohammedan also was baptized, who I trust has found mercy in the eleventh hour; he is about 90 years of age. He told me afterwards that this was his fourth birth: he alluded to his change of faith. He said he was born a heathen, then a Roman Catholic, afterwards a Mohammedan, and now a disciple of Christ. This aged man spends much of his time in listening to the Scriptures and praying to Jesus."

Mr. Russell's Report of the *Eastern* division of this Mission is comprised in the following summary:—

"I have the pleasure to enclose an abstract of the results of last year's labours in

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that part of the field under my care. From this you will be glad to see that not fewer than 42 members have been added to the church, by the blessing of God, and that there has been also a considerable increase to the number of regular hearers of the Gospel in the congregations. The number of scholars, also, has nearly, if not rather more than doubled those of the former year. In addition to which I think I may safely say that the quality of the instructions communicated has also been improved. At all events, I am sure that both schoolmasters and scholars have had a very large share of my time and effort. The want of able teachers, and the great poverty and indifference of the majority of the parents, which prevents their regular attendance, is a serious drawback and hindrance to progress, and is not a little trying to faith and patience. You will perceive also with pleasure and thankfulness that the contributions of the people to the various societies is steadily on the increase, being 525 Rps. 26*a.* 8*p.*, or nearly £52 6*s.* * * * *

"I am thankful to say that the congregation which meets for worship on the Mission premises is steadily and rapidly on the increase."

At *Santhapooram*, which comprehends the *Western* division of this Mission, Mr. Lewis has, in the prosecution of his labours, continued to experience many tokens of encouragement, though not unchequered by disappointment, arising from the unstable and even delinquent conduct of some of his people, who had once made a hopeful profession of attachment to Christ.

The native church has received an accession of nine new members, of whose genuine conversion to God the Missionary has every reason to think favourably. Besides these, twenty-four adults have been admitted to the rite of baptism, five of the number being girls from Mrs. Lewis's Boarding-school.

The Catechists have been assiduous in proclaiming the truths of the Gospel, and in circulating tracts and other religious books. By these means a knowledge of the way of salvation is spreading even among the higher classes of the native community, though few among them have as yet yielded their hearts to the influence of Divine truth.

"A pleasing instance to the contrary, however," writes Mr. Lewis, "I had the pleasure of witnessing a few months since in a village about a mile and a half from my dwelling. The case was that of a Soodra man, who had years ago been employed by Mr. Mault as a schoolmaster, but whose calling of late years was that of a tax-gatherer. He had repeatedly read the New Testament and other religious books, and had frequently attended Divine service at Santhapooram, when he could find some worldly business or other to attend to in the neighbourhood as an apology for his presence, as he did not wish to be regarded as a Christian. During his late illness, finding that his strength was daily decreasing, and entertaining little hopes of recovery, he threw aside all fear of the world, and confessed before his heathen neighbours that 'Christ and him crucified' was his only hope of salvation. Though he would frequently argue with his heathen neighbours in condemnation of idolatry and in defence of the Gospel, yet he had never made in the time of health any public profession of his faith in Christ. During his sickness, however, he sent for those Christian friends whom he had formerly known to come and converse with him about Divine things, to read the Scriptures to him, and to pray. They had visited him almost a month before I heard of his illness. When I called to see him, I found him much reduced, but able to converse freely. To questions which I proposed to him, he replied that he was a great sinner, and, among his chief sins, was to be reckoned his not having confessed before the world his faith in the Lord Jesus. 'In my heart,' he said, 'I believed in Christ, but was afraid to join the Christians on account of the opposition and loss I should thereby be called to endure, but now God has given me another mind. I am not now afraid of the world; I know that Jesus Christ is the Son of God and the Saviour of sinners; to him I have committed my soul, for he alone is able to save me.' He then repeated several passages of Scripture

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containing the sweetest promises of the Gospel, and added, 'These words of God are the joy and support of my soul. My flesh, you see, has all wasted away, but my faith and comfort daily increase.' In this frame of mind he continued to the last, speaking to all who visited him, both heathen and Christian, of salvation through Jesus Christ alone.

"I am informed by another Soodra, a Catechist in this District, who frequently visited him for spiritual converse and prayer, that there are many Soodras in this District who have now nothing to do with idolatry, as they are convinced of its absurdity and of the superiority of the Christian system, but who have not the courage, and many not the inclination, to call themselves Christians as long as the government of the country is in heathen hands. 'The time has not come for us to become Christians; it will come, but not just yet; our children may see it,' are remarks which respectable Soodras and others often make when conversing on the subject of religion."

The Female Boarding-school, under the charge of Mrs. Lewis, continues to afford much interest and encouragement. In the course of the year, as already stated, five of the girls made a public profession of their faith in Christ.

Mr. Whitehouse's attention, as heretofore, has been mainly directed to the Educational department of the Mission, with a special view to raise the standard of intellectual and moral qualification among the different classes of Native Agents, an object justly regarded by himself and colleagues as one of great and increasing importance.

"I have the pleasure," writes Mr. Whitehouse, "to send a brief report of the *Seminary* for the past year. The account of the proceedings of the year will not differ much from those of former years; and I am glad to think that whatever difference there may be, it will not be to the discredit of the Institution.

"The number now boarding in the Seminary is 51; to these must be added 44 day scholars, making up in all 95 scholars in the six classes."

Central Station. Native Agents, 44. Church members, 408. Day Schools, 51; Scholars—Boys, 1538; Girls, 460. Boarding-schools, 2; Scholars—Boys, 50; Girls, 56. Seminary Students, 95.

Eastern Division. Native Agents, 25. Additions to the church, 42; number in communion, 139. Day Schools, 32; Scholars—Boys, 1308; Girls, 313.

Western Division. Native Agents, 16. Additions to the church, 9; number in communion, 70. Day-schools, 11; Scholars—Boys, 302; Girls, 35. Female Boarding-school, containing 144 scholars.

NEYOOR.

Rev. JOHN ABBS. Rev. CHARLES C. LEITCH. Mr. WILLIAM ASHTON.

In introducing his Report of the *Pareychaley* section of this Mission, Mr. Abbs observes:—

"Seven members have been added to the church, an accession has been made to the numbers taught both in the schools and congregations; the Bible-classes and other means of improvement have been carried on with vigour and regularity; a spirit of harmony has reigned in every department of the Mission, and the Jubilee

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of the Bible Society, when all the people were congregated in one place, afforded occasion for their giving fresh evidence of their zeal and liberality. We have appointed the best of our Agents to explore the destitute parts of the country, and to preach the Gospel, more especially among the heathen parts of the population. Two of these, Daniel Pilly, the Oundle Teacher, and John Alexander, having been chosen to distribute the Scriptures, as colporteurs, united with this labour of love the preaching of the Gospel, and a strict survey of the moral state of the country. The former, on account of the superiority of his caste, could gain access to many who would not deign to listen in the first instance to a Shanar; and the latter being introduced as his friend, would soon secure a respectful audience by his persuasive manner and his readiness in communicating the knowledge he has acquired. Through their instrumentality, with that of George Christie, a number of people have been brought under the sound of salvation, and at this time from all quarters are we receiving applications for resident instructors. No less than seven villages, which were hitherto heathen, are now associated with us."

The Missionary and his Assistants have been actively engaged during the past year in itinerant labours, and the incidents to which they gave rise, and the hopeful results by which they have been attended, form the prominent feature of the Report. The following brief extracts will serve as an illustration :—

"I have been much encouraged," writes Mr. Abbs, "by seeing the adaptation of many of our Agents for the work to which they are appointed, delighted by the attention paid to them by all classes, and trust I have learned something from their zeal and earnest simplicity in stating the truth. * * * * One man, a cultivator, argued that if our religion was good, the happiness it promised should be enjoyed in the present life, and that Christians should be exempted from the trials of humanity. The Reader said, 'Because you have sown seed in your field do you expect to reap the crop to-morrow?' and was answered, 'No, I must wait till the harvest;' from which remark, although the people had gone through a vast amount of mental excitement, he secured their attention to a very interesting and graphic discourse on 'The harvest is the end of the world,' deriving his principles and almost all his illustrations from the Scriptures. As a further instance, I may mention that in one of our journeys the Reader selected the first chapter of Mark for exposition, and after entering minutely into the character of John the Baptist, the wilderness, the camel's hair, the locusts and the wild honey, when his hearers were all intent on the accurate description he gave of these objects, he suddenly made a transition to the Glorious Person whom John preceded, and by rapidly and pointedly bringing forth the principal topics of the Gospel, prevented the least appearance of weariness, until he had delivered his testimony in the most convincing manner, and closed the service.

"The heathen need not now be addressed so much on the unity of God and the folly of idolatry, as upon the peculiar features of the Gospel revelation. Almost all whom we met declared their belief in one Supreme Being, and when pressed declared that they served the idols only in accordance with the ancient customs of the country. * * * *

"In one place we have formed a congregation in a house belonging to the devotees of a large temple. The village is called Parvuthivakei, *i.e.*, the property of Parvuthi or Devi, the goddess. All the Christians there are hereditary tenants; and although the Brahmins who receive the rent (or tithe) disapprove, they have not yet ventured to oppose our proceedings. In this place may there be an habitation for the Most High, and its dwellers be the sons and daughters of the Almighty!"

Out stations, 77. Native Teachers and Assistants, including 5 Female Teachers, 75. Church members, 90. Day-schools, 48; Scholars—Boys, 1397; Girls, 309; Home-schools, 3; Scholars—Boys, 27; Girls, 40.

Since the early part of last year, when Mr. Leitch assumed the charge of the Station and District of *Neyoor Proper*, he has been

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anxiously engaged in correcting the manifold evils which he found to exist, and in introducing an entirely new organization.

One of the first objects to which Mr. Leitch directed his attention was the reconstruction of the native church.

"I held frequent conversations," he observes, "with the old members, discovered their manner of life from the testimony of the Catechists, and continued the privilege of full communion to 39, whose profession of faith appeared most credible. The younger and more intelligent members are few in number, but their piety is more enlightened, and assumes more active and aggressive forms than that of the older members. * * * * To discipline and direct the energies of this little band, consisting of the flower of the Catechists and schoolmasters, no effort shall be spared on my part, for just in proportion to their intelligence and piety will be the amount of evangelistic effort put forth in the district."

At a later period of the year the Missionary was privileged to admit to baptism seventeen persons, who had long been candidates for the sacred rite.

The attendance of the congregations on public worship, and the decorum and apparent reverence with which they take part in the services, are represented to be such as to present a very pleasing picture to an eye-witness; but, on a closer inspection, it was ascertained by the Missionary that these proprieties in the house of God were compatible with usages at variance with some of the plainest rules of the Gospel, whereupon he set himself to the correction of these evils, and it is gratifying to add that his efforts have already been attended with salutary results.

In addition to the circulation of tracts and portions of Scripture, the Catechists have visited the heathen residing in the vicinity of the chapels, and have induced about forty families to make open profession of Christianity.

Six or eight Soodras also, in different parts of the District, have abandoned idol worship, and are prevented from embracing Christianity only by the fear of thereby forfeiting their honours and wealth.

The Report of the Schools is, on the whole, encouraging, the more advanced classes having made very satisfactory progress.

The Medical Dispensary in connexion with this Mission was opened on the 7th March, 1853, and the results have already been such as to justify the hope that it will prove a most valuable auxiliary to Missionary effort. Mr. Leitch has been enabled to afford relief to a large number of patients of all classes.

"At first," he remarks, "I feared that the higher class would be deterred from attending by the fear of contracting pollution, or from dislike to the religious service which all patients are required to attend. These fears happily proved unfounded, for not only did the daily attendance occasionally exceed 100, and rarely fall below 50, but Brahmins, Soodras and Mohammedans were frequently to be found sitting close by the poorest and most degraded of the population."

Mr. Baylis, of Madras, has been appointed to co-operate with Mr. Leitch in the onerous duties of this Mission.

Church members, 45. Adults under instruction, 1901. Readers and Assistants, 32. Schoolmasters and Mistresses, 52. Boarding-schools, 2 — Scholars, 57; Village-schools, 48 — Scholars, 1355. Patients treated in Dispensary, 4902; surgical operations performed,

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135. Tracts and Catechisms printed, pages 413,200; portions of Scripture circulated, 6715.

TREVANDRUM. QUILON.

Rev. JOHN COX.

The Report of these Stations is comprised in the following summary furnished by Mr. Cox:—

"The past year has been marked by an increase in the number of professing Christians, near Trevandrum itself, and by a more decided manifestation of opposition to Christianity on the part of the native government. Christians who go to the Dewar's Cutcherry with complaints of various kinds are abused and railed at for being Christians, and the local officers in the districts observing this take opportunities to oppress them more than ever. * * * * I regard these things, first, as decided proofs that Satan fears for his kingdom here, and that the Gospel of Christ is triumphing and will triumph more and more; and, secondly, that the time is at hand when we shall be called upon to make a decided representation concerning the injustice and oppression which are rampant in Travancore.

"In the congregations there is increasing attention to prayer and God s Word; in the heathen people more readiness to hear the truth without opposition, and some cases of prayer in secret, through fear of man; in the Native Agents a pleasing spirit of serious piety and desire for saving souls; in the Schools an encouraging progress."

At Trevandrum. Additions to the church, 9; number in communion, 32. Day-schools, 10; Scholars, 377. Boarding-schools, 2; Scholars, 42.

At Quilon. Additions to the church, 5; number in communion, 15. Day-schools, 5; Scholars, 168.

Native Agents employed at the two Stations, 40. Books and Tracts distributed, 10,152 copies.

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SOLD AT THE MISSION-HOUSE, BLOMFIELD-STREET; BY W. OLIPHANT AND SON, SOUTH BRIDGE, AND WILLIAM INNES, HANOVER-STREET, EDINBURGH; AT THE RELIGIOUS INSTITUTION ROOMS, 12, SOUTH HANOVER-STREET, GLASGOW; AND AT 32, LOWER ABBEY-STREET, DUBLIN.

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selves. A very touching scene presented itself on this occasion, by the children lifting up their little hands and praying to that God and Saviour, whose name they had been only recently taught to pronounce, and continued doing so till death itself stopped their voices."

In the *Preparatory Class* for training a select number of native youth for the office of native teachers, there are at present eight students under a regular course of instruction, all of whom afford the promise of future usefulness.

The various schools in connexion with this Mission continue in effective operation.

Native Assistants, 8; Church Members, 45. Boys' Schools, 13; Scholars, 834; Girls' School—Scholars, 13 Boarders and a few Day Scholars.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. CHARLES MAULT. Rev. JAMES RUSSELL. Rev. EBENEZER LEWIS.
Rev. J. O. WHITEHOUSE.

On the 24th of January ult., Mr. Mault, accompanied by Mrs. Mault, embarked for England, with a view to the benefit of his health, which had become seriously impaired by many years of incessant toil in the Missionary field. Mr. and Mrs. M. arrived in this country the 16th of May.

Mr. Whitehouse has, in addition to the charge of the Seminary, kindly undertaken, in conjunction with Mr. Lewis, the superintendence of the *central* division of this Mission; but no materials for a report of last year's labours have been supplied, with the exception of the appended statistical summary.

Respecting his labours at *James Town*, constituting the *Eastern* division of this Mission, Mr. Russell, after deploring the extreme ignorance and unimpressibility which have long characterised the mass of the native community, remarks:—

"By the blessing of God on the labours of years that are gone, this state of things is beginning to be one of a more hopeful character. Those who have been educated in our village schools, and more especially in our Boarding-schools, are every year forming a larger number, and telling powerfully for good in our congregations. I can scarcely go to a congregation now, where I do not find in the Bible-class one, two, and often three young women who have been educated in our Girls' School. The past year has been one of a very trying nature. Famine, diseases of various kinds, and death, have been in our midst. Yet, blessed be God! the number of those who have relapsed into heathenism has been less than in former years, and, upon the whole, our numbers have greatly increased. During the year I have had the privilege to administer the ordinance of baptism to 40 adults, namely, 17 men and 23 women. Of this number, 38 have been received as members of the church, and the remaining two are on probation; but two persons, who had been baptized in infancy, have been admitted to the fellowship of the church, making the number 40 who have been admitted during the past year."

At *Santhapooram*, which forms the *Western* division of this Mission, Mr. Lewis has continued to prosecute the work of the Lord under circumstances of mingled trial and encouragement. The faith of the

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Missionary has indeed been painfully exercised by the lax state of moral feeling evinced by many of those who had once made a hopeful profession of their faith in the Saviour, proceeding in some cases to the length of open apostasy. On the other hand, the very infirmities of these native Christians have, in one or two instances, been turned into an occasion of joy and thankfulness. A member of the church, of six years' standing, had, about four years ago, been guilty of a petty theft, aggravated by falsehood. It was a remarkable circumstance that, within a fortnight afterwards, the delinquent was smitten by disease in the arm which had been stretched forth to commit the theft. Repentance appears to have speedily followed, and he made private confession of his sin before God; but, wanting courage to avow it openly, he could obtain no peace of mind, and, in October last, he absented himself from the Lord's Supper.

"On the following Sabbath morning," writes Mr. Lewis, "after the sermon was ended, he stood up in the midst of the congregation, and, with tears rolling down his cheeks, made a public confession of his sin. * * * This voluntary confession of guilt, made so frankly and with so much earnestness and Christian spirit, struck the whole congregation as something new, and as indicating a more mature state of Christian experience than that to which the generality of them had attained."

In the course of last year the native church received an accession of five new members.

The Boarding School under the charge of Mrs. Lewis continues to afford much encouragement. The progress of the children in knowledge, both religious and secular, has been satisfactory. Of the young persons who have enjoyed the advantages of this Institution twenty-five have been baptized on a profession of faith, and, of these, five are members of Christian churches.

"During the past year," writes Mr. Lewis, "seven of the children were removed by death: of these, four died in full hope of beholding the Saviour in glory. They replied to questions put to them, that they had no fear of death, that their sins were forgiven, that God was their Father, and that the Saviour would receive them to Himself. One of these four was 'little Nelli,' a destitute orphan and of the slave caste. For some time previous to her death she had attended Mrs. Lewis's Prayer Meeting (held with the senior girls) and had occasionally engaged in prayer with so much apparent feeling, correct language, and Christian experience as appeared to Mrs. L. quite surprising. Kindness of heart had always been a marked feature in her character, which was shown chiefly in her attending to the comforts of the sick, when she would sit up all night and nurse her patient with the greatest devotion. Another of these was 'little blind Martha,' about eight years of age. She had never seen the light of day, having been born blind. She made, however, as much progress in general knowledge as other girls of her own age, and was usually second or third in her class. She could spell any word in the Tamil language, would repeat her catechisms on the whole more correctly than her class-mates, and but seldom failed in repeating her verse of Scripture when the rest of her class were reading in rotation. During her illness, she frequently spoke to her mother and sister about the Saviour, and that she was going to see Him and be happy with Him in heaven. The name of the third was 'Janet.' She was a heathen child when first received into the school, made rapid progress in her learning, and was of late known as one of the girls who engage publicly in the exercise of prayer. She was always kind to 'little blind Martha' in taking her by the hand and leading her about. They both died about the same time. It is pleasing to think that their mutual attachment is now stronger than ever. The name of the fourth was 'Mary,' the daughter of Mr. Russell's pious and faithful servant. She was a child of good natural parts, and stood second, and sometimes first, in the highest class in the school. Her

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behaviour was always correct, and during her illness she gave so many proofs of being the subject of Divine grace that no doubt was left on the mind of Mr. Russell as to her spiritual safety. His testimony has only confirmed the opinion of Mrs. Lewis and myself, which we had for some time entertained respecting her."

Statistics of Nagercoil Mission.

Central Station.—Native Agents, 38; Professing Christians, 3762; Church Members, 355. Vernacular Day-schools, 46; Scholars—Boys, 1372; Girls, 444; Boys in English School, 95; Girls in Boarding School, 60; Seminary Students, 48.

Eastern Division.—Native Agents, 25; Professing Christians, 3185; Church Members, 172. Vernacular Day-schools, 33; Scholars—Boys, 967; Girls, 322; Boys in English School, 30.

Western Division.—Native Agents, 16; Professing Christians, 1300; Church Members, 74. Vernacular Day-schools, 9; Scholars—Boys, 386; Girls, 12; Girls in Boarding School, 120.

Neyoor.

Rev. F. Baylis.

At the date of our last Report, this station was under the charge of the Rev. C. C. Leitch, whose sudden and lamented death has been recorded at page 3. In the beginning of July, 1854, Mr. Baylis, late of Madras, became associated with Mr. Leitch in the duties of this Mission, and since the removal of his excellent colleague, Mr. B. has been unremitting in his efforts to carry out and mature the plans they had formed in concert.

"During 1854," writes Mr. B., "thirty-nine members were admitted to the church, a few of whom had been members in former years, but most of them were new admissions. On the 30th of September I had the happiness to receive twenty-two into Christian communion, all of whom had been many times examined by Mr. Leitch as well as once by Mr. Leitch and myself together. The next day we had eighty-two members partaking together of the Lord's Supper, having the previous evening, after the church meeting, partaken of a love-feast. Mr. Leitch had looked forward with much joy to a participation in these services, but was called, ere they were held, to take part in nobler service in the temple above. As he could not be present with us bodily, I had an English address of his, intended for the ordinance, translated and read to the people, as one part of the day's services. I believe that a spirit of earnestness was breathed through this Mission by the short but earnest labours of Mr. Leitch, and that this ingathering had been the result. Two of those admitted, a man and his wife, were formerly zealous Romanists and worshippers of Mary. They have given us much joy by the simplicity and earnestness with which they have received the truth of the Gospel, and by their endeavours to walk in accordance with it. Another, a poor blind old man, shows much love to the Saviour, his countenance lighting up with joy when speaking of Him. So far as I can judge, during the short time I have been connected with this Mission, I think there has been real growth in grace during the past year in the members of the church. There has been much more regularity and attention displayed in all the services of the sanctuary, and especially has this been observed on the Tuesday prayer-meetings. On this occasion some book or tract, such as James's 'Anxious Inquirer' or the 'Sinner's Friend,' is read and explained by the Catechist, and I believe it has conduced to an

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increase of spiritual life in many. I have had no occasion to exercise discipline since my arrival, and I do not know of any case in the former part of the year."

In the various congregations the Gospel message has been regularly announced, Bible-classes have been held, and the people have been catechised from house to house. The juvenile schools have also been in active operation. As the result of these diversified efforts, the fallow ground has been broken, and the seeds of Divine knowledge have been widely diffused, although numbers throughout the district still remain in the darkness of heathenism.

To the care of the Medical Dispensary Mr. Leitch applied himself with unremitting zeal, and during the last year, up to the time of his death in the month of August, he had attended to 2069 patients, and performed 82 operations. During the last four months of the year, the charge of the Dispensary devolved upon Mr. Baylis, and, with the assistance of the native helper whom Mr. Leitch had been training, 403 patients have been treated, and 20 operations performed.

Native Agents, 34; Congregations, 30, comprising 2768 persons of all ages. Admitted to Baptism, 58 adults. Admitted to the Church, 39. Number in Communion, 82. Candidates for Membership, 49. Boarding Schools, 2; Scholars, 80. Village Schools, 41; Scholars, 1113. Students in Preparandi Class, 16. Printed at Mission Press—Tracts, Catechisms, &c., 22,500 copies; and of St. John's Gospel, 12mo. and 18mo. respectively, 3000 copies each.

PAREYCHALEY.

Rev. JOHN ABBS. Mr. WM. ASHTON.

During the course of the last year, no fewer than 394 persons connected with this field of labour have abandoned heathenism, and given in their adhesion to the Christian faith.

"Although," remarks Mr. Abbs, "we cannot speak of all such as 'disciples indeed,' we can rejoice over them as reformed characters and voluntary hearers of the Gospel. Some of them have come directly from heathenism, having literally 'cast away their idols,' and professed an entire renunciation of superstitious customs; others have been gathered from our 'wayside' hearers, persons who have long 'halted between two opinions,' or secret disciples, who now assure us that they have put off all reserve, and are desirous to adhere to 'the doctrines which are according to godliness.' But although we have yet to labour that 'Christ may be formed in them,' it is both a triumph and a stimulus to our faith that so many who, a few months since, were either ignorant of Christ or unwilling to embrace His religion, are now continually hearing 'words by which they may be saved,' and that, although many of them as yet know but little of the privileges of true believers, they have tacitly bound themselves to live soberly and honestly, or be despised, as, in case of relapse, they undoubtedly will be, both by their present associates and their former companions."

But while, as respects the new converts, it is still a day in which the light is neither clear nor dark, the church itself, and the more established interests of the Mission, are very flourishing.

"Death," observes Mr. Abbs, "has again translated some of our number to the glorious assembly of the saints above, and others have, through unavoidable circum-

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stances, been separated from our visible communion; yet has the body been replenished, we trust, by living members, so as to present a clear increase of eight to our company of united believers. Our church meetings and our meetings for the examination of candidates have been 'times of refreshing,' and opportunities of witnessing the reward of our earlier efforts. The latter class has been considerably augmented by young persons who possess an intelligent view of the truth of Christianity, and an apparent desire to live according to its precepts. We have had three interesting additions lately, one a young woman, whose pious grandfather committed her to our charge before his death, and two girls who have just left the Home Institution. Another, a pupil of Mrs. Abbs, has just given me a written application for admission, in which, after pathetically referring to the happy death of her father, 'at the remembrance of whom,' she writes, 'even now my tears flow,' expresses her joy and gratitude for the consolation afforded her in bereavement by the sweet promises and declarations of the Holy Scriptures. We have marked a considerable growth of humility, meakness, and Christian affection among the church members and those who are waiting for communion."

Mrs. Abbs's Boarding School for Girls, and also her class for the instruction of adult females, continue to prosper.

Out-stations, 88. Native Teachers and Assistants, including 20 Female Teachers, 94. Native Christians, 1335. Church Members, 98. Day Schools, 58; Scholars—Boys, 1485; Girls, 341. Home Schools, 3; Scholars—Boys, 30; Girls, 35.

Trevandrum. Quilon.

Rev. John Cox.

Although in this portion of the field of labour the progress of the Gospel has been much hindered by the severe oppressions to which the people are exposed at the hands of the government officials, the Missionary has nevertheless experienced manifest tokens of the divine faithfulness and support. The church has undergone considerable enlargement, and numbers have presented themselves as candidates for baptism, while, in those who hold fast their profession, there has been an observable growth in stability, in knowledge, in faith, and in conformity to the holy requirements of the Gospel.

The native teachers and schoolmasters have, with rare exceptions, been faithful and diligent in the discharge of their duties, and, through their zealous co-operation, the seeds of divine truth have been widely disseminated.

"A new opening," remarks Mr. Cox, "for labouring in the Gospel has pleasingly elucidated the characters and qualifications of some of my Readers. Our Branch Bible Society being desirous of sending out colporteurs to the interior districts of Travancore, hitherto not visited by Gospel teachers, I offered men for the work, and that society gladly accepted my offer. I then sent a circular to all my Readers, telling them that men were wanted to go out to the mountain districts, and without the slightest hint that they would receive more than their usual pay, though they would have to endure some difficulties by leaving their families, and going among men strange to them and the Gospel, and into districts which are unhealthy, I asked those who were willing to send me their names, and I at once received eight from Trevandrum, and four from Quilon. I then sent them out two by two under the auspices of our Branch Bible Society, and the reports which they have brought (sent in full to the Madras Bible Society) are so satisfactory that our Society have determined to send them out again. While out they have only an additional allowance of about 1½rs., or 3*s*. a month, to meet their extra expenses. Their reports, as well as

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those of the Readers in their usual places, show that while there is much darkness, and that in many places the name of Christ is a strange sound, there are some who feel that darkness, and whose souls look after something better than the Shastras can give them."

On the last day of the year Mr. Cox had the pleasure of baptizing sixteen male and five female adults.

"Amongst the former," he remarks, "were two men who knew nothing of the Gospel two years ago, but now manifest more decided spiritual life and activity than is usually seen among the natives of this country, even after they have received many advantages. One of them has come out, alone, from his family, and endures with a prayerful spirit their opposition. The other is a carpenter; and, when he goes to work at the houses of the heathen, he takes his New Testament, and embraces every opportunity to read and speak to others of the truths by which he has obtained life in Christ. In my home school I have had the great delight of baptizing two boys, and admitting another to the church—all on proof of decided piety."

At Trevandrum: Native Teachers and Assistants, 12; Schoolmasters, 12. Congregations, 18—comprising 1314 persons. Additions to the Church, 22. Number in Communion, 56. Day Schools, 10; Scholars—Boys, 269; Girls, 46. Boarding Schools, 2; Scholars—Boys, 24; Girls, 23. Sunday Schools, 12; Scholars, 202.

At Quilon: Native Teachers, 10; Schoolmasters, 5. Congregations, 5—comprising 200 persons. Additions to the Church, 12. Number in Communion, 26. Day Schools, 5; Scholars—Boys, 204; Girls, 20. Sunday Schools, 5; Scholars, 50.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-SECOND GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 15TH, 1856.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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and some elsewhere, received their first rudiments of learning and of religion in these schools; and, through the daily reading of the Bible as a class-book, and committing to memory Christian catechisms, obtained their first knowledge of the doctrines and precepts of Christianity."

Mrs. Addis's Female Boarding-school has to some extent suffered for want of adequate support, but in other respects has been efficiently maintained; and the pupils have made gratifying progress in Scriptural and useful knowledge.

Native Assistants, 9; Church Members, 46. Pupils in "Preparatory Class," 9. Boys' Schools, 14; Scholars, 848; Girls' School— Scholars, 32.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. J. C. WHITEHOUSE. Rev. JAMES RUSSELL. Rev. EBENEZER LEWIS.*
Rev. J. DENNIS.

Since the return to this country of those long-tried and truly honoured servants of Christ, Mr. and Mrs. Mault, as announced in the last Report, this Mission has been further weakened by the temporary absence of Mr. and Mrs. Lewis. With a view to the benefit of his health, Mr. Lewis left in August 1855, accompanied by Mrs. L., on a visit to England, where they arrived the 2nd February ult.

The Rev. J. J. Dennis, appointed to reinforce the Nagercoil Station, left England with Mrs. Dennis, the 16th October 1855, and reached the scene of labour the 12th February ult.

Upon Messrs. Whitehouse and Russell, with the occasional aid of Mr. Baylis of Neyoor, has latterly devolved the onerous task of meeting, so far as practicable, the urgent and diversified claims of this important Mission.

With respect to the native congregations and schools in the *central* division of the Mission, formerly under the charge of Mr. Mault, but little information has been received; Mr. Whitehouse, however, in the subjoined report of the seminary, incidentally notices the other departments of operation:—

"The most important circumstance connected with the history of the *Seminary* during the past year is the extent to which my efforts have been withdrawn from it by other calls. With so many young minds to be instructed, and with a staff of Teachers who are all natives, it is of the utmost importance that a European mind, eye, and ear, should be directed to the whole machine. Agents, whether European or native, will almost invariably lapse into sluggishness without the influence of some stimulus or encouragement from without. Besides this, the general laxity of the Hindoos will induce a state of low discipline—a want of strictness, punctuality, order, and exactness, which are essential to a well-conducted school. And as the instruction is given to a great extent in English, the fact of the teachers being Hindoos will more strongly require the presence of an English superintendent to correct what is erroneous and supply what is defective in illustration or explanation.

* * * *

"The studies pursued in the several classes have been for the most part the same as in former years, and the general moral character of the pupils is not in any degree

* In England.

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lower than what it has before been my pleasure to report. Three of the youths have left during the year, after having remained their full time in the Institution, and have been employed in the Mission, two at Neyoor, and one at Santhapooram. The number of pupils in the classes at the end of June was 92; of these, 50 were boarders, and the remaining 42 day-scholars.

"The Printing and Binding Establishments have been kept in operation during the past year, but with a reduced number of hands." * * *

As respects the congregation more immediately under his influence and instruction at the head Station, Mr. Whitehouse remarks:—

"It is a congregation of extremes, for among those who compose it there are some persons very well informed on Scripture subjects, and some so low as to appear almost incapable of comprehending the simplest religious truth, or of experiencing the feeblest religious feeling. All are arranged into classes according to ability; the highest class is reading the Epistle to the Hebrews, the next two the Gospel by Luke, and the last a large class, consisting of those who cannot read, are taught Scripture History. These classes meet for instruction on Sunday afternoon, and once during the week. On Sunday the people from the neighbouring congregations come to the midday service at Nagercoil, and after it is concluded they are divided into classes for instruction."

Mr. Russell, who continues to have the pastoral oversight of the *eastern* division of this Mission, has furnished, in considerable detail, a report descriptive of the character, habits, and occupations of the inhabitants of his extensive district, more or less subject to Christian influence; and of the peculiar difficulties which beset the path of the solitary Missionary, who has to dispense the Bread of Life among some fifty scattered congregations, composed of individuals but partially rescued from the degradation and misery of heathenism. As, however, it would be impossible to do adequate justice to Mr. Russell's carefully prepared and discriminating report, by the selection of a few detached paragraphs only, we reserve it for publication in an early number of the *Missionary Chronicle*.

So few changes worthy of notice have occurred during the past year, either as regards the dispositions of the people, or the modes of carrying on the Mission, that it may be sufficient to state that, aided by the Catechists and Schoolmasters, Mr. Russell has striven to the utmost of his ability to supply the means of religious instruction to the numerous congregations and schools scattered over his wide field of labour. But such have been the debasing effects of heathenism on the minds and habits of the great majority, even of those who make an outward profession of Christianity, and in a measure conform to its precepts, that the efforts of the Missionary to raise the standard of native piety have been productive of few and inadequate results. He states, however, that the people generally are growing in Scriptural knowledge, and that, during a year of famine and unusual privations and sufferings, their voluntary coutributions have not only not diminished but greatly increased.

As to the condition and progress of the work at *Santhapooram*, which forms the *western* division of this Mission, under the charge of Mr. Lewis, the following notices are supplied by Mr. Baylis of Neyoor:—

"On Mr. Lewis's leaving for England, I agreed to take charge of his Station of Santhapooram and six smaller congregations lying between that and Neyoor. I

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have paid visits to Santhapooram as often as I could, and have administered the Lord's Supper, and admitted five females to the church (three of them formerly in Mrs. Lewis's Boarding-school), who had been previously examined by Mr. Lewis and thought suitable. I have also been round to examine the schools. In the seven congregations under my charge there are 635 adherents, including children; 111 adults able to read the Scriptures; 204 baptized persons, including 95 children and 51 communicants. There are seven village schools, in which 327 are being taught. * * * * There is much that is very promising about Santhapooram itself, on which Mr. and Mrs. Lewis have bestowed great labour; but the other congregations under my charge are small, and do not seem to increase much just now."

Statistics of the *Central* and *Western* Divisions of the Nagercoil Mission.

Central Station. Professing Christians, 681. Members of Bible Classes, 155. Day Scholars—Boys, 195; Girls, 39. Seminary Pupils, 80. Girls in Boarding-school, 67.

Western Division (in part). Professing Christians, 1299. Members of Bible Classes, 229. Admitted to Baptism, 73. Church Members, 95. Day-scholars—Boys, 521; Girls, 79.

Neyoor.

Rev. F. Baylis.

The disturbed state of this district, arising from the gross misconduct of the native government, and the oppressions practised by its connivance or neglect, has proved a serious hindrance to the Mission work during the past year. The people have also suffered severely from the failure of their crops.

Notwithstanding these sources of trial, the various means of instruction have been sustained with vigour and a measure of success. Throughout the district there are 32 congregations, superintended by 19 Native Catechists, with 12 male and 4 female Assistants; and Mr. Baylis reports that the Catechists have, with one exception, been faithful and diligent in the discharge of their duties. These village congregations include numbers of nominal converts, upon whom the Gospel has yet exercised but little influence; but there is reason to believe that in most of the congregations there has been an increase of knowledge, good conduct, and seriousness. It may also be stated that not fewer than 308 adults and 280 children have been brought, during the year, under the blessing of Christian instruction and guidance.

With respect to the native church, Mr. Baylis observes:—

"At the close of 1854 the number of church members was eighty-two. During 1855 one has died and three have been suspended. While five have been received from other churches, thirty-eight new members have been admitted, and seven of those who were members before Mr. Leitch re-organised the church have been re-admitted to communion, making the present number of members 128. I did not admit any until the close of the year, keeping them on probation, examining them frequently, and watching their conduct so far as I was able, that I might not admit any who were unworthy of such a privilege. The united ordinance for the whole district was held on Sunday, December 30, 1855, at Neyoor. On the day before the members came in from the Out-stations with those about to be admitted. At six P.M. the church meeting was held, when, after singing and prayer, I gave a short address; and the Catechists appointed to examine the different candidates gave

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some account of each. They were then admitted and received the right hand of fellowship from the Pastor, with an exhortation to pursue, with faith and perseverance and prayer, the course then begun. The accounts given of some were of a very satisfactory kind, on account of the remarkable change that had taken place in their whole disposition and conduct. Altogether the service was very interesting and, I think, profitable. Afterwards all the members met at a feast, consisting of curry and rice, to show their union and freedom from caste prejudices. Most were Shanars; but there were also Pariahs, Soodras, and a female of the Brahmin caste, the wife of Devadasen, a Catechist with Mr. Russell, and much respected by all.

"I believe," adds Mr. Baylis, "the members have generally walked consistently and maintained a good profession, notwithstanding the many temptations that surround them. Some have been active in their endeavours to do good to others, going about with the Catechists to speak to the heathen, and in other ways among their families and neighbours, striving to glorify the Redeemer. Still we have to lament over the low views of the Gospel, indifference and want of liberality of some who, though they cannot be charged with open sin, show that they are not growing in the spiritual life."

The Catechists have continued to preach the Gospel to the heathen, speaking to them by the way-side, visiting them at their houses, and going to markets and festivals, to distribute tracts and portions of Scripture.

"Many," observes Mr. Baylis, "have received tracts gladly, have inquired for particular tracts, and have sometimes been able to give an account of the subject of tracts received before. Great numbers now confess the falsity and foolishness of their own systems of idolatry and demon worship, and express their conviction that Christianity is true, and will ultimately prevail; but the truth, though lodged in their minds, has not reached their hearts so as to lead them to endure reproach and affliction for the sake of Christ."

The numerous village schools connected with this district are, under new and improved management, in a state of growing efficiency. The two Boarding-schools also afford much encouragement. In the Girls' School, under the charge of Mrs. Baylis, with a view to raise the standard of female education, the plan has been successfully adopted, of drafting into it the most intelligent and respectable pupils from the first classes in the village schools, who can already read the Scriptures with facility, and are thus ready to profit by superior instruction.

Native Agents, 35; Congregations, 32, comprising 3348 persons of all ages. Admitted to Baptism, 51 adults. Admitted to the Church, 45. Number in Communion, 128. Candidates for Membership, 27. Boarding-schools, 2; Scholars—Boys, 39; Girls, 30. Village Schools, 48; Scholars, 1503. Students in Preparandi Class, 10. Printed at Mission Press—Tracts, Catechisms, &c., 15,755 copies. Cases treated in the Mission Dispensary, 1260; Surgical operations, 70.

PAREYCHALEY.

Rev. JOHN ABBS. Mr. WILLIAM ASHTON.

So far as regards the number of professing Christians who are found in attendance on the services of the sanctuary, and the extent to which elementary education is provided for the young of either sex, this field of labour exhibits much that is encouraging and

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hopeful; but, as will be seen from the following statement, there are still many influences at work to exercise the faith of the Missionary, and to thwart and neutralize his efforts.

"Although," observes Mr. Abbs, "we have the satisfaction of reporting a good attendance on the public services, we are constrained to lament that much ground in the district still remains unoccupied, and that ignorance and wickedness are still to be found prevalent within the boundary of our accustomed visitations. We are conscious that the influence of our ministrations, and those of our agents, is felt beyond the precincts of the Christian community; that Evangelical religion, as a system of morality and a source of spiritual satisfaction, is more generally known and appreciated than formerly; and that many who still remain in heathenism are gaining new ideas concerning moral obligation and the way of peace, as the result of our stated and occasional teachings: yet the land is parched by a spiritual drought, and the fruits of righteousness are scanty and isolated. Our scattered congregations, like the fleece of Gideon wet with the dew of Divine blessing, lie like oases in the wilderness, surrounded by the dry and barren earth, in danger also of blight and ruin, and only preserved from the common evil by the kind protection and grace of the Almighty. An increase of numbers also, far from mitigating, rather increases the danger, as new converts frequently bring with them the leaven of heathenism, which, if not watched and speedily eradicated, proves pernicious to some whom we hoped 'had clean escaped from them who live in error.' Our schools also in the villages are similarly situated, so that unless taught, or at least superintended by faithful men, they would, by being places for forming associations, give greater currency to the maxims and customs of heathenism. Although exposed to these evils, we have reason to bless God that knowledge is increasing, and that, so far from retrograding, we hope our schools and congregations are advancing in the perception and love of those truths 'which make wise unto salvation.' As an instance of the prejudice which even now exists in the minds of the more ignorant against our Institutions, I may mention the circumstance of a heathen who, about three months ago, brought a sick child to me and requested, or rather demanded, of me to restore it to health immediately. I, of course, attended to the child without delay, but was surprised at the vehemence and vindictive appearance of the father. As he repeatedly called out, 'He was *caught* at school; he was caught because he was learning the *Vettam*,' I questioned him, and found he was decidedly of opinion that the sickness of the child had been inflicted by a demon as a punishment for attending a place of Christian instruction."

Notwithstanding the obstacles opposed to the progress of the Gospel, through the dominant influence of heathenism, Mr. Abbs reports that, in almost all the native congregations throughout his district, there are some who love and obey the truth as it is in Jesus; and that among those of the school children who are least exposed to the contagion of home influence, there is a marked improvement in their character and disposition.

Of the village schools, which are preparing the way for the wider diffusion of knowledge and piety, Mr. Abbs remarks:—

"Those which have been long established are under efficient teachers, most of whom profess an attachment to true religion, having been educated under our own direction. In these Institutions the children are taught the pure doctrines of Godliness as expressed in the Scriptures and uninspired works of acknowledged excellence, and it is often delightful to hear, not only the wonderful words of God repeated in a heathen land; but also to know that some of the most approved catechisms and manuals are as familiar to many of the children as they were to ourselves in the days of youth and early tuition."

Out-stations, 83. Native Teachers and Assistants, including 8 Female Teachers, 82. Christian Families, 1370. Attendants on Public Worship, 4744. Church Members, 105. Village Day-schools;

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64; Scholars—Boys, 1874; Girls, 393. Scholars in Home Schools—Boys, 34; Girls, 35.

Trevandrum. Quilon.

Rev. John Cox.

The following statistical summary embodies all the information received regarding these Stations during the past year:—

Trevandrum. Attendants on Public Worship, 790. Admitted to Baptism, 18. Admitted to the Church, 13; Number in Communion, 69; Candidates for the Church, 28. Day-scholars, 326. Children in Boarding-schools, 47. Sunday Scholars, 200. Native Agents, 29.

Quilon. Attendants on Public Worship, 100. Church Members, 24; Candidates for Fellowship, 15. Day-scholars, 186. Native Agents, 13.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-THIRD GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 14TH, 1857.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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SOUTH TRAVANCORE.

NAGERCOIL.

Rev. J. O. WHITEHOUSE.* Rev. JAS. RUSSELL. Rev. EBENEZER LEWIS.
Rev. J. DENNIS.

During the course of the last two years this Mission has been exercised by a succession of painful trials. In the early part of 1855, Mr. and Mrs. Mault, and within a few months afterwards, Mr. and Mrs. Lewis, were compelled by failure of health to proceed to England. In June, 1856, Mr. Russell was, from the like cause, under the necessity of undertaking a voyage to Australia; and in January of the present year, Mr. and Mrs. Whitehouse were also compelled by severe indisposition to leave for England, where they arrived the 25th May. We are happy, however, to state, that Messrs. Lewis and Russell have both since returned to the field of labour in improved health.

Under the circumstances above detailed, the routine engagements of the Mission have been much interrupted during the past year.

Mr. Whitehouse, so far as the feeble state of his health would allow, undertook the general superintendence of the Mission, comprising the oversight of the numerous congregations, &c., also the charge of the press, until July, when it devolved upon Mr. Dennis.

Mr. Whitehouse also continued to discharge his important duties in the *Seminary* for training Native Agents. During the year seven of the pupils left the Institution for various spheres of usefulness in the Mission.

"In looking over former registers of pupils," observes Mr. Whitehouse, "I find that since I have had charge of the Institution, forty-one have left, and obtained employment in the Mission, besides many others, some of whom have now reputable employment as engineers, or as superintendents of different grades in coffee plantations. Many of those employed in the Mission are young, and wanting in experience, but in knowledge and ability to impart instruction to others they are far before the agents of longer standing.

"With many of the heathen pupils who have passed through the classes, I keep up an intercourse, and I have been particularly pleased with the grateful acknowledgments by many of the benefits they received in the seminary.

"The greater number of these are of the higher castes, to whom government situations are open, and some of them are now in the post-office, medical, and engineering departments of government, or clerks in government offices. Though I am not aware that one has publicly renounced heathenism and embraced Christianity, yet all have a clear knowledge of the principles of the Gospel; in most cases, I believe, their convictions are in favour of Christianity, and some I know are the defenders of Christianity among their heathen acquaintance."

Mr. Dennis, in a letter dated 7th February in the present year, thus describes his deep sense of responsibility when left, by the departure of his colleagues, a solitary labourer in this wide and important field.

"I have just finished my first year of Missionary life and labour, and the events of the year appear like the scenes of a very pleasant dream. Twelve months ago I

* In England.

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arrived at Nagercoil, fresh from England, with little more, so far as Missionary qualifications are concerned, than a knowledge of the Tamil alphabet, but without the proper pronunciation, and to-day I find myself *alone* in this large and important Mission—a Mission which has been established for nearly half a century, which embraces many miles of country, thousands of converts, nearly a hundred schools, agents in scores, and scholars in thousands; boarding schools for girls, an English seminary for boys, and printing and binding establishments. It boasts of its Tract Society, Bible Society, and Auxiliary Missionary Society. Its Poor Fund relieves the needy, its Dorcas Society clothes the naked, the orphan is not uncared for, and the Hindoo widow, the most pitiable object in the world, monthly receives her pension. Men of good report see to the distribution of these funds, but the Missionary is the treasurer of all."

It should be added that Mr. Baylis, of Neyoor, has, during Mr. Lewis's absence, and so far as the claims of his own Station would admit, continued to superintend the Santhapooram or Western Division of this Mission.

The statistical returns are incomplete, but Mr. Whitehouse has supplied the following items:—

Nagercoil Central District. Professing Christians, 476. Members of Bible Classes, 116. Day-scholars—Boys, 226; Girls, 36; Seminary Pupils, 72; Giris in Boarding-school, 66.

Santhapooram, or Western District. Professing Christians, 796. Members of Bible Classes, 160. Day-scholars—Boys, 327; Girls, 178.

NEYOOR.

Rev. F. BAYLIS.

During the past year this district has suffered extensively from cholera, small pox, and fever, and also from the pressure of famine, until the harvest of August and September, which proved more than ordinarily abundant. In the midst of these trying experiences the labours of the Mission have been diligently prosecuted, and not without a measure of encouragement.

There have been no recent admissions to the Church, but of the Class of Candidates, 34 in number, a good hope is entertained respecting the piety of some of its Members.

Mr. Baylis's general pastoral duties have comprised the preaching of the Gospel on the sabbath, either at Neyoor or the Out-stations, teaching the Bible Classes, &c., examining Candidates, and thus striving by the grace of God to build up professed believers in the faith and hope of the Gospel. Superadded to these engagements, Mr. B. has also had devolved upon him the care of the Boarding Schools, the instruction of nineteen Catechists and other agents, and the superintendence of their work.

The various congregations throughout the district are still mostly composed of nominal Christians.

With respect to his operations among the heathen, Mr. Baylis observes:—

"Efforts have been made continually by myself and the Catechists to bring the truths of the Gospel home to the hearts and consciences of the heathen around. I cannot say that I have seen much good, except in the general increase of knowledge among them respecting the true God and his Son Jesus Christ, and in increasing readiness to receive tracts, and to listen to what is said to them. Among the lower

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castes there is great ignorance—darkness that may be felt—and almost total indifference to any thing but the supply of the wants of the perishing body. Among the higher castes there is often some thinking on the concerns of their souls, and a frequent acknowledgment that they can find no way of salvation in their own religions, and that Christianity is true; but the fear of worldly loss, or disgrace by breaking caste, seals up the heart against a full reception of the truth. We have, too, a heathen government, which, though professedly tolerant, is really entirely against us, and uses all its influence, especially while in its present hands, to thwart our designs."

In the numerous village Day-schools, and particularly in the two Boarding-schools, one for Boys and the other for Girls, the important work of Elementary Education has been prosecuted with diligence and effect.

Native Agents, 33. Congregations, 35, comprising 3247 persons of all ages. Total number of baptized Adults, 354; ditto of Church Members, 126; Candidates for Church Membership, 34. Boarding-schools, 2; Scholars—Boys, 12; Girls, 58. Village Schools, 45; Scholars—Boys, 1168; Girls, 259. Students in Preparandi Class, 15. Scriptures and Scripture portions issued, 1940 copies.

PAREYCHALEY.

Rev. JOHN ABBS. Mr. WILLIAM ASHTON.

The past year has been one of great mortality in this field of labour, not only among the Congregations, but also among the various Native Agents, upon whose numbers and efficiency the prosperity of the Mission so materially depends.

"Our difficulty now," observes Mr. Abbs, "arises not from the want of success in collecting persons who are willing to receive Christian instruction, or the want of qualification in those who are actually employed as teachers, but from the fact that the number of sincere, but ignorant, enquirers far exceeds in proportion the number of intelligent and experienced believers, who, having been themselves converted, are now able to 'strengthen their brethren.'

"Having been long convinced that the only hope we can have of a better state of things lies in a more abundant effusion of the Holy Spirit, * * * I have this year established a series of meetings for the express purpose of seeking a revival by prayer and preaching; and these were continued weekly, with two or three exceptions, from May to October, when they were exchanged for a return to the ordinary ministrations. To these meetings, all the members of the Church, and the candidates for baptism, were especially invited, and exhorted each to bring at least one person, of whose conversion to God there had been no satisfactory evidence. This was done, and on each successive Wednesday evening the number of attendants continued to increase; and, at the concluding meeting, although it had been advertised that the discourse would be chiefly directed to believers, in order to stir them up to more evangelical action, the place in which we assembled was as well filled as it usually is at our anniversary meetings.

"Perhaps it would be premature to speak of results at present; and, even if there should be no striking instances of conversion recorded hereafter, as having sprung from these special opportunities, there will yet be in the minds of many a cheerful recollection of the hallowed and delightful seasons with which we have been favoured. The solemn and serious attention invariably manifested, the fervent and appropriate prayers presented, and the expressions of hope and satisfaction which have followed in conversations and written communications, have been such as to excite the most pleasurable anticipations. Yet more than this, we believe that God was with us of a truth, and that there are circumstances, which although not directly traceable to the discourses delivered, yet occurring simultaneously with the period of special exertion, may be regarded as answers to the earnest supplications which were then offered at the footstool of mercy."

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During the last five months of the year, the congregation at Pareychaley was increased by the accession of more than twenty Yerlavus of ancestral reputation in the village, who had previously kept aloof through the influence of minor caste prejudices. Since they were brought to attend Christian worship, they have mixed freely with all classes.

"It is pleasing," remarks Mr. Abbs, "to see them walking home after service in conversation with their hereditary enemies, making inquiry about 'the way,' as they have not yet fully given in their adherence to our religion."

The Girls' School on the Mission premises, numbering 35 Pupils, as well as the Village Schools, and Adult Classes, continue to be superintended by Mrs. Abbs.

Out-stations, 83. Native Teachers and Assistants, 67. Professing Christians, 4500. Church Members, 102. Village Schools, 51; Scholars—Boys, 1344; Girls, 306; Scholars in Home Schools—Boys, 36; Girls, 32.

Trevandrum. Quilon.

Rev. John Cox.

Throughout the past year, Mr. Cox has devoted his best energies to the discharge of the various important engagements connected with the oversight of these two Stations, and although his efforts have been crippled for want of adequate means for building Chapels, and in furtherance of the cause of juvenile education, his evangelical labours have been followed by some gracious tokens of the Divine favour, particularly as regards the number of converts, and of those who have offered themselves as candidates for the privileges of the Church.

Trevandrum. Average Congregation, 933. Adults baptized in the year, 20; Additions to the Church, 14; Total Number of Communicants, 82; Candidates for Fellowship, 33. Day-schools, 11; Scholars—Boys, 261; Girls, 59. Boarding-schools, 2; Scholars—Boys, 27; Girls, 24.

Quilon. Average Congregation, 121. Adults baptized during the year, 5; Additions to the Church, 3; Total Number of Communicants, 26; Candidates for Fellowship, 8. Day-schools, 5; Scholars—Boys, 104; Girls, 14.

In connexion with the two Stations there are also 12 Sabbath-schools, with an attendance of 200 Scholars.

The number of Native Agents employed is 43.

It may also be stated, that the contributions raised at the two Stations during the year for various objects amounted to 350 rupees.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-FOURTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 13TH, 1858.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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family, the Missionary at this Station has been sustained in the prosecution of his labours.

Although the congregations have fluctuated, the attendance on public worship has upon the whole been encouraging, and, notwithstanding the lukewarmness of many, there are others who delight in the Saviour and in following his precepts.

Several members have been addded to the Church, concerning whom it may be hoped that they have passed from death unto life. On the other hand, four of the Communicants have during the year entered into rest, namely, three pious natives, and the fourth, the excellent and lamented daughter of the Missionary, respecting whom a notice appeared in the *Missionary Chronicle* for last October.

After offering some interesting remarks on the Native Assistants, and the different vernacular schools in operation, Mr. Addis thus concludes his Report:—

"The year just closed has been an extraordinary one in many respects, and this Mission has been severely tried in many ways. Still, no open opposition has been manifested towards its progress. The Out-Stations have also presented many facilities for promulgating the Gospel among the people. Still, the one great want is apparent in every direction, viz., the outpouring of the influences of the Divine Spirit to make the knowledge possessed by great numbers profitable for the salvation of their souls. Surely those labouring in India have peculiar claims upon the prayers of the Churches."

Native Assistants, 13; Additions to the Church, 8; number in Communion, 74; Pupils in Preparatory Class, 8; Boys' Schools, 12; Scholars, 731; Girls' Boarding School—Scholars, 32.

SOUTH TRAVANCORE.

Nagercoil.

Rev. J. O. Whitehouse.* Rev. James Russell. Rev. Ebenezer Lewis. Rev. J. Dennis.

Upon Mr. Russell's return from his visit to Australia in May of last year, he assumed the charge of the Central District of this Mission, while retaining the general superintendence of his former Station at James Town.

His labours in the Gospel appear to have been greatly blest, not fewer than 56 persons having, on a profession of their faith, been admitted to the rite of Christian baptism. Concerning a number of these cases, Mr. R. has furnished some interesting details, but we have room for only a brief extract:—

"Samenathan of Yarolpooram is about 55 years of age. He was one of the earliest converts to Christianity. In the early period of his course, although he was exposed to many trials from the heathen, he nevertheless continued to worship God in his own house. About fifteen years ago he removed his house from the heathen village, and built one in his own fields, and because God has blessed him and his family, his wife and his eight children have grown up obedient to him, and now serve God with him. He used to take great pains to get his two brothers and their families to

* In England.

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embrace Christianity, but though they at one time made a profession, they did not remain stedfast. In the field where he built his house there are eight houses belonging to him and his family, and a stone chapel, to the erection of which he and they contributed largely in money and in labour, and on the day on which the chapel was opened he made a feast for Mr. Dennis and about 100 Readers, Schoolmasters, and others, who were present. In these things he showed that he had grown in love to God and to men. For some time he has felt a strong desire to be baptized and become a member of the Church, but still, when urged to become a candidate, he held back, saying that he thought himself unworthy of such a privilege. At length he was enabled to believe on the Lord Jesus Christ, and to be anxious, together with his wife, to be baptized and united to the Church. One of his daughters-in-law was educated in the James Town Girls' School. She seems to be a great help and comfort to them, by reading the Scriptures and praying with them."

Mr. Dennis, besides ministering to the home congregation, has given a large portion of his time to the Mission press. In addition to a Malayalim tract and other works in English, he has during the year printed 27,700 copies of various works in Tamil.

Mr. D. has also superintended the Seminary for training Native Agents, and reports favourably of the progress of the pupils. Their numbers were at the close of the year as follows:—Boarders, 51; Day Scholars, 54; Boys in Tamil School, 89.

"I have continued my Inquirers' Class," writes Mr. Dennis, "on the Saturday evening in my own house, and have been so encouraged in it, that I shall certainly keep it on. During the eighteen months it has been in existence, fifteen boys have been baptized and admitted to the Church. This took place in September last. Until that time, I had an opportunity of watching them, and at the end I felt every confidence in recommending them to Mr. Russell for baptism."

Nagercoil Central District. Professing Christians, 1015; new Members admitted to the Church, 16; number of Communicants, 123. Scholars in Female Boarding School, 59; Village Schools for Boys, 13; Scholars, 709; Village Schools for Girls, 3; Scholars, 119. Native Agents, 42. Contributions for various objects, rupees, 454. 6. 15.

James Town, Eastern District. Professing Christians, 1801. New Members admitted, 45; number of Communicants, 222. Village Schools for Boys, 26; Scholars, 1120; Village Schools for Girls, 8; Scholars, 304. Native Agents, 63. Contributions for various objects, rupees, 398. 12. 15.

Mr. Lewis, after a visit to England for the benefit of his health, resumed his labours at *Santhapooram*, forming the *Western* Division of this Mission, in April of last year. But few changes had taken place in the native congregations during Mr. L.'s absence, although in some of them irregularities of a trying nature had broken out. The Native Agents have, with two or three painful exceptions, been faithful and exemplary in the discharge of their important duties.

The members of the Church generally have also adorned their profession of the Gospel by a consistent deportment.

"The female Teacher, S. M. Glover, *alias* Lydia," observes Mr. Lewis, "continues to exert much influence for good on the conduct of Church members in this place, on the females of the congregation, and on all who are privileged to form her acquaintance. * * * During our absence she visited the sick, composed differences

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that arose in the village, kept the Sunday classes in order, and contributed much by her sound advice and Christian example towards the maintenance of peace and order."

Mrs. Lewis's Female Boarding School was re-opened in June, 1857, with 120 girls. On the 1st of January, in the present year, an interesting meeting took place of all the females, married and unmarried, who have been educated in the School. During the period of ten years that the School has been in operation, 220 girls have been admitted, of whom 55 are now married; 65 have been baptized, some in infancy and the rest by profession of faith; 14 are Church members, and three are candidates for communion.

Professing Christians, 1321; Church Members, 185. Scholars in Female Boarding School, 120; Village Schools for Boys, 19; Scholars, 740; Village Schools for Girls, 5; Scholars, 184. Contributions for various objects, rupees, 316. 14.

Neyoor.

Rev. F. Baylis.

The native Church at this Station has undergone little change externally during the past year, but it has lost three of its members by death, concerning whom a good hope may be entertained that they have been admitted to the worship and service of the upper sanctuary. Of these persons, one was a female of low caste, poor and afflicted, and another was a man in affluent circumstances, but both in their several spheres, the one by her meekness and submission, and the other by his Christian beneficence, adorned their profession of the Gospel.

The number of persons baptized during the year was 37, amongst whom were four of the elder girls in Mrs. Baylis's School.

"In the six congregations connected with this Mission," observes Mr. Baylis, "the work of teaching the ignorant, guiding the feeble, rebuking the careless and worldly, and striving to lead all to partake of the blessings of salvation, has been carried on as usual, it is difficult to say with what amount of success. There has certainly been improvement in knowledge, and in outward conduct. Some bad customs connected with heathenism, or at least evil and degrading in their tendency, are being gradually given up, and a greater willingness manifested to conform to stricter rules of discipline. Some who would not conform to these rules have, after rebuke and warning had been tried in vain, been excluded from the list of the congregation. There has been rather more liberality manifested by the people. Besides subscribing 652 rupees to our Societies (110 rupees more than in 1856), they subscribed 80½ rupees to the fund for the relief of the sufferers in Bengal. They have also rendered more assistance in the repairs of their chapels and schools. We should be glad to see them still more willing to support the Gospel among themselves, but they must be led to this gradually. * * *

"The work of distributing tracts, reading the Scriptures, and preaching to the heathen and Roman Catholics of these parts, has gone on regularly, and some have joined our congregations, apparently from better motives than have been usual in such cases."

Native Agents, 90. Professing Christians, 3432. Church Members, 124; Candidates for Membership, 52. Boarding Schools, 2;

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Scholars—Boys, 5; Girls, 30; Village Schools for Boys, 35; Scholars, 1168; Village Schools for Girls, 10; Scholars, 1475. In Preparandi Class, 26 Youths.

Pareychaley.

Rev. John Abbs. Mr. William Ashton.

"In reviewing the events of another year," writes Mr. Abbs, "I am happy to observe indications of the Divine blessing, with every reason to hope well for the future prosperity of the Mission. Both Mrs. Abbs and myself have been cheered by the springing up of seed which was long since deposited in humble dependence upon the promises of our Heavenly Father; an addition, unprecedented in our annals, has been made to our little Church; we rejoice in hope that those thus added will be saved eternally, and our joy is increased by knowing that many of them received their first serious impressions either in the Schools, or under the earlier exercises of our ministry. We have hope also in the rising generation; some of the youngest children in our Infant Class have their minds well stored with Scripture principles, and can speak intelligibly upon the subjects which are presented to them at the public services of religion. If the enemy sometimes frustrates our purposes by choking up the hearts of adults, we rejoice that the Word preached often effects a lodgment in the minds of our young disciples, many of whom retain the form of sound words long after it has been delivered, adopting its spirit as their own, and, according to the strength of their tender faculties, deducing from it principles of belief or action."

The village Congregations present a pleasing aspect, and for the measure of prosperity they have attained, they are considerably indebted to the zeal and devotedness of the female Teachers, who have been instant in season and out of season in promoting the religious and moral improvement of their countrywomen.

Although it is found no easy matter to eradicate from the minds of the young, the degrading superstitions imbibed in the earliest period of life, the influence of Christian education is slowly and silently diffusing itself through the various ranks of the population.

Native Agents, 127. Attendants on Public Worship, 4225. Additions to the Church, 27; number in Communion, 128; Candidates for ditto, 73. Boys' Boarding School—Scholars, 40; Girls' Boarding School—Scholars, 30. Boys' Day Schools, 35; Scholars, 1164; Girls' Day Schools, 13; Scholars, 335.

Trevandrum. Quilon.

Rev. John Cox.

The Report of these Stations has not come to hand.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-FIFTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 12TH, 1859.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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MDCCCLIX.

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others, although apparently sincere in their profession, have made but little progress in the Divine life.

The Native Agents connected with this Mission have continued to discharge their onerous duties with diligence and fidelity.

"Six of these," remarks Mr. Addis, "are located at the same number of branch Stations, where they reside with their families, superintend the Schools and travel much for the purpose of disseminating the knowledge of Christianity in a large circle around their several locations, by preaching in the large markets held weekly, and in the villages or streets wherever people can be collected. An audience is seldom or never wanting, and sometimes vast crowds collect together on such occasions, and generally hear with much attention.

"At each of these Out-stations there is a small deposit of Vernacular Scripture and Tracts, &c., from which all who apply are furnished, either by purchase or gratuitously."

The various Vernacular School for boys, and the Boarding school for girls—the latter under the peculiar charge of Mrs. Addis—have been maintained in a state of efficiency.

Native Assistants, 16; additions to the Church, 5; number in Communion, 64. Boys' Day Schools, 12—Scholars, 784. Girls' Boarding School—Scholars, 26.

SOUTH TRAVANCORE.

Nagercoil.

Rev. J. O. Whitehouse.* Rev. James Russell. Rev. Ebenezer Lewis.

Rev. J. J. Dennis.

Since the commencement of the present year, the whole of Travancore has been the scene of great agitation occasioned by a series of systematic outrages perpetrated by the Soodras or high caste people upon the Shanars, who form a large proportion of the Native Christians connected with the Mission Stations. It would seem that the ambiguity of the Queen's proclamation on the subject of Christianity, has given rise to an impression among the Hindoos that the British Government is adverse to the spread of the Gospel in India. Encouraged by this prevailing though ungrounded opinion, the Soodras of Travancore have also found another pretext for oppressing the Shanars, of whom they are jealous on account of their superior intelligence, namely, that the latter allow their females to cover the upper part of their persons, a practice which, although at variance with ancient usage, is enjoined alike by a regard to decency and the precepts of the Gospel. For this alleged offence, the Shanars have been exposed to the bitter persecution of their enemies, great numbers of them have been beaten or thrown into prison, their houses and property destroyed, and several of the Chapels in which they were wont to meet for Divine Worship have been burnt. We regret to add that these unprovoked outrages were carried on for weeks together with almost entire impunity, the injured parties

* In England.

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being unable to obtain any effectual protection or redress either from the Native Authorities or from the British Resident.

See also pages 36 and 37.

Central District. The Church and congregation at Nagercoil Station have been during the past year under the charge of Mr. Dennis, who has also taken the superintendence of the Printing Office, Seminary and Tamil Boys' School.

"We have received much encouragement in our work," writes Mr. Dennis, "by seeing the people growing more and more in the knowledge of Christ's most holy religion, and by seeing a more earnest spirit of inquiry among those, who, though they have been Christians from childhood, remain mere professors still."

The various classes and associations for the promotion of piety and in furtherance of objects of benevolence, among the Members of the Church and Congregation have been kept up with assiduity and good effect.

The Mission Press has also been in active operation, many thousand copies of Christian books in Tamil, suitable for circulation among the reading population, and comprising a total of nearly two millions and a half pages, having been printed during the year.

Although Mr. Dennis has been able to give but little personal attention to the Seminary for training Native Agents, he reports that the Teachers under his superintendence have been diligent in their work, and that the pupils have made satisfactory progress.

"It is hoped," remarks Mr. D. "not only that the Scholars are growing in knowledge, and are being taught to appreciate the rich literature of the English language, but that a work of Divine Grace is being carried on in the hearts of some, especially of the senior boys."

During the year five of the boarders have left the Seminary, and are now employed as Catechists or Schoolmasters under Messrs. Russell and Lewis.

The sudden breaking out of the riots prevented Mr. Russell from sparing the time to prepare any detailed report, but we are enabled to give the following statistical summary of those portions of the Nagercoil Mission which are under the superintendence of himself and Mr. Dennis, viz.

Nagercoil Central District. Professing Christians, 1156. Native Agents, 42; New Members added to the Church, 4; Received from other Churches, 17; number in Communion, 143. Scholars in Female Boarding School, 45; Youths in Seminary—Boarders, 54—Day Scholars, 32; Village Schools for Boys, 13; Scholars, 709. Village School for Girls, 3; Scholars, 114. Contributions for various objects, Rupees 580. 17. 13.

James Town, Eastern District. Professing Christians, 1918. Native Agents, 51; New Members added to the Church, 3; Received from other Churches, 7; number in Communion, 244. Village Schools for Boys, 26; Scholars, 1120. Village Schools for Girls, 8; Scholars, 304. Contributions for various objects, Rupees 528. 8. 5.

At *Santhapooram*, the *Western* Division of this Mission, Mr. Lewis has continued to prosecute his labours amidst many difficulties, but not without tokens of Divine support and encouragement. Mr. L.

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has furnished an interesting narrative of the past history and present circumstances of this branch of the Mission, with extracts from the reports of the Native Agents, exhibiting in a strong light the peculiar difficulties with which these devoted men have to contend in their efforts, more or less successful, for the spread of the Gospel among a superstitious, prejudiced and gainsaying people. We are precluded by want of space from giving the facts recorded in these reports, but their general character may be inferred from the closing remark of the Missionary:—

"Those of them (the Native Agents) who look chiefly on the dark side have enough to discourage them, but the majority of them look on the bright side, and thank God and take courage."

The number of Congregations under Mr. Lewis's charge is at present twenty, and although they have undergone no remarkable changes during the past year, there has been some increase in the number of attendants on the means of grace.

To the Native Church several new converts have been added. Among these was a widow of the Soodra caste. For some time previously, while residing at one of the villages, she had in heart embraced the Gospel, but during her husband's life time had been prevented from an open avowal of her faith; upon his death, she removed to Santhapooram, and after obtaining further instruction in the Scriptures, deliberately severed all her former ties and sacrificed her ancestral property for the sake of Christ and His cause.

The numerous Vernacular Schools have been assiduously carried on as in former years, and Mrs. Lewis's Boarding School for Girls, in particular, continues to afford much encouragement.

Professing Christians, 1333. Native Agents, 55. Additions to the Church, 9; number in Communion, 179. Scholars in Female Boarding School, 92. Village Schools for Boys, 15; Scholars, 716. Village Schools for Girls, 5; Scholars, 109. Contributions for various objects, Rupees 463. 8. 15.

Neyoor.

Rev. F. Baylis.

In this field of labour the contest between light and darkness has been maintained during the past as in preceding years, and, amidst many trials and difficulties, the Missionary has been cheered by unequivocal tokens of success. Notwithstanding the apathy of some, and the opposition of others, converts have been added to the faith, and the cause of Scriptural truth has been extended far and wide. Concerning the pious members of his flock recently removed to another world, Mr. Baylis observes:—

"Of the six who have died, four were old men who had been long connected with the Church, and we have reason to hope that they are now safely gathered into the Saviour's fold above. Two of them, especially, who were very poor as to worldly circumstances, appeared to be rich in faith. One of them often spoke with much feeling and earnestness of his love to Jesus and his desire to see Him, and now he has seen 'the King in his beauty and the land that is very far off,' and has taken his place, though poor and despised on earth, among the 'kings and priests unto

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God' in the heavenly kingdom. What a glorious exchange it must have been. Another member who died was in the prime of life, active and industrious, and bearing an excellent character. He was one evening returning home from his work. While walking on unconscious of danger—a man walking before him on the path, and another following behind—a serpent bit him. He immediately became insensible, and died the next morning. He appears to have been generally respected, and has left a family to mourn his loss. We had yet another taken from our Church, whose loss has been an especial source of grief and disappointment to us. A young girl, strong and healthy, with an education beyond that of perhaps any other female in our Missions here, and with the desire to use it for the good of others, happily married only a year before, was suddenly removed from us by convulsions in child-birth. We had looked forward to her being a great help and comfort to us in the Mission, and had taken especial pains to train her for the work of teaching, but the Lord had other thoughts respecting her, and we must bow in submission to His will. We know that she is safe and happy with the Saviour whom she loved and honoured, and this is our consolation.*

"But while God has been thus lessening our number, in two cases very mysteriously, by the hand of death, he has permitted us to receive a goodly number into the Church, who have already, we trust, been received by Him."

Referring to the increasing number of those who are diligent in the use of the means for improvement in religious knowledge, Mr. Baylis remarks:—

"We have often been very pleased by the earnest attention manifested by many of the people—even by some who are old and very ignorant—when the Word of Life is made known to them, and by the simple faith in Christ, and desire to follow Him in all things, shown in their answers when examined as candidates for baptism or the Lord's Supper. The number of those in our congregations, who are able to read, is year by year becoming greater, and there is a constant increase of good Christian literature for their use."

Native Agents, 85. Professing Christians of all ages, 3467. Additions to the Church, 38; number in Communion, 155; Candidates for Church fellowship, 48. Boarding Schools, 2; Scholars—Boys, 12—Girls, 36. Village Schools for Boys, 32; Scholars, 1187; Village Schools for Girls, 11; Scholars, 291. In Preparandi Class, 7 Youths.

Pareychaley.

Rev. John Abbs.† ~~Mr. William Ashton.~~

The report of this Station has not come to hand.

The Rev. Samuel Mateer, who had been sent out to reinforce the Travancore Mission, was on his arrival, the 24th February last, appointed to take charge of the Station at Pareychaley, during the absence of Mr. Abbs.

Trevandrum. Quilon. Rev. T. Cox.

The only information recently received regarding these Missions is derived from the following statistical summary:—

*A fuller account of this interesting young person, named Grace, was published in the January number of the "Missionary Sketches."

† On his passage home.

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Trevandrum. Professing Christians of all ages, 1598; Adults baptized during the year, 7; total number of baptized Adults, 117; additions to the Church, 14; number in Communion, 92; Candidates for ditto, 35; average Congregation, 882. Boarding Schools, 2; Scholars—Boys, 18—Girls, 24; Village Schools, 12; Scholars—Boys, 232—Girls, 68. Native Agents, 30. Missionary Contributions, Rupees 207. 9. 11.

Quilon. Professing Christians of all ages, 163; Adults baptized during the year, 2; total number of baptized Adults, 25; additions to the Church, 1; number in Communion, 24; Candidates for do., 8. Village Schools, 6; Scholars—Boys, 161—Girls, 25. Native Agents, 14. Missionary Contributions, Rupees 24. 5. 0.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-SIXTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 10TH, 1860.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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SOUTH TRAVANCORE.

Rev. JAMES RUSSELL. Rev. EBENEZER LEWIS. Rev. J. O. WHITEHOUSE.*
Rev. J. Duthie . Rev. J. J. DENNIS.

Some particulars were given in the last Annual Report of the severe persecution to which, in the early part of 1859, the Shanars and other low caste people, constituting the bulk of the converts in this province, were exposed through the enmity of the Soodras. For the space of three months, from January to March, the entire Mission was more or less in a state of disorganization; but at length, in the signal providence of God, the rights of the oppressed were vindicated, peace was restored, and the Missionaries were enabled to resume their labours with a measure of encouragement and success.

Mr. Russell, who has continued in charge of the *Central District* of this Mission, reports that while in some of the congregations there has been a slight increase of professing Christians, in others, and the greater number of them, there has been a considerable decrease.

"In itself," remarks Mr. R., "this is certainly not very encouraging. But if we take into consideration the *subject* and *abject* condition of this poor people (to which I have referred in more than one of my former reports), and the severe ordeal through which they have had to pass during the past year, I cannot help thinking that the wonder is, not that *so many* have *fallen off*, but that the falling off has not *been far greater*. * * *

"Notwithstanding all the persecution they have endured, I am truly thankful to say that, from all I can learn, the people at this time manifest a more lively *interest in* and a greater *love for* the Gospel *now* than at any former time. Still it becomes us to be guarded in our expressions; for the soil is most rank, and full of noxious weeds, which nothing but the Spirit of the living God can change, and cause to bear the peaceable and lovely fruits of righteousness. May that Spirit be given abundantly to Teachers and taught."

In July Mr. Dennis was compelled by indisposition to repair to the Neilgherries, whence he returned in recruited health in the middle of November. With this exception, Mr. Dennis has relieved Mr. Russell of the charge of the Home Church and Congregation; and he reports that the attendance at the services on the Lord's Day, and at the classes during the week, has been generally satisfactory. During the year seven converts, mostly young persons, were added to the Church.

The Mission press, under Mr. Dennis's superintendence, has been in active employment, both in printing and binding. The works printed during the year in Tamil comprised a total of 35,000 copies, besides the issue of two periodicals in the same language, containing 7000 copies monthly.

With respect to the Seminary for training Native Agents, Mr. Dennis reports:—

* In England.

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"As to the progress made by the Scholars during the year, I can say but little, owing to my long absence from home. The Rev. Messrs. Russell and Baylis, however, who conducted the examination in August last, were, on the whole, satisfied with what had been accomplished. That which is most gratifying to me is that I am able to report that during the year a movement of a most encouraging nature has been manifest. The Inquirers' Class, which was held in my house, and which I was obliged to discontinue, was kept up by the members in their own schoolroom. Other meetings for prayer and mental improvement were established, and now many of the boys, I have been assured, devote some part of each day to private prayer and the reading of God's Word. A greater zeal, too, for the cause of God among the heathen seems to have affected them. * * * On my return home I found that twenty-five had applied for admission to the Church."

Mr. Duthie, late of Madras, having been appointed to this Station, more especially to take charge of the Seminary, reached Nagercoil in November, and thereupon entered upon his new engagement.

Since his removal to Nagercoil, Mr. Russell has retained the oversight of the Mission at *James Town*, where he formerly resided. It is remarkable that, while the people of this district had their full share of anxiety and suffering under the recent persecution, the work of the Mission was never entirely suspended throughout that critical period.

"During the heat of the disturbances," writes Mr. Russell, "I visited the whole District in my usual manner, and always found large congregations of attentive hearers. * * * Under God, this was to be accounted for, in a good degree, on the ground that there was not such a disparity between the oppressors and the oppressed, as in the other (central) District. * * * Another and very important element is that the people of this District have, from a very early period of the Mission, embraced Christianity in considerable numbers. As a consequence of this, the knowledge of the truths and doctrines of the Christian religion, and their experience of the blessings and privileges of it, must have been greater than in the other District. In addition to this, from the same source they must have derived a larger amount of general knowledge of men and things, which has placed them far in advance, not merely of the slave class, but even of the higher classes."

Towards the conclusion of his report Mr. Russell further observes:—

"In 1858 the total number of adherents of every kind was 3255. In 1859 the number amounts to 3558, being an increase of 303, showing not only the steadfastness of the former adherents, during the time of trial, but a higher appreciation of Christianity on the part of those who had not before made a profession of it."

Nagercoil Central District. Congregations, 21. Professing Christians, 1013. Native Agents, 41. Adults baptized during the year, 54. New Members added to the Church, 45; Received from other Churches, 4; number in Communion, 186. Scholars in Female Boarding School, 43; Youths in Seminary—Boarders, 63—Day Scholars, 56. Village Schools for Boys, 19; Scholars, 653. Village School for Girls, 1; Scholars, 84. Contributions for various objects, Rupees, 836. 12. 7.

James Town, Eastern District. Congregations, 29. Professing Christians, 2130. Native Agents, 52. Adults baptized during the year, 108. New Members added to the Church, 107; Received from other Churches, 9; number in Communion, 352. Village Schools

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for Boys, 23; Scholars, 980. Village Schools for Girls, 7; Scholars, 293. Contributions for various objects, Rupees 693. 25. 5.

At *Santhapooram*, comprising the Western District of the Nagercoil Mission, Mr. Lewis has continued to prosecute his valuable labours, and not without many tokens of the Divine favour. The additions to the Church have been indeed comparatively few, but through the assiduous efforts of the Missionary and his native coadjutors, the truth has been widely disseminated amongst a large population, whilst in Mrs. Lewis's Boarding School, and in the different Vernacular Schools throughout the district, the youth of both sexes have been carefully taught the elements of useful knowledge, together with those higher truths which are able to make them wise unto salvation.

Congregations, 21. Professing Christians, 1398. Native Agents, 55. Adults baptized during the year, 13. New Members added to the Church, 12; Received from other Churches, 3; number in Communion, 198. Scholars in Female Boarding School, 105. Village Schools for Boys, 18; Scholars, 589. Village Schools for Girls, 3; Scholars, 83. Contributions for various objects, Rupees 523. 22. 14.

NEYOOR.

Rev. F. BAYLIS. Rev. F. WILKINSON.

In opening his report, Mr. Baylis, after adverting to the recent outrages upon the Native Christian community, proceeds to describe the singularly providential manner in which, through the timely interposition of the Government, peace and order had been restored, and the rights of the injured and oppressed had been established upon a firmer basis than before.

"But besides these good effects," observes Mr. Baylis, "which have followed from the efforts of some of the heathen to drive us from the country, we have rejoiced to see that many in this District (chiefly of the Shanar community) who had long had the Gospel made known to them, but were halting between two opinions, have been brought to decision. They now see that the Missionaries are the true friends of the people, and that they teach a religion calculated to raise them from their long state of degradation and ignorance—a religion whose aim is to 'bring peace on earth, good will towards man,' and considerable numbers of them have already shaken off the trammels of heathenism, and put themselves under Christian instruction, while others seem inclined to follow their example. On the other hand, I do not know of a single case of any of our older adherents apostatising on account of the persecutions they were called to endure. There is reason to believe that in not a few among them, tribulation has worked patience, and patience experience, and experience hope—that hope which maketh not ashamed, because the love of God has been shed abroad in their hearts by the Holy Ghost given to them, in answer to their own prayers, and the prayers of God's people in other places."

In corroboration of the above statement as to the numbers that have recently abandoned heathenism, it may be mentioned that the congregations in this district have during the past year received an addition of 819 persons, viz., 563 adults, and 256 children.

Within the same period also 45 adults have been baptized, and 16 new members have been received into the Church.

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"Of those admitted to the Church," writes Mr. Baylis, "three men had formerly been very worldly and irreligious. Though long nominally connected with the Christians, they had lived without any care for their souls, had despised the ordinances of God's house, and had been a trouble and disgrace to the congregations to which they belonged. The change that has taken place in them has been noticed by all. They appear truly penitent on account of their past life, are earnest and devout in their attendance on the means of grace, and seek to do good to the souls of others. Two others were some years ago members of the Church, but had backslidden, and had for some time been careless and worldly in their lives. They appear to have been convinced of the sin and danger of their course, and to have sought pardon and peace at the foot of the cross. Another of those admitted was a young woman, who had been educated in the Girls' Boarding School under Mrs. Baylis's care, and was lately married to the Teacher of that school. She is called to occupy, both as a wife and Teacher, the place of 'Grace,' whose loss we were called to mourn in 1858, and will, we hope, be enabled to follow her as she followed Christ, and prove very useful in the work of female education. Another of those admitted is a young man of considerable promise, named Vethemanikam, who was trained in the Tamil Preparandi Class, and has been for some time assisting one of the Catechists in his work. There is reason to hope that he may hereafter prove a useful labourer."

It is gratifying to add that the people have evinced a growing spirit of liberality, having contributed to various religious and charitable objects 1000 rupees, exceeding that of the former year by 276 rupees. Native Agents, 85. Congregations, 33. Professing Christians, 2536. Additions to the Church, 16; number in Communion, 166; Candidates for Church fellowship, 42. Boarding Schools, 2; Scholars—Boys, 6—Girls, 31. Village Schools for Boys, 33; Scholars, 1300; Village Schools for Girls, 11; Scholars, 289. In Preparandi Class, 15 youths.

PAREYCHALEY.

Rev. JOHN ABBS.* Rev. SAMUEL MATEER. Mr. G. H. ASHTON.

Since the 24th of February, 1859, Mr. Mateer has, in the absence of Mr. Abbs, had the charge of this Station.

"We had greatly feared," writes Mr. Mateer, "that in entering upon the charge of the District, unacquainted with the native language, and without any experience in this particular department of ministerial labour, there must, almost of necessity, be a considerable falling off in numbers and in outward prosperity. But our fears have been graciously disappointed. Considerable numbers of heathen in several quarters have repudiated idolatry, delivered up their images, and other symbols of idol or demon worship, and placed themselves, with their families, under Christian instruction and discipline. * * * * Every month the attendance on public worship has considerably increased, and on the whole there is not only no deficiency, but in several items a manifest improvement."

Much attention has been given to the management and improvement of the Native Agents, and the various Congregations and Schools throughout the Mission have undergone careful inspection. Each agent is required to furnish a monthly written report of his labours, and of the actual state of his charge. The village schoolmasters also receive instruction weekly from the inspectors in Arith-

* In England.

https://archive.org/details/@jebindp

metic, Geography, and Tamil Grammar, and a weekly English class for young men has been engaged in the study of English history, and the writing of sketches of sermons.

In December nine additional members were received into the Church.

"Of those lately admitted," observes Mr. Mateer, "one is a young man formerly of the Soodra caste, and now employed, after suitable instruction, as a village schoolmaster. About three years ago he was received by Mr. Abbs into the Boarding School, having fully broken off caste, and been disowned by his former friends. He seems to exhibit a simplicity and sincerity which are most gratifying, and in which we pray that he may be established more and more. The other members lately received have been for a long time on probation and under instruction, and were approved by Mr. Abbs as Candidates for baptism."

The attendance on the Schools was somewhat seriously affected during a part of the year by the general prevalence of cholera throughout the district, but has been again restored to its former numbers, and even increased.

"An additional Inspector," writes Mr. Mateer, "has been appointed for the instruction of the Schoolmasters, and the closer examination of the Schools. The geography of India and Tamil grammar have been introduced into the first classes, frequent united examinations of all the schools have been held, and prizes given for diligence and progress. We have also put these schools on Lord's Day into the form of Sunday Schools, as conducted in England, teaching only Scripture lessons, hymns, &c., and inviting adults also to attend. From this arrangement we anticipate considerable advantages."

The Native Agents connected with this district have been diligent and faithful in proclaiming the Gospel among the heathen.

Native Agents, 123. Congregations, 82. Professing Christians, 2660. Additions to the Church, 9; number in Communion, 149; Candidates for Church fellowship, 109. Boarding Schools, 2; Scholars—Boys, 29—Girls, 26. Village Schools for Boys, 35; Scholars, 1111; Village Schools for Girls, 18; Scholars, 358. Contributions for various objects, Rupees 1020. 21. 10.

TREVANDRUM.

Rev. JOHN COX.

After adverting to the severe sufferings to which the Native Christians were exposed in the early part of 1859, through the bitter hostility of the Sudras, Mr. Cox observes:—

"It is a reason for great thankfulness to God, that in a year so remarkable for unprecedented opposition on the part of the heathen, the congregations have improved both as to numbers and the condition of the people. One new congregation has been formed, chiefly by the instrumentality of the Glasgow Reader, Vaythamonikam, and as there is no chapel in the place, the people have put up a small temporary shed to meet in for prayer: they are now asking to have a school opened for their children. The former congregations continue the same in number, but with an increase in the number of people: after deducting some who have left, there is a total nett increase of 212. * * * There is a great improvement this year, compared with the preceding one, in the attendance of the people at Divine

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worship, the average number now being 1281, children included, and there was at most of the chapels a good attendance on the general thanksgiving day in July. Three, at least, of the village chapels are now on the Sabbaths full to overflowing. * * * I think I can say that there is now more prayerfulness among the people, and a more serious attention to the practice of the truth in which they are instructed."

During the year six men and three women have been admitted to the Church.

"Of the Church Members generally," writes Mr. Cox, "I can speak well. I believe they feel their obligations to glorify their God and Saviour, and to do all that lies in their power for the good of others, and many of them act up to these obligations. They make collections among themselves to purchase the wine for the Lord's Supper, and sometimes for assisting the poorer among them to come from a distance to that ordinance; any surplus is appropriated to help the poor Members generally. These contributions are besides those mentioned in the statistics."

The Catechists have been diligent in their work, and earnest in improving the people under their care. Most of them have full occupation in visiting the people at their houses, in conducting the religious services, and in inspecting the schools, whilst their leisure is employed in reading and speaking to the heathen. They meet together once a week for reading the Scriptures and prayer, and they hold prayer meetings at some of the houses of the people in rotation. They also meet the Missionary once a fortnight for advice and instruction.

Native Agents, 30. Congregations, 20. Professing Christians, 984. Additions to the Church, 9; number in Communion, 99; Candidates for Church fellowship, 39. Boarding Schools, 2; Scholars —Boys, 16—Girls, 22. Village Schools for boys, 13; Scholars, 299; Village School for Girls, 1; Scholars, 68. Contributions for various objects, Rupees 229. 2. 5.

QUILON.

At this Station, which is distant 50 miles from Trevandrum, Mr. Cox has kindly continued, so far as his other engagements would permit, to take a general oversight of the work, and has furnished the following statistical summary:—

Native Agents, 14. Congregations, 4. Professing Christians, 88 —Additions to the Church, 2; number in Communion, 26; Candidates for Church fellowship, 8. Village Schools, 6; Scholars—Boys, 134—Girls, 25. Contributions for various objects, Rupees 28. 21. 0.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-SEVENTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

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ON THURSDAY, MAY 9TH, 1861.

WITH

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&c. &c. &c.

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The Out-Stations connected with this Mission are at present six in number. Each of these has a resident Native Evangelist or Catechist and his family, and, with a single exception, each has also a Vernacular School attached.

"These Assistants," observe the Missionaries, "itinerate in all directions around their several locations, and visit for the purpose of giving instruction in the numerous towns, villages, hamlets, and the great weekly markets. They are usually well received, and in the course of years become pretty generally known, and many instances of direct personal kindness shown to them could be reported.

"Each of these also acts in the capacity of Colporteur, by having a small deposit of Sacred Scriptures under his charge for sale or gratuitous distribution."

In all the juvenile schools connected with this Mission, the Bible continues to be read in the Vernacular, and various Christian catechisms taught and committed to memory by the scholars, together with the usual elementary branches of education—writing, arithmetic, and grammar. The girls are also taught needle-work, spinning, and weaving.

Native Assistants, 17; Additions to the Church, 4; number in Communion, 68. Boys' Day Schools, 12—Scholars, 750. Girls' Boarding School—Scholars, 30.

Our esteemed and venerable brother Mr. Addis, who has for many years discharged, with exemplary zeal and fidelity, the onerous duties of this Mission, is about to seek in retirement that relaxation which his advanced age and growing infirmities require. Mr. Charles Addis, the worthy assistant of his father, being also incapacitated by failure of health for active service, is under the like necessity of retiring from the Mission.

In consequence of these changes, Mr. Jones will retain for a season the sole charge of this field of labour.

SOUTH TRAVANCORE.

Nagercoil.

Rev. J. J. Dennis. Rev. James Duthie.

During the last three months of 1860, the entire province suffered most severely from the visitations of cholera and famine, and, in the course of the year, the deaths from various causes in Nagercoil District alone amounted to 106. We are happy, however, to state that, through the Divine mercies, the present year opened with an improved sanitary condition, and the prospect of a good harvest.

Of those removed by death, eight were members of the Native Church, of whom two were particularly interesting persons, one of them a young married woman of great promise, and the other an aged widow, a true "mother in Israel," who, for intelligence, strength of character, and general Christian usefulness, had not her equal in the district.

"The members of the Church," writes Mr. Dennis, "are, I hope, becoming more spiritually-minded and more alive to God. We have much to encourage us to

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think so, though often we suffer disappointment and sad discouragement. In answer to the invitation from Loodiana, we spent the second week in January in solemn prayer for the outpouring of the Holy Spirit, and I think I may say in some, the *spirit* has survived the *exercise* of these prayers."

The various schools continue to enjoy a fair amount of prosperity, although their operations were much obstructed during the prevalence of pestilence and famine.

The Female Boarding School, under the charge of Mrs. Dennis, contains 73 pupils, of whom 21 have been temporarily transferred to it from the Santhapooram School, during Mrs. Lewis's absence on the Neilgherries. After describing the affecting circumstances attending the death by cholera of three of the pupils, and concerning whom a good hope is entertained that they were numbered among the lambs of Christ's flock, Mr. Dennis proceeds to observe:—

"Neither of these children knew anything of practical heathenism. They were born Christians, and knew as much as most children of their age in England, of the blessed truths of the Gospel. What their condition would have been, had not kind friends in England sent out their money to teach such, we cannot tell. We who teach, and those who send us the means of teaching, are reaping a rich harvest now, but these are but the first fruits; the great ingathering will be in 'that day,' when from the east and west, north and south, the ransomed sons and daughters of Adam shall be gathered together out of every nation, and in every language and tongue the name of Jesus shall be praised."

From the printing office under the superintendence of Mr. Dennis, there have been issued during the past year 131,000 copies of works in Tamil. Besides covering with coloured wrapper between 60,000 and 70,000 magazines, there have also been bound more than 7000 volumes of books, and the prospect for this year is far more cheering than it ever was before.

Respecting the Nagercoil Seminary, which has been vigorously sustained during the period under review, Mr. Duthie makes the following general statement:—

"The seminary under my care has continued to prosper as in former years. I have introduced some changes since taking charge, which it is hoped may promote its efficiency as a means of raising up a native agency for these Missions. I am happy to report that the students, with one or two exceptions, have conducted themselves satisfactorily. Several have been admitted to the Church, and the majority of those in the higher classes are at present Candidates for membership. I trust also that a spirit of inquiry regarding Christianity has been awakened in the minds of the more advanced among the heathen pupils. I have much pleasure also in bearing testimony to the diligent co-operation of my assistants, upon whom so much depends in the management of an institution such as this."

At the close of the year the classes of the Seminary underwent a satisfactory examination by a sub-committee consisting of Messrs. Baylis and Dennis.

Statistics of Nagercoil District. Native Agents of various classes, 51. Congregations, 22; Professing Christians, 1482. New Members added to the Church, 4; number in Communion, 295; Candidates, 83. Female Boarding School, 1; Pupils in ditto, 73. Village Schools for Boys, 15; Scholars, 789; Village Schools for Girls, 5; Scholars, 166. Scholars in *Seminary*—Boarders, 63—Day Scholars, 50. Contributions for various objects, Rupees 687. 14. 0.

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James Town.

After a period of twenty years of faithful and devoted labour spent in the service of the Travancore Mission, the Rev. James Russell, accompanied by his two infant children, left India, about the middle of last year, viâ Sydney, for England, where he arrived the 22nd January ult., and thereupon dissolved his connection with the Society.

Since the retirement of Mr. Russell, the general superintendence of the James Town Station, which had been previously under his charge, has devolved upon Mr. Dennis, who has furnished the following summary of the *Statistics of the District* at the close of last year.

Native Agents of various classes, 46. Congregations, 27. Professing Christians, 1722. New members admitted to the Church, 39; number in Communion, 248. Village Schools for Boys, 16; Scholars, 832; Village Schools for Girls, 6; Scholars, 268. Contributions for various objects, (not specified.)

Santhapooram.

Rev. Ebenezer Lewis.

In the autumn of last year Mr. and Mrs. Lewis were both compelled, by failure of health, to repair to the Neilgherries, where they still remain. In the meanwhile, Mr. Wilkinson, from Neyoor, is supplying their place at Santhapooram; but Mr. Lewis has furnished a report of the Mission, from which the following particulars are extracted.

A large portion of the report comprises details respecting the late calamitous visitations of pestilence and famine by which this district, in common with others, suffered severely, not fewer than 120 persons of all ages among the Native Christians having fallen victims to cholera. Many of them, during their short period of sickness, and in the midst of great sufferings, expressed their faith in the Redeemer, and died, there is abundant reason to believe, firmly relying on the mercy of God in Christ Jesus.

The Evangelist John Green, in a paper addressed to his Pastor, Mr. Lewis, furnished very interesting biographical notices of some of the Native Christians thus cut off in the midst of their days; but we have space for only the following brief extract:—

"Saminathan, of Alangotty, for several Sundays before his death spoke to members of the congregation with much feeling and compassion, and stirred up the whole congregation to contribute more liberally to the aid of the suffering poor; telling them that their offerings to the needy, for the Lord's sake, should not be confined to the giving of a little copper or silver to the Sabbath collection, but that they should give of their rice and other articles of food at other times also; and to show them what he meant to do, he went home and brought a quantity of rice, and presented it to the Lord as a charity to the poor. . . . . During his life he gave many proofs that he despised this world in comparison with the world to come, and not only strove to walk in the way to heaven himself, but exerted himself to lead his wife and children, and other members of the congregation, in the same path to glory."

Some of the congregations, composed chiefly of unbaptized persons, seem to be stationary, both as to knowledge and piety, whilst

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others, numbering several Church Members among them, especially young members, are increasing numerically, and what is still more cheering, growing in knowledge and Christian experience.

"I attribute," remarks Mr. Lewis, "much of this progress, under God, to the wider distribution among the people of the Word of God. By the liberality of the Bible Society in Madras, some hundreds of copies of the Scriptures, either entire or in parts, have been given them within the last few years. Having the Word in their hands, they are more regular in attending the Bible Classes on the Sabbath. The reading of the Scriptures and prayer are also more generally attended to in private families. During the past year, 312 persons have renounced idolatry and placed themselves under Christian instruction. And from all I can gather at present, with regard to their motives, there seems less of the spirit of the world actuating them to take this step, than was observable in former years, in others who joined the Christian community."

While there has been no cause of complaint against any of the members of the Church, it is a further ground of satisfaction that there has been generally observable among them a desire to understand more fully the Word of God, and to walk worthy of their high vocation. Twenty-five new members were admitted during the year, of whom twelve are young persons brought up in Mr. Lewis's Boarding School.

With respect to the labours of the Native Agents among the heathen, Mr. Lewis observes:—

"In order to visit more thoroughly the heathen villages, and preach the Gospel to all classes of the community, the Catechists, during the past year, met together on the Tuesday and Thursday of each week, for the purpose of united prayer, at the chapels in the district, in rotation. After prayer they proceeded, two by two, to visit all the houses in the neighbourhood, and press home on the consciences of the heathen the great truths of our holy religion. In their reports they speak favourably of this new mode of operation, both as regards their own spiritual improvement and preparation for their work, and also the impression that has been produced on the population generally, by seeing so many engaged at the same time and in the same locality, in calling attention to the great subject of personal religion."

Mrs. Lewis's Female Boarding School has continued to afford great encouragement, both as regards the attainments of the pupils in useful knowledge, and the large number of them who have, by public profession, and with apparent earnestness of purpose, devoted themselves to the service of God.

Statistics of Santhapooram District. Native Agents of various classes, 43; Congregations, 21; Professing Christians, 1332. New Members admitted to the Church, 25; number in Communion, 169. Boarding School for Girls, 1; Scholars, 100. Village Schools for Boys, 18; Scholars, 633; Village School for Girls, 4; Scholars, 69. Contributions for various objects, Rupees 527. 21. 2.

Neyoor.

Rev. F. Baylis. Rev. F. Wilkinson.

Mr. Wilkinson, who was sent out in October, 1859, to reinforce the Travancore Mission, joined this District in June 1860, after

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residing two months at James Town, but in September it became necessary for him to take temporary charge of the Santhapooram District during the absence of Mr. Lewis.

"At the commencement of the year (1860)," writes Mr. Baylis, "we were able in an especial manner to sing of God's mercies. Through His ever ruling providence peace and order had been re-established throughout these districts, and bright prospects of usefulness seemed opening before us. Many of the heathen around were destroying their devil temples, and putting themselves under regular Christian instruction. Thus it continued during the first half of the year, when God saw fit to lay His hand heavily upon the people, by sending among them famine and pestilence."

See also pages 6 and 7.

After mentioning that 460 persons of various ages connected with this Mission had been cut off by cholera, and that a large portion of his time had been taken up in administering relief to the sick, in which he had been greatly aided by the donations of persons high in authority, Mr. Baylis proceeds:—

"During the year a large number of heathen (about 663 of all ages) have abandoned their idol worship and degrading ceremonies. Altogether, twelve devil temples, some large and some small, were destroyed, and many implements of demon worship given up. Some of these new adherents were among those who fell victims to cholera, others then lost some of their nearest relations, and all were greatly tempted to return to their former customs; but, through God's blessing, most of them have continued stedfast, and gone on well. To not a few this trial has, I trust, proved a great blessing."

The Native Church has received an accession of 34 new members, so that although 17 have been removed by death, the total increase has been considerable.

"Of those newly admitted to the Church," observes Mr. Baylis, "one was a short time ago a zealous Romanist. He was brought by the efforts of a Catechist, himself once a Romanist, to see the errors of the system he followed, to remove the large stone crucifix which stood near his house, and to put his trust in the crucified Jesus alone. He has since been gradually acquiring more knowledge and clearer views of Divine things, and becoming more earnest in his piety. Of others admitted, three were girls brought up in the boarding school here, and two in the schools at Nagercoil and Santhapooram, who had married and settled in various parts of the district. On seeing these, together with ten others from these three boarding schools at the Lord's Table, and at the love feast held on the previous evening, I could not but feel that our labours in this department had not been in vain. Six others, one man and five women, were from this village. Of late I have noticed a great improvement in the dispositions and conduct of many of those residing at the Head Station, and this has been more marked since a spirit of prayer was called forth by the Loodiana invitation, and regular prayer-meetings held in the houses of the people. The prayer-meetings held in the chapel have also been far better attended than formerly."

There are now 36 congregations connected with this District, including four new ones which have recently joined, and the Missionary has reason to think that the new converts evince greater sincerity and earnestness than those formerly reported, some of them putting forth zealous, and often successful efforts, to induce their relatives and connexions to follow their example.

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"Respecting the older adherents," remarks Mr. Baylis, "I believe there has been more regularity in attendance on the means of grace, and a greater disposition manifested to listen to good advice, and put away foolish and hurtful customs which they have inherited from their forefathers. It may appear a small matter, but I think it some proof of increasing civilization and refinement of manners, that no less than 350 women's jackets, all made by girls in our boarding school, have been purchased at their full cost, while others have no doubt been made at home by some who are able to sew. The wearing of these has become much more general, and the appearance of the women greatly improved. This is especially seen when they are gathered in the house of God."

Statistics of Neyoor District. Native Agents of various classes, 90. Congregations, 36; Professing Christians, 2684. New Members admitted to the Church, 34; number in Communion, 182; Candidates, 42. Boarding Schools, 2; Scholars—Boys, 20—Girls, 49. Village Schools for Boys, 35; Scholars, 1279; Village Schools for Girls, 10; Scholars, 279; in Preparandi Class, 8 youths. Contributions for various objects, Rupees 1061. 1. 9.

Pareychaley.

Rev. Samuel Mateer.

Our esteemed friends, Mr. and Mrs. Abbs, being precluded by the unsatisfactory state of Mrs. A.'s health from returning to India, where they had so long and so faithfully laboured in the cause of Christ, the entire charge of this Mission has devolved upon Mr. Mateer.

"I rejoice," observes Mr. M., "that I have been enabled to declare the glad tidings of salvation in the Tamil language throughout the whole of the past year, to the village congregations and native agents, and to heathens and others, as opportunity offered.

"There are now," he adds, "in connection with this district, 6 Evangelists and superintending Catechists, 52 Catechists, 2 School Inspectors, and 36 Village Schoolmasters. These all attend at Pareychaley on Thursdays, for report, and for instruction in Scripture exposition, systematic Theology, and Tamil Grammar, which has been for some time past taught by the able Moonshee, under whom I continue my Tamil studies." . . . . .

We regret to state that not fewer than fourteen Catechists and Schoolmasters were cut off by the recent visitation of cholera, some of them among the most experienced and efficient agents in the Mission.

By the formation of four new congregations during the year, and the additions to the older congregations, there has been an increase in the attendance on the means of instruction, to the extent of 887 persons of all ages. Although these are not, for the most part, to be regarded as genuine converts, they have renounced idolatry, and expressed their desire to become hearers and learners of the Word of God.

But while the additions have been numerous and encouraging, the deaths by cholera have been unprecedented.

"One of the first cut off," writes Mr. Mateer," was our dear infant, James, aged two years, who died on the 16th of August, after an attack of a few hours. By this

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stroke we have become the participators and deeper sympathizers with our people in their sore afflictions. From that time till the beginning of December, when the disease, with the exception of a few occasional cases, disappeared, the list of deaths by cholera among the Mission adherents of this district amounted to 578 in all. Terror everywhere prevailed; some of the villages to which we went to preach were found deserted, the people having fled, leaving several lying in cholera, to whom medicine and suitable advice were afforded, and for whom prayer was offered. Many of the dead were left unburied, or buried in holes in the floor of the house where they had died. During most of the time our prevailing feeling was that of expectation as to where the stroke would next descend, and almost of surprise that ourselves were spared in the very midst of these scenes of death and woe. Indeed, my dear wife was once attacked by the dire disease, but by the instant use of proper means, and through the tender mercy of our Heavenly Father, she has been spared to her dear family and to her work."

The members of the Native Church, (to which a considerable accession was made during the year,) have in general adorned the doctrines of the Gospel by a holy and consistent life.

Previous to the outbreak of the pestilence, the Schools had undergone a marked improvement. With regard to the Boarding Schools in particular, the Missionary observes:—

"We entertain most pleasing hopes in reference to the future of the children of our Boarding Schools. The training which they have received is much better than can possibly be afforded in the Village Schools, where the daily attendance may be injuricusly affected by the caprice of the child or the necessities of the parent. Some of these children have never witnessed the devil dances and abominable rites of heathenism, and most of them exhibit in their character and conduct the good effects of a Christian education."

Efforts for the conversion of the heathen have been continued without interruption.

"We now enjoy," writes Mr. Mateer, "peace and protection in proclaiming the truths of the Gospel to the heathen and others. The importance of this duty has been kept before the minds of the Mission Assistants; several have been sent out at times for this particular purpose, and I preach myself occasionally in heathen villages, markets, and bazars, and on the public roads. It is also regarded as the special duty of the Superintending Catechists to visit the Congregations, and address the heathen, and the whole time of one agent (James Sherman) is devoted to itinerating for the purpose of preaching the Gospel to the heathen, and gathering into the Congregations those that are willing to unite with us. Our preaching is everywhere heard with much appearance of attention, and our statements of Christian doctrine are generally assented to."

Statistics of Pareychaley District. Native Agents of various Classes, 129. Congregations, 86. Professing Christians, 2937. New Members admitted to the Church, 43; number in Communion, 171; Candidates, 133. Boarding Schools, 2; Scholars—Boys, 29—Girls, 27; Village Schools for Boys, 36; Scholars, 1183. Village Schools for Girls, 19; Scholars, 430. Contributions for various objects, Rupees 1051. 27. 0.

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TREVANDRUM.

Rev. JOHN COX.

After adverting to the serious losses which the Travancore Missions had latterly sustained by the withdrawment of several valued European agents, through failure of health, Mr. Cox proceeds to notice the unusually painful incidents which characterized the closing months of the year, and which have been described somewhat in detail in a preceding part of this Report. See pages 7 and 8.

Although in the earlier part of the year, the congregations in this District were prospering, and considerable additions had been made to them, they have since August, and in consequence of the ravages of pestilence, undergone a nett decrease of 278 persons. But it is observable that this reduction applies, in the great majority of instances, to the class of nominal converts, very few comparatively of the real Christians having been removed by death or otherwise.

With respect to those who, under the influence of terror, had relapsed into heathenism, Mr. Cox remarks:—

"They professed to have left the worship of devils, but when the awful ravages of the cholera terrified them, and the heathen taunted them with having provoked the evil spirits by leaving their worship, they went back and offered sacrifices to them as before. Such people are destitute of that firmness of mind which Christianity imparts, and they are very ignorant in every respect, and in a time of trial they only oscillate from one fear to another."

Regarding those who, under the late severe ordeal, have on the whole remained firm in their allegiance, Mr. Cox proceeds to observe:—

"I wish I could report more favourably about their spiritual state, and that their sufferings had awakened them to seek the salvation of their souls; but in their souls they are for the most part, like their bodies, weak and languishing, and I cannot see that they turn to the Lord. But among those that were reported last year as candidates for church-fellowship, were some who died from cholera, and they left a good testimony that their faith was triumphant over death. There are now 16 candidates for baptism."

The dispositions of the heathen for the most part remain unchanged, and among many of the Soodras there is a strong underlying spirit of hostility to Christians and Christianity. There are others, however, who own that Christianity is true and will prevail, but they are deterred by their worldly views and connexions from embracing it.

With reference to the Church, Mr. Cox remarks:—

"I have often longed to see something conspicuous in the faith and conduct of the members, which could be prominently mentioned in the report. But though this has been wanting, there are testimonies left by some of those who died this year, which show that they knew whom they believed, and they have thus left behind them a clear proof of the efficacy of faith in Christ to overcome sin and death. They had indeed an overcoming faith to cheer their dying hour."

The village schools have been for the most part suspended during the prevalence of cholera, but the boarding schools both for boys and

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girls, the latter under the charge of the Misses Cox, have been carried on as heretofore with encouraging results.

The faith and diligence of the Native Agents have been severely tested by the sufferings of the people to whom they have had to minister, and Mr. Cox bears ample testimony to the manner in which they have approved themselves as workmen that need not to be ashamed.

Statistics of the Trevandrum District. Native Agents of various classes, 31. Congregations, 18. Professing Christians, 758. New Members added to the Church, 2; number in Communion, 86; Candidates, 23. Boarding Schools, 2; Scholars—Boys, 17—Girls, 24. Village Schools for Boys, 11; Scholars, 173; Scholars in Girls' Village School, 43. Contributions for various objects, Rupees 270. 9. 12.

QUILON.

This branch of the Malayalim Mission has continued, as in preceding years, under the general superintendence of Mr. Cox.

The sufferings experienced so severely in other parts of the province have been felt only in a slight degree in this District. Although to the north of Trevandrum the price of rice is high, the famine may be said to be confined to the south of it, and the cholera visited the northern parts of the country in a milder form.

Statistics of the Quilon District. Native Agents, 9. Congregations, 4. Professing Christians, 91. Church Members, 24; Candidates, 4. Village Schools for Boys, 5; Scholars, 122; Scholars in Girls' Village Schools, 22. Contributions for various objects, Rupees, 23. 25. 0.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-EIGHTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 15TH, 1862.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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"Our Christian Congregation," remarks Mr. Jones, "has in it many young people of both sexes. Many of these will ultimately be obliged to leave this place in search of employment. We trust, however, that the good seed of the kingdom, which is now being sown in their hearts and minds, will not only preserve them from every snare, but also make them centres of light and life in the heathen localities to which Providence may direct their steps.

"Some of our people are without doubt growing in the knowledge of divine things, and will, we trust, ere long, become Christians in the best and highest sense. Of others we cannot speak thus confidently. They are but faint and flickering lights. May He who does not break the bruised reed, nor quench the smoking flax, quicken and save them."

Several additions have been made to the Church. On the other hand, a few individuals were, on account of flagrant misconduct, excluded from communion, and afterwards sought by every means to excite a factious opposition; but the attempt, which signally failed, redounded only to their own shame and dishonour. With this exception the Church has enjoyed undisturbed harmony, while on the part of some of its members there has been manifested a sincere and earnest desire for the outpouring of the Holy Spirit, and the revival of God's word in their midst.

Mr. Jones has held an English Service in the Mission Chapel at an early hour every Sunday morning. This service has been attended, with much regularity and apparent interest, by nearly all the Europeans, many East Indians, and a few natives of the Station.

The class of select pupils, four in number, in the course of training for the Missionary work, have diligently improved their opportunities for study.

The Female Boarding School, and also the various vernacular schools, have been carried on as in former years.

At each of the eight Out-stations connected with this Mission a Catechist resides, who regularly visits all the towns, villages, and weekly markets within his reach, for the purpose of preaching the Gospel and distributing Christian books.

Native Agents of various classes, 15. Professing Christians, 233; new Members added to the Church, 9; Number in Communion, 75. Girls in Boarding School, 29; Village Schools, for Boys, 11; Scholars, 742.

A new Station is about to be opened in the town of Tirupoor situated in the district of Coimbatoor, and distant about thirty miles from the Station of that name. This sphere of labour has been assigned to the Rev. W. E. Morris, who, in company with three other young Missionaries, sailed for India in September; but it is probable that Mr. M. will reside at the Coimbatoor Station for a time, while studying the language.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. J. J. DENNIS. REV. J. DUTHIE.

The year 1861 will long be remembered in Travancore as a season of great judgments and of many mercies. The country was visited

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by a famine of unparalleled severity and extent, and thousands of the people were called to suffer the extremity of want and privation.

See also pp. 30 and 31.

"Such a famine," writes Mr. Dennis, "coming so soon after the terrible visitation of cholera, drew, in numerous instances, the attention of the heathen to the message of the Gospel, and our own people were, we trust, brought to see the rod, and to know who had appointed it; and to some extent, it is hoped, derive that good from the chastisement for which the judgments had been sent.

"But in the midst of these judgments, the Lord remembered mercy. He put it into the hearts of many, both in this country and in England, to send out of their abundance to those who so sadly lacked.

"The Travancore Government, at the suggestion of the British Resident, F. N. Maltby, Esq., initiated a means of affording relief by giving employment to the most feeble among the men, and to women and children, while at the same time the able-bodied among the men were employed in constructing a canal, which is to extend along the coast from near to Cape Comorin to Trevandrum, the capital of the country. The Government placed in the hands of some of our Missionary Brethren, myself among the number, the means of employing, in the repair of the public roads, such classes as could not get employment elsewhere. During the months from February to August inclusive, between 11,000 and 12,000 men, women, and children, were employed by me in the neighbourhood of Nagercoil, in repairing the public roads. In addition to this, a house for the distribution of cooked rice, somewhat resembling the soup kitchens of England, was opened near Nagercoil, and was kept open for some months."

Each of the Congregations in the district, twenty-two in number, has been regularly visited by the Missionary once a quarter. The Evangelists have also continued to go in and out among the people, reproving, exhorting, and encouraging them, as occasion required.

"My own conviction is," observes Mr. Dennis, "that the people are making decided progress in spiritual things. There can be no question that they are making advances in the externals of the Christian religion. They are far more liberal than formerly, and though they have suffered so much during the year from famine, have contributed for various purposes no less a sum than 918 rupees. The Evangelists also report progress. . . . . 'At the commencement of the year we held the special services for prayer, agreeably to the invitation of the Evangelical Alliance. News of the revivals going on in different parts of the world have, during the year, also been brought to the notice of the people, in the Monthly Missionary Magazine, published by our Local Tract and Book Society. And I cannot but think the effect of such on the minds of the people has been most salutary. There are also, I hope, indications of a more complete abandonment of caste prejudices.'"

Several Converts have, after a suitable period of probation, been received into the Church, besides a yet larger number, who have been admitted to the initial rite of baptism. The members of the Church generally afford pleasing evidence of the progress in Divine things, and seem to manifest a stronger feeling of the necessity and importance of personal godliness.

"At the close of the year," writes Mr. Dennis, "for the first time since I came into this Mission, we held a love feast, at which more than 250 Church Members—persons from eleven different castes—sat down together to eat the same curry and rice, prepared and served by men, some of whom used to count themselves as of high caste, and others who are looked upon as of low caste, the Mission families also uniting with them. It was a most pleasant sight, and while witnessing it I could not but give God thanks that so much had been done towards the breaking down of so gigantic an obstacle to the progress of the Gospel in India as this *caste*. Oh that it were entirely removed!"

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The Report contains some interesting notices of the labours of the Native Agents among their countrymen, and of the encouragements and hindrances by which their labours have been attended, but our limited space precludes their insertion.

The education department of the Mission has been efficiently sustained. Besides the village day schools, night schools have been recently established to meet the case of children whose parents cannot afford to send them to school during the day, as well as that of those who are too old to attend the ordinary schools, but who are anxious to learn. This new effort has been attended with success.

Mrs. Dennis, who continues to devote her time and attention to the Female Boarding School, writes as follows:—

"Of several of the elder girls we can speak with some hope and confidence, though at the same time it is with trembling. Some are candidates for baptism, and have been for some time, but as they are so young we think it better to keep them on trial a little longer. They hold prayer meetings among themselves, and I have often been pleased to find many of them reading their Bible when they could not have expected me to enter the School. Their knowledge of Scripture is good. May they find from it eternal life, so that when they leave us they may be useful in spreading abroad the knowledge of the Saviour's name."

By means of the Mission Press at this Station, under Mr. Dennis's superintendence, much is being effected, not only for Travancore, but also for a large part of the Tamil country. During the past year there have been printed in all 74,500 copies of different works in Tamil, comprising 3,308,840 pages. The principal part of the work done has been for the Madras branch of the Christian Vernacular Education Society, which is doing so great and good a work in supplying a cheap Christian vernacular literature.

Respecting the work of the Nagercoil Seminary, which has been carried on with much assiduity and effect, Mr. Duthie reports:—

"It is an encouraging fact in connexion with our South Travancore Mission, that while we have been grievously disappointed from time to time in not a few who have been educated at the expense of the Mission, with a view to be employed as Catechists and Teachers, there are many in the surrounding districts—and these as a rule the most efficient of our Agents—graduates of the Seminary, faithfully and zealously co-operating with the European Missionaries among the Native Churches and Congregations, and in evangelistic labours among the heathen.

"The most important fact I have to notice in this brief review of the past year is, that, during that time, no fewer than *eleven* young men, after passing through a very respectable course of study, have been sent out to engage in Mission work. *Five* have gone to Santhapooram, *two* to Neyoor, one to Trevandrum, *one* to assist in our Medical Mission, and two are now employed by me in the lower classes of the Seminary. Probably in no previous year have so many left for Mission work. It is encouraging to know that every one of these, besides being well grounded in the ordinary branches of study, have gone from us giving good evidence of personal piety, and, we trust, carrying with them to their work some adequate sense of their duties and responsibilities as Teachers and Preachers of the Gospel."

With reference to the steps taken for initiating the students in the important practical duties for which they are being trained, Mr. Duthie observes:—

"We have continued during the year, as time and opportunity occurred, to preach and distribute tracts among the numerous heathen population around. On these

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occasions I have been accompanied by the senior boys, the assistant Missionary, and one or two of the Teachers, and others interested in the work. These visits to the heathen have generally been most interesting, and, on many accounts, I wish they had been more frequent. As far as respects young men preparing for Mission work, preaching and distributing tracts, in the bazars and streets of heathen towns and villages, under the eye of the Missionary, or experienced native Brethren, is a most important exercise, and leads to results scarcely otherwise attainable. A little of this kind of work keeps constantly before them the end and object of all their studies, strengthens piety where it exists, increases their self-control, leads to a practical acquaintance with the numerous objections brought forward by the heathen, and the best methods of answering such objections; helps, in short, to develop the whole character, and assists materially in enabling us to determine, at the end of the course of study, the kind of work each is best fitted to enter upon. I have frequently noticed the good resulting in these respects from engaging to some extent in evangelistic work among the heathen; and it is to be hoped that many who hear the Gospel on these occasions may also be benefited."

At the beginning of last year a theological class was formed, consisting of young men who have passed through the ordinary seminary course. With one exception, all of them have been for some years engaged in the Mission, and are thus *tried* men. They are nine in number, and from almost all the districts of the Mission. The object of the class is to give the young men composing it a special training, with the view of appointing them to the office of Evangelists at the end of the course. Mr. Duthie reports that they are making great progress in their studies, which are carried on partly in English and partly in Tamil.

Statistics of Nagercoil District. Native Agents of various classes, 48. Congregations, 22; persons in connection with the Congregations, 2964. New Members added to the Church, 14; number in Communion, 270. Female Boarding School, 1; Pupils in ditto, 51. Village Schools for Boys, 20; Scholars, 812; Village Schools for Girls, 6; Scholars, 227. Scholars *in Seminary*; no return for 1861, but in the preceding year there were Boarders, 63; Day Scholars, 50. Contributions for various objects, rupees 918.

James Town.

Rev. J. F. Gannaway.

Mr. and Mrs. Gannaway, who left England the 25th July, 1861, landed in Travancore early in November, and entered upon their sphere of labour about the close of the year.

This District was in charge of Mr. Dennis, of Nagercoil, from the beginning of September 1860 to the beginning of August 1861, when Mr. Lewis resumed the charge of it on his return from the Neilgherries. Though it has been without a resident Missionary for some years, yet owing chiefly to the zealous and pious exertions of the Evangelist, T. M. White, the Mission has been kept in fair working order. During the year 358 persons of all ages have been added to the number of adherents from the ranks of heathenism.

"Since my return home," writes Mr. Lewis, "I have visited James Town once a month, baptized once, and administered the Lord's Supper twice. During my visit in October last, I spent ten days at James Town and in the district, and

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visited nearly all the Congregations. The attendance on public worship was everywhere good. Sometimes I had an opportunity of preaching twice a day in different places to several congregations assembled together from different villages. I was accompanied in this short tour by Mrs. Lewis, who thereby had opportunities of examining Girls' Schools, and speaking to the female portions of the congregations. The people were greatly pleased to see her, as in most of the places they had never before been visited by a Missionary's wife, and expressed great pleasure at the near prospect of having a married Missionary settled among them. We were both much gratified to find that Mr. Russell, who had laboured among them so many years, was still held in the greatest esteem by them, and *many* were the messages of affection and gratitude which we were requested to carry to him.

"On the 27th December, I went to James Town to pay the Agents for the last time, and remained over the Sabbath, when, among others, I baptized the only son of the Evangelist. In remembrance of the kindness shown him many years ago, when he was converted from heathenism and Brahminism, he gave his son the name of *Mault*, a name still held in sweet remembrance by *many* Christians in South Travancore. I had also on that occasion the pleasure of introducing Mr. and Mrs. Gannaway to the people among whom they have been appointed to labour, and to whose charge I then delivered over the Mission. May their lives be long spared to labour in that portion of the great vineyard, and may the Lord vouchsafe to them an abundant harvest."

Statistics of James Town District. Native Agents of various Classes, 55. Adherents of all ages, 3298; Baptized persons, 449; Church Members, 213. Children under Instruction, 1158. Contributions for various objects, Rs. 461. 17. 11.

SANTHAPOORAM.

Rev. EBENEZER LEWIS.

After a sojourn of ten months on the Neilgherries, for the benefit of their health, Mr. and Mrs. Lewis returned to their Station last July.

In the following October a large and influential meeting, comprising an attendance of 2000 persons, was held at Santhapooram, on which occasion various resolutions were passed bearing on the interests and objects of the Mission, and amongst them one expressive of their deep obligation to those British Christians who had so liberally contributed to their relief during the extremity of the late pestilence and famine.

During the past year the admissions to the Church consisted of 23 persons, of whom 15 were new Members, the rest having joined from other Churches. Within the same period the rite of baptism was administered to 62 adults, many of whom traced their first convictions of sin to the late afflictive dispensations.

Referring to the cholera, Mr. Lewis remarks:—

"So unusually severe was this, that hundreds of the more intelligent heathen, having never witnessed before such wide-spread devastations of the disease, were confounded at the spectacle. A Catechist of this district, who was most active in administering aid to the sick and dying, informs me that it was common to hear the heathen say, 'This disease is most awful to behold. Do not say this is the work of the devils. I will not believe it, for even devils themselves cannot destroy men's lives in this wholesale manner. It is none other than the doings of the great

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God himself.' Great numbers of the heathen are now of the belief that the *Christian* doctrine, which they had so long argued against, is nevertheless true, namely, that disease and death are sent by God, the Creator and Ruler of the Universe, and are not inflicted by demons in the indulgence of caprice, jealousy, and anger. Would that all who profess their belief in this doctrine—rendered evident now to their common sense by God's judgments—followed the example of those who have, partly from the same belief, recently placed themselves under Christian instruction.

"This unusually large accession may also be attributed instrumentally to the *labours of the Catechists*, who, as stated in last Report, meet once a week, and after reading God's word and prayer, go forth to speak to the heathen in the neighbourhood.

"I have no doubt that much is to be attributed also to the *Meetings for Prayer*, held at the commencement of the year, and continued at intervals throughout the year, for the outpouring of God's Spirit on the labours of Missionaries and their Assistants in these regions, and those of all God's people throughout the world."

In connexion with this Mission there are 62 Native Agents, many of whom are labouring with much zeal and efficiency to diffuse the knowledge of the Gospel, by the public proclamation of the truth, by catechising, by teaching in schools, by holding prayer meetings, by distribution of tracts and books, and by disputations with the heathen and others in bazars and market-places. Some of these Agents have rendered interesting reports of their labours, but we have space only for a few brief extracts.

J. W. Venning, Evangelist at Santhapooram, writes:—

"Many of those who were formerly ignorant of the importance and utility of prayer, have during the year been awakened to a sense of its importance, both as the duty and privilege of Christians. It is the custom with some to meet together in a house every day at noon and regularly engage in prayer for half an hour. Others have established a prayer meeting, which is held twice a week. At these meetings two or three prayers are offered, and a collection made for religious objects. These two prayer meetings are conducted wholly by women of this congregation. . . .

"On Sabbath evenings prayer meetings are held in four or five different places in this village, one of which is conducted by me, and the rest by my Brethren. In the one conducted by me, after a hymn has been sung, the men, women, and children, repeat, one by one, the texts from which they had heard discourses delivered on the previous parts of the day. They then repeat such parts of the sermons which they remember. I then bring to their recollection other parts, and close the meeting with a few remarks and prayer. Those who at the commencement did not remember even the text, are now able, by exercising their memories, to repeat also the divisions and illustrations. This exercise has had the effect of making them more attentive hearers, when they listen to the preaching of God's truth, and many have acquired good feelings and serious thoughts, in consequence of which 55 persons, including children, belonging to this congregation, have been baptized this year."

Another of the Agents, "John Green," whose chief employment is to visit the Congregations in the District, also writes:—

"Thanks to the Lord of rich mercy, who has blest us this year more than preceding years, who has removed disease and famine, and given us health and food to enjoy, and who has caused His heavenly light to shine in many a heart, once darkened by sin and heathenism, and in many a village that was till lately covered with the shadow of death. True it is that the Lord's ways are not our ways, neither are our thoughts His thoughts. The disturbances, plagues and famine that were of late raging in this country, though they appeared at the time ruinous to the community, have been, nevertheless, as many can testify, over-

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ruled for the promotion of God's glory and the good of souls. On account of the famine, many idol worshippers had to forsake the pagodas, built and admired by their ancestors, but which are now falling into decay. On account of the assistance rendered by the Missionaries to the afflicted during the late caste disturbances, many of the heathen became favourably disposed towards Christianity, and during the time cholera prevailed in these parts, finding themselves disappointed by their demons, notwithstanding their earnest entreaties, their offerings of sheep, goats, fowls, plantains, cocoa-nuts, and their many vows to make presents of costly garments and ornaments, have now given up their zeal for them, turned their hearts to the glorious Gospel of our Lord, and inclined their ears to the instruction of His servants. There is reason to believe that numbers of all castes who read our tracts and Scriptures, are convinced of the truth of Christianity."

The Vernacular Schools have been carried on with the same assiduity as in former years, and the Female Boarding School under the charge of Mrs. Lewis, which was re-opened on the 15th August, continues to afford much encouragement. Among many facts which might be adduced illustrative of the advantages of this school, it may be mentioned that 25 of the young people who there received their education, have since become the wives of Mission Agents who labour in this and the other Districts.

Statistics of the Santhapooram District. Native Agents of various classes, 62. Congregations, 27. Adherents of all ages, 3514; Baptized persons, 647; Additions to the Church, 15; Number in Communion, 192. Girls in Mrs. Lewis's Boarding School, 154. Village Schools, 18, viz., 14 for Boys and 4 for Girls, containing 826 Scholars. Contributions for various objects, Rs. 722. 5. 4.

Neyoor.

Rev. F. Baylis. Rev. F. Wilkinson, pro tem.

Rev. John Lowe, M.R.C.S.E.

During a great part of last year Mr. Wilkinson, during the absence of Mr. Lewis, was supplying the Santhapooram Station, but returned to Neyoor in August, and since the commencement of the present year he has undertaken the temporary charge of the Congregations in the northern part of the District.

Mr. Lowe, who, in the capacity of a Medical Missionary, succeeds to the important department in the Mission, formerly occupied by the late Rev. C. C. Leitch, left England, accompanied by Mrs. Lowe, on the 22nd July, and reached his destination the 18th November.

In opening his Report, Mr. Baylis states that the famine which visited the country in 1860, continued to prevail with great additional severity throughout a considerable part of last year, so that numbers of the people were reduced to the very depths of poverty, and many died of starvation; but by means of the liberal relief received from the Native Government, and from kind friends in England, the calamity was greatly mitigated; large quantities of rice were distributed to the sick and infirm, and remunerative employment was found for multitudes who would otherwise have been dependent upon charity for their subsistence.

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"While some, no doubt," remarks Mr. Baylis, "have received these kindnesses with indifference and thanklessness, many have appeared very grateful, and not a few have been led to join the Christians, and have begun to worship their God, who has thus, through His people, been revealed to them as a God of love and kindness. God has thus made this 'labour of love' a means of spiritual as well as temporal blessings."

In different parts of the District several new chapels and school-houses have been erected, and others are still in demand.

In connexion with the District there are at present fifty-one Congregations.

"These," observes Mr. Baylis, "contain 3808 adults under instruction, and 2371 children of all ages. *Of these, 826 adults, with 537 children connected with them, have joined the Mission during the year.* Except a few in the mountain district, who had probably been professing Christians formerly, but had given up attending Service for some years, these have all come over from heathenism. Though most of them are still very ignorant and worldly, one cannot but feel encouraged that so many have come out from the abominations of heathenism, and are attending Christian worship, and learning the way of salvation."

In the course of the year seventy adults were admitted to the rite of baptism.

From the increased number of adherents, there would probably, but for the famine, have been a large corresponding increase in the contributions, and, notwithstanding that visitation, the amount actually realized exceeded that of the preceding year by 129 rupees.

"I feel," remarks Mr. Baylis, "that it is of the utmost importance to call forth a spirit of liberality in our people, so that they may be the sooner prepared to support their own pastors or teachers, and I have been pleased to see in this district a gradual but constant advance in this direction. I think, too, that during the past year I have had less reason to be dissatisfied with the general conduct of the people than in any previous year. I have had more proofs of their respect and attachment, more signs that my labours for their good are appreciated."

In consequence of a readjustment of the boundaries of the Districts eleven Church Members were transferred from Neyoor to Santhapooram, and, on the other hand, twenty-one were transferred from Pareychaley to Neyoor, besides twenty-two new members who were received into the Church at Neyoor from the ranks of heathenism.

"Amongst these newly admitted," remarks Mr. Baylis, "there is considerable difference in knowledge, and in the manifestation of Christian graces; but after careful examination by myself and the Catechists, and an observation of their conduct for some time, there seemed good reason to believe that they had all received Christ as their Saviour, and were seeking to walk worthy of him.

"Among them were two aged persons, two men and one woman, who up to about three years ago were sunk in heathen darkness, and it has been very pleasing to see how rapidly, considering their disadvantages, they have grown in knowledge of Divine things, as well as in faith and love towards their Saviour. In this they put many of the older Christians to shame.

"Another, Pakkiam, is a young woman who had received an excellent education in the Boarding School at Nagercoil, and having very good abilities, is surpassed by few women in our Missions in Scriptural or general knowledge. She accompanied Mrs. Baylis to England in the beginning of 1860, and returned with her at the close of last year. Both during the time she was on shipboard, and in England, she won, in no common degree, the esteem and affection of all who knew her, and preserved an unblemished character. On her return, I had no hesitation in admitting her to

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the fellowship of the Church, for which she had been a candidate before she left. While in England, she was the means of increasing the interest of many, especially the children of several Sabbath Schools, in our Missions, for they saw what great things Christian education, through God's blessing, had done for one whose ancestors were degraded devil worshippers.

"A young man, Nathaniel, who has lately come from the Seminary, and is now employed as a Teacher in the Boarding School, attributes his conversion to reading the story of a lad who trifled with convictions, and hearing a sermon on the awful condition of those who are careless in Zion."

At the beginning of the year special meetings for prayer were held in the different congregations, and were conducted with much earnestness and fervour.

Mr. Baylis certifies to the exemplary conduct of the Catechists, and that they have been generally diligent and earnest in the work.

The various schools have been carried on with a fair amount of encouragement.

Statistics of Neyoor District. Native Agents of various classes, 97. Congregations, 51. Professing Christians, 3808. New Members admitted to the Church, 22; number in Communion, 211; Candidates 59. Boarding-Schools, 2. Scholars—Boys, 8—Girls, 34. Village Schools for Boys, 35; Scholars, 1381; Village Schools, for Girls, 11; Scholars, 361; in Preparandi Class, 13 youths. Contributions for various objects Rs. 1680. 12. 14.

Pareychaley.

Rev. Samuel Mateer.

The wide-spread sufferings occasioned by the late famine were in this, as in the neighbouring districts, most seasonably relieved by the provident care of the Native Government, and the efforts of Christian benevolence; and although the desolating effects of the scourge will long be felt, the ordinary work of the Mission continues to be carried on, and with an encouraging measure of success.

"There are now," writes Mr. Mateer, "in connexion with this District, 2 Evangelists, and 38 Catechists; of whom 26 are supported by special contributions. We have also 2 School Inspectors, and 24 Village Schoolmasters. The usual weekly reports and instruction have been maintained, and have been productive of vast improvement to most of the Agents. I preach to them in the morning of the report day, and have finished the course of lectures on Theology referred to in last Report. I am now preaching on these occasions on general Scriptural topics, but hope soon to take up some special subject, such as the duties and responsibilities of our Native Agents, &c. The Catechists and Schoolmasters are instructed in Scripture exposition and sermonizing, and in Tamil Grammar and Poetry, and the schoolmasters afterwards in Arithmetic and Geography. Their marked improvement under this system of instruction is evident. . . . . The Native Agents carry on their useful labours with diligence and success, in bringing over heathens into the Congregations, and in instructing the professing Christians."

Mr. Mateer supplies a variety of interesting extracts from the reports of the Catechists, and also obituary notices of some of their number who have recently died in the Lord, but for want of space we are compelled to restrict our extracts to the following, which have been selected on account of their comparative brevity.

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The Catechist John Oldfield writes:—

"I have now under my charge three Congregations, one of which (Perciykonum) has been lately formed. About fifty persons altogether have joined this year, and there are now about 140 regularly attending on public worship on Lord's days. The women of this Congregation have been making an effort to obtain and wear jackets regularly. At first they met with insults and annoyance from Sudras and others, but they have persevered until now. There is at present a general feeling among many heathens in favour of Christianity."

Concerning one of the Catechists, Gerhard Testeeger, who recently departed to his rest, Mr. Mateer writes:—

"The earlier part of Gerhard's life was spent in darkness of mind, under the evil and degrading influence of devil worship; but, about twenty-five years ago, he heard the sound of the Gospel, and experienced a saving change through the gracious influence of the Holy Spirit. He was, after the usual probation, admitted into the Church of Christ. It was soon found that he made himself useful in the Congregation, by accompanying and assisting the Catechists in their labours. He was consequently employed as a Catechist by Mr. Abbs, to whom he proved for many years a faithful and valuable assistant. He lived much in secret prayer, and seemed never weary in well-doing. Through his influence, chiefly, the subscription was made for the large new chapel at Kanjirakodu, now nearly completed. The very day that the new chapel was opened he had, although weak, been hoping to attend, but he speedily became worse. He remarked: 'My sins have hindered me from entering the chapel to-day, but I thank God for the confidence that, through His forgiving grace, they will not hinder me from entering heaven.' About two days before his death, it was observed to him: 'The hand of death seems already upon you; do you not fear it?' 'No,' said he, 'my blessed Saviour has taken away the sting of death, and I rest my soul on Him.' He breathed his last in the enjoyment of full hope and peace."

There are now in connexion with this District 71 Congregations, consisting of from 10 up to nearly 400 members, with 3037 adults, nd 1867 children, in all, 4904, under Christian instruction.

"These Congregations," observes Mr. Mateer, "are personally visited, instructed, and advised by the Missionary, as often as possible, both on week days and Lord's days, and the progress of each individual examined and noted at the same time. Although many are Christians only in outward profession, and are regarded simply as hearers and learners of the all-important truths of Christianity, yet the gathering of such large numbers of willing hearers into settled Congregations, under stated instruction, affords delightful openings for effort on the part of the Missionary, and opens up a channel for the peaceful influences of the Word and Spirit of God upon their hearts and lives. There are consequently many of these whom we must regard with joy and gratitude as the children of God, and our 'crown of rejoicing in the day of the Lord.'"

The state of the Church is, on the whole, encouraging. Twenty-five new members have been received by baptism, besides three who had been baptized in infancy, and, of these, ten were in Mission employment.

"Some of the cases," observes Mr. Mateer, "were singularly interesting. The visitation of cholera seems to have been the means of leading a considerable number of persons to serious reflection and to true piety. One young man had been at one time so anxious for baptism that he went to a Roman Catholic priest, and, being well educated, became rather intimate with him. Disgusted, however, at his exclusive pretensions, he soon left him, and, after a lengthened probation, was received into the Church here, and seems happy in the enjoyment of the Divine favour."

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The Schools throughout the District, both for Boarders and Day Scholars of either sex, are in various stages of progressive improvement.

The work of preaching to the heathen of all classes has been carried on with diligence and some degree of success. All the Agents address the heathen in public and in private as opportunity affords, and the work has been prosecuted successfully, and in general without open opposition from any quarter. Tracts have also been distributed in large numbers.

"On the whole," remarks Mr. Mateer, "we rejoice to see that the work of God is making rapid progress in this country. The knowledge of Christ and Christianity is spreading among all classes of the heathen population, and the attainments and position of the Native Christians have of late vastly improved. There are many of them whom, on account of their deep though simple piety and evident devotedness and consistency, we regard not only with affection but with respect. By the labours of the present and of former Missionaries, whose names shall be held in everlasting remembrance and increasingly honoured as the pioneers of Christianity and founders of the Christian Church in this land, multitudes have been instructed in the saving doctrines and Divine requirements of the Word of God; and may we not hope that even of those who have not been fully received and acknowledged as members of the Christian Church, many may have felt the saving power of grace on their hearts? And how many have we seen give evidence of true piety and faith in active life, meet the approach of death with peace and composure of soul, and enter undoubtingly into the joy of their Lord!"

Statistics of Pareychaley District. Native Agents of various classes, 101. Congregations, 71. Professing Christians, 3037. New Members admitted to the Church, 25; number in Communion, 166; Candidates, 144. Boarding Schools, 2; Scholars—Boys, 26; Girls, 30. Village Schools for Boys, 23; Scholars, 811. Village Schools for Girls, 16; Scholars, 340. Contributions for various objects, Rs. 1058. 14. 14.

Trevandrum and Quilon.

Mr. Cox having in August last resigned his connexion with the Society, Mr. Mateer, of Pareychaley, kindly undertook the general charge of these Missions, until other and more permanent arrangements can be made on their behalf. Mr. M. spent about three months of the latter part of the year at Trevandrum, and has continued to devote as much attention to its interests as the claims of his own District would allow.

Statistics of the Trevandrum District. Native Agents of various classes, 30. Congregations, 4. Professing Christians, 856. Church Members, 83; Candidates, 30. Boarding Schools, 2; Scholars—Boys, 12—Girls, 19. Village Schools for Boys and Girls, 10; Scholars—Boys, 170—Girls, 47. Contributions for various objects, Rs. 271. 12. 3.

Statistics of the Quilon District. Native Agents, 9. Congregations, 4. Professing Christians, 148. Church Members, 20; Candidates, 4. Village Schools for Boys and Girls, 5; Scholars—Boys, 146—Girls, 30. Contributions for various objects, Rs. 24. 17. 0.

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THE REPORT

OF THE

Directors

TO THE

SIXTY-NINTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 14TH, 1863.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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MDCCCLXIII.

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in defending caste, a presentiment of a great approaching religious crisis, in which Christianity, having conquered all other religions, will universally prevail, a desire for Christian books and Christian knowledge, is everywhere in these parts on the increase."

The Christian Congregation has, during the year, received an addition of twenty-eight persons of various classes, and drawn together under different circumstances. Within the same period eleven new members have been admitted to the Church, and four adults have received the rite of baptism.

The various Schools connected with the Mission, twelve in number, have continued, as in preceding years, to exercise a beneficial influence, although to a much less degree than they might do if the standard of educational attainment were higher, and if the Teachers in the Schools were themselves converted men, and therefore competent to impart *Christian* instruction.

At the nine Out-stations connected with this Mission, the Native Agents appear to have laboured with commendable diligence, and, as we may judge from the contents of their journals, not without a measure of encouragement.

Native Agents—Evangelists, 4; Catechists, 6; Readers, 6; Schoolmasters, 12. Additions to the Church, 11; number of Communicants, 84. Total number of baptized persons of all ages, 231. Girls in Boarding School, 28. Village Schools for Boys, 12; Scholars, 756. Local Contributions, Rs.138. 8. 10.

The Rev. W. E. Morris, appointed to a new sphere of labour at Tirupoor, in the District of Coimbatoor, arrived with Mrs. Morris in January, 1862, and, while seeking to obtain the means of accommodation at Tirupoor, he has continued to reside at Mr. Jones's Station, chiefly engaged in the study of the language, with the exception of about three months which he spent at Salem, in charge of that Mission during the absence of Mr. Mabbs.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. J. J. DENNIS. Rev. J. DUTHIE.

Mr. and Mrs. Dennis, in consequence of the failure of Mrs. D.'s health, left Travancore at the end of July, last year, in order to embark for England, where they arrived the 16th December following. Mr. Dennis again left for India the 26th May ult. During Mr. D.'s absence from the field of labour, Mr. Wilkinson, of Santhapooram, undertook the temporary charge of the Nagercoil District, with the exception of the congregation at Nagercoil itself, and two congregations in its immediate neighbourhood.

"There are," writes Mr. Wilkinson, "twenty-two congregations in all. The

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number of individuals connected with them is 2992, being a slight increase over that of last year. By staying for a few days at a time in different parts of the district, I have been able to visit all the congregations. The Evangelists have rendered me considerable assistance in superintending the work of the Mission, and have been, I believe, faithful and diligent in their labours among the people. The report of the Evangelist Alexander Waugh is written in a hopeful spirit. He speaks favourably of the Christian congregations under his inspection. Though the Christians in the northern part of the district, to which his labours are confined, are for the most part poor and ignorant, the Gospel is felt in its power by not a few. In common with the other Mission Agents, this Evangelist has spent a portion of his time in preaching to the heathen. He is always heard with attention, and by some treated with kindness, but he finds, as others, that, though many admit the folly of idolatry and the excellence of Christianity, they remain idolators still. . . . .

"There is a growing feeling among the Christians that it is their duty to do more for the direct support of their teachers, and of the ordinances of religion among themselves. This has been manifested in this district during the year. . . . . (See page 32.)

"In the course of the year forty-six persons have been newly admitted to the fellowship of the Church. By removals, deaths, and exclusions, eighteen have quitted the Church. The members at present are 303. Since the departure of the Rev. J. J. Dennis, the ordinance of the Lord's Supper has been administered twice, and that of baptism once. Thirty adults and forty-six children have received baptism during the year."

The Nagercoil Seminary, under the superintendence of Mr. Duthie, continues to prosper. Within the last two years seventeen of the students have been sent out to engage in the important work for which they had been under training, and it is hoped that all of them will prove useful and devoted helpers in the Mission. With some few exceptions, the Boarders have continued to afford satisfaction, both as to their conduct and their progress in study, and it has been gratifying to observe the interest taken by them in private prayer meetings among themselves, and in spiritual things generally.

See also page 34.

The students in the Theological Class, besides giving a diligent attention to their class duties, have all, more or less, engaged in preaching on Sundays among the congregations, and some have rendered important assistance by accompanying the Missionaries in their visits to preach to the heathen in the adjacent villages.

Concerning the Nagercoil Home Station, the charge of which has temporarily devolved upon Mr. Duthie, he reports that the preaching and Sunday classes have been conducted regularly by the Catechist, with the assistance of the Seminary Teachers and others resident in the village.

"The congregations on Sundays," observes Mr. Duthie, "have been *good* and attentive, and the attendance of the Sunday classes very encouraging. The week-day classes for women have been carried on under Mrs. Duthie's personal superintendence since the date of Mrs. Dennis's departure for England. During the year sixteen adults and twenty-seven children have been baptized, and fifteen admitted to the Church."

After offering some remarks on the spiritual state and progress of the Christian congregations more immediately connected with the Home Station, Mr. Duthie proceeds to describe the efforts that had been put forth for the evangelization of the heathen.

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"From the nature of our duties in the Seminary and College Class," observes Mr. D., "we have found it impossible to devote very much of our time to this most interesting and important department of labour. Still, it has not been neglected. Scarcely a week has passed without our having visited the heathen to preach and distribute tracts. We have been, with few exceptions, very well received by the people, who begin to comprehend our message, and to see that we desire their spiritual good. I have always been assisted in this work by Mr. Yesudian and the senior boys of the seminary, and occasionally by the theological students, when they have been staying in the village on Sundays. Some of the members of the Church also, who are not catechists or teachers, have occasionally assisted us by their presence. We have seldom failed in getting large and attentive audiences. Latterly I have adopted the plan of taking out with me about a dozen of the seminary lads best able to sing the Native tunes, and by means of their performances we have frequently gathered round us very large assemblages of people. Whatever Europeans may think of the Native music and metres, and however differences of opinion may exist as to their suitableness for the service of song in the Sanctuary, they evidently possess peculiar attractions for the people themselves. Good singing of the Native tunes seldom fails to arrest the attention, and so becomes a very valuable auxiliary in evangelistic work."

See page 37.

Statistics of Nagercoil District:—Native Agents of various classes, 53. Congregations, 22. Professing Christians of all ages, 2992. New Members added to the Church, 46; number in Communion, 303. Female Boarding School, 1; pupils in ditto, 38. Village Schools for Boys, 21; Scholars, 774. Scholars *in Seminary*, 122. Village Schools for Girls, 5; Scholars, 221. Contributions for various objects, Rs. 890. 8. 3.

James Town.

Rev. J. F. Gannaway.

This District which, since the commencement of last year, has been under the charge of Mr. Gannaway, comprises 29 Congregations, the numbers of each varying from 15 or 20 to nearly 400 persons. One new Congregation, in what was before a heathen village, has been formed during the year. It consists of about 20 persons, who, after three months' probation, were enrolled as a Congregation.

"The impulse given by the united prayers of January," writes Mr. Gannaway, "roused the congregations to a feeling of their responsibilities as regards the heathen around them; and an endeavour has been made to make each one more an instrument of Missionary effort. A Missionary spirit was awakened, and intelligent members of congregations have gone to their heathen neighbours, and spoken and prayed with them, while others would engage in special prayer on their behalf."

The Reports of the Catechists furnish some interesting notices of the Congregations under their charge.

Several of the Congregations have united their efforts and contributions towards building a large Central Chapel, which is much needed, and within a few weeks upwards of Rs. 500 had been subscribed or promised in furtherance of the object. Besides this extraordinary effort, the contributions for ordinary purposes have considerably

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increased, those for 1861 amounting to Rs. 446, and for last year to Rs. 1550.

"The Church members," observes Mr. Gannaway, "have generally led the way in every Christian effort. Though the practical piety of many cannot be said to be in accordance with so high a standard as is most earnestly to be desired, yet there is ground for hope that not a few are longing to have the mind of Jesus, and to walk according to His holy will."

The number of Schools in this District is 28, of which 20 are Boys' and 8 are Girls' Schools, which have hitherto to a certain extent worked together; but, as no Missionary's wife had ever resided in this District previous to the arrival of Mrs. Gannaway, female education had made comparatively little progress. Mrs. G. forthwith set about to supply that important desideratum—a Girls' Boarding School.

"A commencement," writes Mr. Gannaway, "was made with as little delay as possible, and twelve girls were undergoing a suitable training for their domestic and social duties during a great part of the year. One or two Christians here gave pieces of ground to be cultivated towards the support of these children; but, owing to the want of water, one only produced more than its expenses, the others causing a loss instead. Still, all that was possible has been done to keep the school together. The difficulty of obtaining the necessary support for these little ones—*i.e.*, for food, clothing, and approved means of education—pressed upon us very much. Now, through the recent very great kindness of a Christian lady in England, the means of support for *six* of these little girls have become almost certain. Four of them are certainly and most providentially provided for. For this timely assistance the above lady, and other kind friends at Hornsey, have our warmest thanks, and those of this Christian people. Much more lasting and telling good can be done this way than in any other in this district. My dear wife will be most thankful for any kind of assistance in establishing and carrying on this school. The clothing and food of a girl cost £3. For this sum per annum, one, who shall, under God, become a blessing to a large circle, can be prepared to do a Christian woman's work in purifying and elevating her people."

Statistics of James Town District:—Native Agents of various classes, 30. Professing Christians of all ages, 3709. New Members admitted to the Church, 16; number of Communicants, 284; Candidates, 40. Boys in Boarding School, 9; Girls in Boarding School, 12. Village Schools for Boys, 20; Scholars, 899. Village Schools for Girls, 8; Scholars, 325. Contributions for various objects, Rs. 1552. 7. 11.

SANTHAPOORAM.

Rev. FREDK. WILKINSON.

In the early part of last year the Rev. Ebenezer Lewis, who had for many years rendered excellent service in connection with this District, was compelled by failure of health to return to his native land, whereupon Mr. Wilkinson was appointed to succeed him, and entered upon his labours in the beginning of June.

The District at present comprises 26 Congregations; and in order to account for the large addition made to the number of adherents

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in 1861, as compared with the following year, Mr. Wilkinson observes :—

"When we remember the circumstances under which these people joined the Christian community, it is not surprising to find that some, after a time, relapsed into idolatry. Famine and disease were pressing heavily upon them, and a union with the Christians probably appeared to many a means of obtaining the relief which they sorely needed. With such motives, when the relief failed, they returned to heathenism. On the other hand, it is a matter of rejoicing that so many among the new converts have continued steadfast in their adherence to Christianity, and are, we trust, gradually obtaining a knowledge of its truths.....

"Many of those who were disorderly in previous years have become regular and earnest attendants on the services. Some listen to the word of God with great attention, and conduct private and family prayer with seriousness. Some have felt their sinfulness, and have fled to Christ for refuge."

Among the fruits of conversion during the past year, Mr. Wilkinson adduces the following instance :—

"The Christians of the congregation at Atthicadu have established prayer meetings, which are continued regularly. At one of these prayer meetings a poor widow cried bitterly, and prayed for the pardon of her sins. She also expressed her desire to be baptised. The catechist asked, 'How is it that you are so anxious to receive baptism?' She replied, 'Up to this time I have been grieving for my lost son, but now I feel that I also may die. I therefore desire to make an open profession of my belief in Jesus as my Redeemer.'"

During the year the ordinance of baptism has been administered to 31 adults, besides children, and 19 persons have been admitted to the fellowship of the Church.

There appears to be much need for additional Chapels in this District, to provide for the wants of the population, but for which the local funds have hitherto proved inadequate.

The Catechists have, for the most part, been very exemplary in their conduct, and have zealously exerted themselves for the spiritual benefit of the heathen amongst whom they have laboured. The following is given by one of their number as a specimen of Brahminical influence and self-esteem :—

"On my way to Tencowper I saw a Brahmin sitting in the shade, with a copper chalty filled with rice. I suspected that he had been to perform poojah at a neighbouring pagoda, and asked him, 'Sir, where have you been?' He replied, 'I have been to pay homage to Satta, and am now returning home.' This Brahmin has certain privileges granted to him by the late Rajah of Travancore, and is therefore highly respected by his neighbours. A document has been given him to the effect that Brahmins, Sudras, and others of high castes, when they wish to celebrate a marriage, perform a funeral, pay their vows, or offer sacrifices for the expiation of their sins, should invite this Brahmin, and present him with rice, money, clothes, &c. In this way he earns much money, under the pretence of taking away the sins of the people, and blessing them by his prayers. After receiving his usual presents, he steps out of the house and paces the yard with rapid steps, and departs. By this it is supposed the sins of the house are removed. The people immediately sprinkle the yard with cow-dung water. I then said to him, 'Sir, you profess to take away the sins of the people who offer you presents, please to tell me what you are doing for the expiation of your own sins.' He replied, 'I cook two measures of rice every day, offer it to Satta, and then eat it. Thus, whoever suffers from hunger, I never suffer from it.' I replied, 'I know you do this, but is this the way you expect to

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have your sins forgiven.' He replied, 'Yes, without a doubt.' Astonished at his answer, I said, 'Sir, are you a sinner? If so, what are the sins you are committing?' He replied, 'What sins do I commit? I do not commit any sin.' I said, 'If you do not commit any sin, why should you perform poojahs?' He was silenced. I then explained to him the nature and evil of sin, and exhorted him to believe in the Lord Jesus."

The Village Schools throughout the District are progressing favourably, and with respect to the Female Boarding School, which since the departure of Mrs. Lewis has been under the charge of Mrs. Wilkinson, in conjunction with her sister, Miss Cox, the following statement is furnished by Mrs. W.:—

"At the present time there are fifty boarders, thirty-six of whom are supported by friends in England and elsewhere. They are divided into five classes, which are taught by Samuel and Abraham, young men educated in the seminary at Nagercoil, and members of the Church. The girls appear to be making good progress in their studies. The schoolmasters constantly endeavour, they say, to teach the elder girls the importance of setting the little ones a good example. It is also a source of pleasure to us that a spirit of prayer is increasing among the girls. Of late the elder children have formed a prayer meeting among themselves, which is conducted by one of their number in turn.

"Miss Cox, my sister, co-operates with me in the care and superintendence of the school. Besides meeting the classes during the week, she assembles the girls every Sabbath evening in the verandah of the Bungalow, when they repeat the text of the sermons preached during the day, and are examined in what they heard. It is our earnest prayer that these children may grow up as true members of Christ's Church, and may be as lights in the surrounding darkness."

Statistics of Santhapooram District:—Native Agents of various classes, 56. Congregations, 26. Professing Christians of all ages, 3440; baptized Adults, 411; additions to the Church, 19; number in Communion, 209. Girls in Female Boarding School, 50. Village Schools for Boys, 20; Scholars, 775. Village Schools for Girls, 4; Scholars, 200. Contributions for various objects, Rs. 773. 9. 2.

Neyoor.

Rev. F. Baylis. Rev. John Lowe, M.R.C.S.E.

During a portion of last year Mr. Baylis's Missionary labours were interrupted by personal illness and other unavoidable hindrances; but his lack of service was supplied by Mr. Lowe, who, besides the study of the language and his engagements in the Dispensary, rendered valuable aid in visiting the Congregations, conducting prayer meetings, &c.

The candidates for Church Membership have been numerous, but in consequence of the season usually set apart for their examination having occurred towards the close of the year, and during Mr. Baylis's illness, no examination was held, and, therefore, no new members have been admitted to the Church. With some few exceptions, the conduct of those united in fellowship has been in accordance with their Christian profession.

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"Many," observes Mr. Baylis, "appear to delight much in the ordinary and special services of God's house. Prayer meetings have been well attended, and the spirit of grace and of supplications has, we believe, been poured out. There are some who often accompany the Catechists in their visits to the heathen, and who exhort their relatives and neighbours to attend to the affairs of their souls."

The Report records the exemplary lives and happy deaths of several who had borne testimony with their latest breath to the truth of the Gospel, and the preciousness of Christ. The following may suffice as a specimen:—

"Nyenakam. This was one of the aged persons mentioned in last Report as having been admitted to the Church at the close of 1861. Only three or four years ago he was sunk in the darkness of heathenism. He heard the truth and felt its power, and from that time rapidly grew in knowledge and grace. He had been one of the chief means of establishing the new congregation at Manalikarei, to which his family still belong. A short time before his death, I visited him at his house, when, though wasted away, and scarcely able to speak, his whole face beamed with pleasure as he tried to tell me how precious Christ was to him. On my asking him whether he felt Christ to be present with him, his reply was, 'How could I have borne all this suffering but for His help?' He was afterwards brought to the Dispensary and manifested the same peaceful happy spirit; but medicines were of no avail, for the Master had called him, and soon after his return home, he fell asleep in Him."

The Congregations throughout the District are 52 in number, comprising a total of 6427 souls brought more immediately under Christian instruction and influence. This is an increase on last year's numbers of 128 adults and 120 children, which represent a yet greater increase, since the losses from relapsing into heathen customs, &c., have been fewer than in several preceding years.

The Contributions of the people to various objects have been more than those of the previous year by Rs. 30, but, as about Rs. 150 of the sum down in 1861 as given for new Chapels was really given in 1860, the real increase is about Rs. 180.

"A few weeks before the close of the year," remarks Mr. Baylis, "I issued a short address to be read in each Congregation, calling the attention of the people to the distress in Lancashire, and exhorting them to do something to show their gratitude for the help formerly sent to them by friends in England when they were suffering from famine. I did not expect that much would be given, for the price of provisions here has been for some time at almost famine rates, and there has been much suffering in consequence. However, Rs. 72½ (£7 4*s.* 6*d.*), were contributed and remitted to the Madras Committee with our own subscriptions."

The Girls' Boarding School, under the careful superintendence of Mrs. Baylis, is very prosperous, and cannot fail to exercise a beneficial influence in the Mission. The Village Day Schools have been carried on as in former years.

Amongst other literary works issued by the Mission, Mr. Baylis has during the last two years edited an illustrated Tamil magazine, called "Desopakari" (Friend of the Country), for the Church Vernacular Education Society.

"The magazine," observes Mr. B., "besides articles on history, biography, natural history, science, &c., contains articles and anecdotes explaining and enforcing doctrinal and practical Christianity, suited, some to Hindoos and some to Christians.

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It has also a number of Christian lyrics to Native tunes, of which the people are very fond. It has a good circulation throughout South India and North Ceylon, and has met with the approval of Missionaries of all the Evangelical Societies."

Upon Mr. Lowe's arrival at the Station in November, 1861, his primary object was to devote himself to the study of the language. Acting upon this resolution, the Dispensary has during the past year been opened for the treatment of ordinary cases only three days a week, although, of course, accidents or urgent cases have claimed and received attention at all times.

From the 1st January to 31st December, 1862, the number of patients recorded is 2629. Of these 97 have been received as in-door patients, and have resided in the Dispensary for periods varying from one to six or seven weeks, and upwards of a hundred have been visited at their own homes. Sickness has been very prevalent in the Mission circle, and on its occurrence Mr. Lowe has promptly rendered assistance to his Missionary brethren and their families.

The cases treated in the Dispensary have been of a very diverse character, but as the details, instructive as they are, would be out of place in this Report, we prefer giving insertion to Mr. Lowe's remarks on his Evangelistic work in connection with the exercise of the healing art:—

"There can be no doubt," writes Mr. Lowe, "that during the past year the Dispensary has been the means of removing or alleviating a vast amount of physical suffering. This result is very gratifying, and is itself a rich reward. While, however, the claims of the Dispensary as a benevolent institution are strong, its claims as an Evangelistic agency are equally so. By its means the greatest barriers to the spread of the Gospel are practically removed. Throughout the past year might have been seen, from time to time, sitting side by side, under the same roof, the Brahmin, Sudra, Shanar, and Pariah, the Devil Worshipper, and the Worshipper of Siva, the Mohammedan, Roman Catholic and Protestant Christian men, women and children of all castes and creeds listening attentively to the reading of God's word, and the preaching of the Gospel. Suitable tracts and portions of Scripture have been regularly distributed among all who could read, and, as time and opportunity permitted, the patients have been conversed with personally regarding their souls' eternal interests, and thus hundreds during the past year have heard the sweet story of redeeming love, who otherwise, in all human probability, would have lived and died without having once heard the glad tidings. . . . .

"Several of the heathen patients have been led, during the past year, to forsake idol worship, and to place themselves under Christian instruction. Three have become adherents of the Congregation at Neyoor, and are very regular in their attendance upon the means of grace. Others are now attending the chapel at the villages where they reside."

Statistics of Neyoor District:—Native Agents of various classes, 108. Congregations, 52. Professing Christians, 6427. Number of Church Members, 205; Candidates, 72. Boarding Schools, 2; Scholars—Boys, 11—Girls, 47. Village Schools for Boys, 36; Scholars, 1280. Village Schools for Girls, 11; Scholars, 449. Youths, in Propaganda Class, 9. Contributions for various objects, Rs. 1511. 7. 10.

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Pareychaley.

Rev. Samuel Mateer. Rev. G. O. Newport.

Concerning the progress of the good work in this field of labour, Mr. Mateer makes the following statement:—

"It is evident to us that, on the whole, we have been favoured by our gracious Lord with a good measure of success within the period now under review. The Christian people have continued generally faithful to their profession, and increasing in the knowledge and enjoyment of Christian privileges, and many heathen have joined our numbers. The education of the young and of females has made fair progress. Many, of whom we are permitted to entertain the hope that they are truly the children of God, have been united to the Church, whilst uninterrupted peace and liberty to proclaim the Gospel have been enjoyed, so that a state of feeling increasingly friendly and enlightened has been exhibited on the part of the heathen inhabitants of the country at large."

The Native Agents labouring in this District are upwards of 100. These meet weekly for report and instruction, and the meetings on these occasions are often peculiarly interesting and instructive.

"In the morning of the report day," observes Mr. Mateer, "I usually preach to the Agents and the Pareychaley Congregation, and afterwards instruct them in the Holy Scriptures, theology, Tamil grammar, arithmetic, &c.; and a class is also instructed by my Moonshee in Malayalim and Sanscrit. In my necessary absence at times, while visiting the districts of Trevandrum and Quilon, these meetings are conducted by one of the Evangelists. In the last twelve months we have gone through the Gospel of St. Luke, and the Acts to 11th chapter. Useful books in Tamil, Maylayalim and English, to the amount of about Rs. 125, have been purchased by the Native Agents, at somewhat reduced prices, from our local Tract and Book Society, and they have also subscribed for 110 copies of the Tamil magazine, 'Desopakari,' while copies of several Tamil and Malayalim newspapers and magazines have been supplied them from the funds of the Book Society. The Native Library, containing about 300 volumes, is also open free of cost to them."

There are now in connection with this District sixty-nine congregations, comprising a total of 5341 professing Christians of all ages, under regular instruction.

"Two small congregations," writes Mr. Mateer, "of Pariahs, formerly slaves, and the *first* of this class who have joined us in this District, have been lately formed. The beginning is indeed small, but it is a beginning, and there seems a general feeling of willingness on the part of many of this long degraded people to receive the glad doctrines of Salvation."

The direct accessions from the ranks of heathenism during last year amounted to 346 persons.

Referring to the people generally connected with the Mission, Mr. Mateer observes:—

"They are of the same classes as in former years, except that they are evidently improving in knowledge and purity, through the continued influence of Christian instruction and privileges.

"Although a much smaller proportion of our people are baptized and admitted

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into communion with the Church than is usual with the neighbouring Missions of North Travancore and Tinnevelly, this is not, I apprehend, because our people are inferior in knowledge or sincerity to those alluded to, but because we administer baptism, not to mere professors or learners of Christianity, but only to those who show by their lives and conduct, so far as we can judge of them during a lengthened probation, that they are influenced by love to Christ, and living, not merely in the practice of external morality and obedience to the requirements of Christianity, but in faith and holiness as true children of God."

Of the forty new members received into the Church during the past year, the Report states as follows :—

"They were strongly recommended by the Catechists of their respective congregations, and had been, for the usual time, under probation as candidates. Most of them had long been professors of Christianity, and three baptized in infancy, but a few had joined only within the last three or four years. One was an ironsmith of respectable caste, who first received the Word of God through the advice of a younger brother, then learning in a Mission School, and through whom the whole family have embraced Christianity. Another was a head man, and one of the first who joined in the village of Vannew, where a congregation was formed about three years ago. The conduct of the members on the whole has been most satisfactory."

In the numerous Village Schools connected with this Mission, the standard of education is not high, but still far beyond that of the ordinary heathen schools: reading, writing, arithmetic, grammar, geography of India, and Tamil poetry, but especially the Holy Scriptures, which are able to make wise unto salvation, are taught, the lessons in each being prescribed by the Missionary at the beginning of each month.

"We had," observes Mr. Mateer, "a very interesting united examination of all the schools at the Home Station in December, after which prizes were given, and a short sermon was addressed to the children.

"We ask the earnest and frequent prayers of our Christian friends for these dear young ones, upon whom so much depends as to the future progress and perpetuity of Christianity in this land."

Preaching to the heathen, Roman Catholics and Mohammedans, in villages, markets, roads, &c., has been regularly conducted by all the Native Agents, as opportunity afforded, and considerable numbers of tracts have been distributed. Local contributions have been raised towards the erection of a new Chapel, and the building has been commenced, but the means are wanting for completing it.

The Rev. G. O. Newport, who has been appointed to this District, left England, with Mrs. Newport, in September, and reached his destination on the 20th January ult.

Statistics of Pareychaley District:—Native Agents of various classes, 104; Congregations, 69; Professing Christians, 3329; new Members added to the Church, 40; number in Communion, 202; Candidates, 196; Boarding Schools, 2; Scholars—Boys, 27—Girls, 30; Village Schools for Boys, 23—Scholars, 756; Village Schools for Girls, 16—Scholars, 358; Contributions for various objects, Rs.1058. 14. 14.

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Trevandrum and Quilon.

Respecting these Missions, Mr. Mateer writes as follows:—

"I have continued to superintend the Districts of Trevandrum and Quilon throughout the whole of the past year, and am thankful to say that the work in its various departments has gone on as usual, notwithstanding the want of a fixed resident Missionary. In order to some extent to make up for this deficiency, we resided in Trevandrum in the months of February, July, and November, during which time Mrs. Mateer and myself paid particular attention to the Boarding Schools and the general affairs of the Mission. The anniversary meetings were held as usual, and the congregations visited and instructed occasionally. I have not found it possible to attend much to the instruction of the Native Agents on acccount of the time necessarily devoted to the Pareychaley District, but all the other business of the Mission has been attended to. The Catechists, Schoolmasters, and Schoolmistresses continue their labours with diligence and success."

Statistics of Trevandrum District:—Native Agents of various classes, 34; Congregations, 81; Professing Christians of all ages, 1646; new Members admitted to the Church, 28; number in Communion, 107; Candidates, 24; Boarding Schools, 2; Scholars—Boys, 14—Girls, 22; Village Schools for Boys and Girls, 12; Scholars—Boys, 233—Girls, 312; Contributions for various objects, Rs. 257. 19. 15.

Statistics of Quilon District:—Native Agents of various classes, 9; Congregations, 4; Professing Christians of all ages, 273; new Members admitted to the Church, 7; number in Communion, 26; Candidates, 7; Village Schools for Boys and Girls, 5; Scholars—Boys, 119—Girls, 18; Contributions for various objects, Rs. 145. 14. 5.

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THE REPORT

OF THE

Directors

TO THE

SEVENTIETH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 12TH, 1864.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

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SOUTH TRAVANCORE.

NAGERCOIL.

Rev. J. J. DENNIS. Rev. J. DUTHIE.

Respecting the twenty-two Congregations, comprising 3073 persons in regular attendance upon the services, Mr. Dennis observes—

"There are to be found on our Congregation lists the names of persons from seventeen different castes, including Brahmins, Vellalars, Soodras, Maravahs, Goldsmiths, Silk-thread Weavers, and others, down to the despised Shanar and Pariah. The great body of the people, however, come from the Shanar caste, whose religion is demonology, one of the worst forms of heathenism with which the world is cursed.

"Since my return from England I have visited each Congregation, and have been gladdened by seeing many fresh faces. On the other hand, I have been saddened by not seeing some who were making a good profession when I left, but who have gone back to the beggarly elements of this world. Some, too, had fallen asleep, I doubt not, in Jesus, and are now with the Lord.

"The Evangelists, whose work it has been to visit the people in their houses, as well as in the Congregations, on the whole give favourable reports, and speak hopefully and cheerfully of progress during the past year."

After describing a social meeting which had been held in 1842, with a view to bring the Members of the Church, comprising persons of different castes, into closer and more intimate communion with each other, Mr. Dennis proceeds to remark—

"Since my return another feast has been held, at which nearly 240 persons were present. This was provided by a good Christian brother from the Silk-thread Weavers caste, a highly respectable man, and one whom we greatly esteem. The feast was almost entirely prepared by the members of his own household, who are Christians and Communicants.

"I regard these meetings as a step decidedly in the right direction. The more our people are led to break away from caste customs, the weaker will the influence of caste prejudice become."

The Christian liberality of the people of this district is wonderfully on the increase. During the past year they have contributed in aid of the following objects: the *London Missionary Society*, the *Branch Bible Society*, the *Local Tract and Book Society*, the *Christian Vernacular Education Society*, the *Local Poor Fund and Dorcas Society*, the *Building and Repair of Chapels*, the *Mault Scholarship*, the *Nagercoil Widows' Fund*, and other miscellaneous objects; the total subscriptions amounting to about £110 sterling.

Besides the Village Schools, in which upwards of 1000 children of both sexes are under regular instruction, Mr. Dennis has succeeded in establishing Evening Schools; and which, since they were first opened, in 1861, have become exceedingly popular; there being at present 11 of these Schools in active operation, comprising 270 male and 30 female Scholars. In reference to these Schools the Inspector says in his Report—

"The chief part of the people in these Schools are Pariahs. It was their custom to spend their evenings in drinking arrack, and in quarrelling, fighting, and all

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kinds of mischief. Sometimes they would assemble in their pagodas and sing the most obscene songs. But now how great is the change! They come together to learn to read and write, and remain with all proper silence an hour and a half, even though like children they may only learn the alphabet. Some of the men learning are even forty years old.

"Suppoo, of Ambalantitthi, was once a devoted heathen and devil-dancer, and made it his custom to abuse the Christian people in his village. Not long after the establishment of the Night School he was induced to attend. Often there he used to be advised to become a Christian, but very good-temperedly he would say, 'What is the use of becoming a Christian before I know how to read Christian books? When I learn to read I may become a Christian.' He soon learnt the alphabet; then he took the first Tamil book, and then passed on to the reading of the Mission School Magazine. This last he found very interesting, and he used often to read it, and even take it to the fields with him to read at his leisure. He then regularly attended the chapel, gave up his devil-dancing, and became a professed Christian. He is now able to read his Bible, and is a regular attendant at public worship."

In the absence of Mrs. Dennis, the Girls' Boarding School has been under the care of Miss Cox, who has furnished a gratifying Report, from which it appears that many of the young people have greatly profited by the religious instruction imparted to them, and are one after another giving their hearts to the Lord.

The work of the *Seminary* has *chiefly* engaged the attention of Mr. Duthie, from whose Report we supply a few extracts:—

"My assistants," he writes, "have continued to render efficient service in the Seminary, and, in addition to their regular duties, have voluntarily conducted an interesting class of heathen adults in a neighbouring village, besides accompanying me on Sundays to preach to the heathen in the surrounding villages, and in various other ways helping forward the Lord's work.

"This department of our Mission work is now undergoing in one respect a gradual but important change. Ever since the establishment of the Institution, upwards of twenty-five years ago, the studies have been principally carried on in the English language, no distinction being made between Boarders intended for Mission work, and Day Scholars pursuing their studies with the view of obtaining higher salaries in secular employ than are given in the Mission. A variety of considerations has led to a modification of this plan, whereby those educated at the expense of the Mission study in the vernacular languages only, while classes open to all applicants for admission, on payment of a small monthly fee, are educated on the plan of Anglo-Vernacular Schools generally. It is to the honour of Christianity in South Travancore that our most efficient and devoted Agents, though well qualified to fill lucrative situations in the world, prefer the far less remunerative, though greatly more honourable service of Christ; but while this is so, we have had experiences of an opposite nature among those educated in the Seminary, of whom we had hoped better things.

"Six of the Boarders have left us during the year for Mission work, and are now usefully employed in the Districts to which they belong. . . . The prayer-meetings and other religious exercises have been kept up as in former years, and I have delivered special addresses on the Saturday evenings, with few exceptions, throughout the year.

"I may mention," adds Mr. Duthie, "that the new building erected for the accommodation of the Boarders was formally opened at the beginning of the year, when all the old Students now in Mission employ were invited to a feast on the occasion. After the feast, a very interesting meeting was held, when addresses were delivered by the Missionaries. A similar meeting was held again on Christmas Day, at which the Missionaries were present as before. It was a most refreshing occasion."

The theological class was dissolved in February last year, and all the Students comprising it, nine in number, are now actively engaged in

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Mission work. Upon the discontinuance of this class, a plan was formed for the improvement of the Schoolmasters of the Mission, by means of a training class for Teachers, which has accordingly been brought into operation.

"The studies of this class," observes Mr. Dutbie, "comprise Scripture, history, geography, grammar, &c., and very frequent criticism lessons. I have great pleasure in stating that the members of the class, fourteen in number, have been most diligent in their studies, and appear to take delight in the various exercises in teaching, &c., which have been prescribed."

Statistics of Nagercoil District.—Native Agents of various classes, 48. Congregations, 22. Professing Christians of all ages, 3073. Church Members, 310. Scholars in Female Boarding School, 43. Village Schools for Boys, 18; Scholars, 784. Village Schools for Girls, 6; Scholars, 246. Night Schools, 11; Scholars, 300.

Seminary.—In training class for Teachers, 14; Boarders, 68; Day Scholars, 41.

Tamil Schools.—Protestant Scholars at Nagercoil, 44; heathen Scholars at Vadasery, 80; ditto at Kotar, 52.

James Town.

Rev. F. J. Gannaway.

The good work has been carried on in this District under circumstances of growing encouragement.

"So much depends," observes the Missionary, "upon the labours of the Native Agents, that it is pleasant to report that among them are to be found men of devout and earnest character, devoted to the work for its own sake, striving to win souls, and eager to lead their brethren to a higher condition, a condition of Christian manhood."

The Native Church has increased in numbers, and, it may be hoped, in zeal and devotedness. The members of the various Congregations appear also to be gradually assuming the position and responsibilities attaching to them as the professed followers of Christ.

"The distinction," observes Mr. Gannaway, "between them and the surrounding heathen is becoming more marked; and though the more earnest Catechists are frequently grieved, and perplexed at the lingering superstition, and other effects of former idolatry, and dread of demons, yet they are able to speak of striking encouragements in even the newest adherents.

. . . . . .

"Our Congregations are organizing themselves so as regularly, according to Gospel principles, to meet some of the expenses pertaining to Chapels, School-rooms, and other Mission buildings."

The educational departments of the Mission have been carried on as heretofore. Concerning the Female Boarding School Mrs. G. reports—

"It is with deep thankfulness I am now able to say that ten out of the twelve girls have been provided for, and to the kind friends who have undertaken to support

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them we offer our warmest thanks. The girls have been instructed during the year in Tamil reading, writing, and dictation, by the Mistress; in arithmetic, geography, history, Scripture geography, and some simple scientific and other training lessons, by A. John, who had been interpreter in the previous year; and in Tamil grammar by the Moonshis. The periodical examinations have shown very satisfactory progress. They also learn to make their own clothes, and to spin the cotton of which the cloth is made; but more than this, we hope, by the blessing of the Lord, that they may be spiritually fitted to benefit their families and countrymen."

Statistics of James Town District.—Native Agents of various classes, 31. Professing Christians of all ages, 3813. New Members added to the Church, 47; number of Communicants, 306; Candidates, 71. Boys in Boarding School, 4; Girls in Boarding School, 12. Village Schools for Boys, 25; Scholars, 1194. Village Schools for Girls, 6; Scholars, 294. Contributions for various objects, rs. 1782. 1. 11.

SANTHAPOORAM.

Rev. FREDERICK WILKINSON.

This District extends about twelve miles from east to west, and eight miles from north to south. The larger villages are inhabited mainly by Sudras and Mohammedans, and the Mission has no footing in these places, with the exception of Aloor, containing 10,000 inhabitants of various castes, where there is a Mission School well attended by heathen boys. It is from the smaller villages scattered through the District, and occupied chiefly by Shanars, that the converts are drawn. The Mission Chapels are distributed over the District at distances varying from one and a half to three miles.

The Native Agents have met as usual for instruction by the Missionary. Of these there are three Evangelists, one of whom superintends the Congregations, while the other two have each charge of a Congregation and inspect the Schools. The Catechists, 28 in number, besides taking charge of their respective Congregations, preach the Gospel to the heathen and Romanists in their neighbourhood.

The Congregations, 26 in number, vary in size from 15 adults to 260, and for their benefit service is held twice on the Sabbath.

"My visits to the Congregations," writes Mr. Wilkinson, "are chiefly on the Sabbath. I have been in the habit latterly of staying at one Congregation for both services, a plan which gives me an opportunity of becoming better acquainted with the people. In the interval between the morning and noon service I have gone round to those houses of the members of the Congregation which were in the vicinity of the chapel. The people have always appeared much gratified by these visits. I was pleased by observing, in the Report of a Catechist, that a man who had kept aloof from Christianity was induced by my visit to his house to attend Divine service. As his wife and children attended the chapel, I called at his house, and while there impressed upon him the importance of attending with his family. He afterwards remarked to the Catechist, 'What a privilege it is to have a Missionary come into my poor hut and sit upon this dirty cot, inquire about my affairs, and give me counsel! I will not keep away from chapel any longer.'

"The spiritual state of the Congregations is in some measure encouraging, though it by no means satisfies our desires. Though *eminent* piety is rarely found, from time to time cases occur which show the power of Divine truth in the heart. The superintending Evangelist, speaking of his interview with a dying female, a Member of

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the Santhapooram Congregation, says, 'When she was strong and healthy, marks of piety were but faintly visible. For some years, however, she had been confined to her bed, and her affliction was the means of quickening her spiritual life.' . . .

"There have been fluctuations in the Congregations. Some have relapsed into heathenism, while others who had apostatized have returned to the privileges of Christianity. Amongst the *new* converts a few are persons of respectability and influence in their neighbourhood, and their union with the Christian community will, we hope, prove a blessing not only to themselves, but to their poorer neighbours. If sincere, the example of such persons is of great service. A wealthy man, belonging to a village in the vicinity of the Mission bungalow, joined the Santhapooram Congregation at the commencement of the year. His case is an interesting one. He, together with his two brothers, was a zealous devotee of the demon Padrikali, to whom he erected a temple at considerable expense. Many conversations were held with him by the Catechists and others, but he stoutly opposed the claims of Christianity. The Rev. E. Lewis, I am told, often spoke with him on the subject of religion, but all seemed to be of no avail. At last death entered his family. His wife had been for many years childless, and many were the offerings made to the demons to obtain offspring. To his great joy, his wife gave him the promise of a child. Numerous and costly offerings were made to secure the welfare of mother and child. The babe was born dead. He at once lost his confidence in devil-worship, and sent for those who had often before spoken to him of Christ, to pray with him. He at once commenced attending our chapel, and still continues to do so. His wife accompanies him. He was zealous as a heathen; we trust he will be equally so as a Christian."

The Native Church consists of 225 Members, including ten who have been admitted to fellowship during the past year.

"At the close of the year," observes Mr. Wilkinson, "the Members of the Church united in a social meal of curry and rice. This 'love feast,' as we may call it, was held on the Saturday evening (the next day the Church was to assemble at the table of the Lord). The preparations for the feast being finished, the people seated themselves in rows upon the floor of the chapel, with a plantain leaf spread before each. The food was carried round, and a portion placed on each plantain leaf. A blessing was then asked, and the meal commenced. So far as I know, this was the first meeting of this kind in the Mission. A social meeting like this is a help in promoting that unity and love which should distinguish the Church of Christ. In this country, moreover, it serves another important end, as it tends to destroy caste prejudice."

In the Schools connected with this District a large number of children are receiving such an education as cannot fail to disabuse their minds of popular errors, and to bring them to an early acquaintance with the Scriptures of truth.

Mrs. Wilkinson has furnished a gratifying report of the Female Boarding School under her superintendence, consisting of 51 pupils. After mentioning the recent baptism of four of their number, Mrs. W. observes--

"I think there is a more earnest spirit among the girls than formerly. They have contributed during the year, for the spread of the Gospel among their countrymen, rs. 20. as. 9. (£2 1*s.* 2*d.*), which may seem a small sum to friends in England, but, considering the value of money, it is a large one for these poor girls. We hope we are now rejoicing in the first-fruits of a rich harvest which is to follow. May all these dear girls be at last reckoned among Christ's lambs."

The girls of the Nagercoil Boarding School, 43 in number, have for the present continued their studies at Santhapooram, under the charge of Miss Cox.

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Statistics of Santhapooram District.—Native Agents of various classes, 56. Congregations, 26. Professing Christians of all ages, 3153. Baptized Adults, 498. Additions to the Church, 10; number in Communion, 215. Girls in Female Boarding School, 51. Village Schools for Boys, 19; Scholars, 679. Village Schools for Girls, 4; Scholars, 163. Contributions for various objects, rs. 967. 8. 12.

NEYOOR.

Rev. F. BAYLIS. Rev. JOHN LOWE, M.R.C.S.E.

As respects the general character of the Congregations, 52 in number, Mr. Baylis observes—

"Although there has been, apparently, real earnestness manifested during the year by a portion of the people, especially those who have been candidates for baptism and Church-membership, I confess that I have often been discouraged by the coldness and apathy which have appeared to prevail in many of the Congregations, not excepting that at the head Station, which enjoys higher privileges. Some also are gone back to heathenism, whilst others have probably only become indifferent and tired of the restraints of a Christian Congregation. Some of these may be induced to return, and again listen to the Word of God, which the Holy Spirit may bless to their conversion; but, of those who relapse to open heathenism, I have generally found that their last end is worse than the first.

"We should have had in consequence to report a considerable decrease in number, had it not been that 345 adults, together with 202 children, have been gathered in from heathenism during the year. Of these we can only say that we rejoice with trembling. But as there has been apparently no particular cause *driving* them over to Christianity, and as they have come not in numbers, but a few here and there, nearly every Congregation having had some additions, there is reason to hope that most of them will remain steadfast and gradually improve."

Additional chapels are greatly wanted in some parts of the District, but, from a deficiency in the funds required for their erection, the want remains unsupplied.

The Church has been increased by the addition of 55 new Members (belonging to 21 Congregations), who, having been selected as suitable, were admitted to full Communion at a meeting held at the beginning of the present year.

"After this meeting," observes Mr. Baylis, "all the Members of the Church, including those newly admitted, partook of a love feast together; the next day the united Communion was held, and it was felt to be a time of refreshing from the presence of the Lord. . . . .

"With some few exceptions, the Church Members have, I believe, been careful to walk as becometh their profession. They are far from being all I should wish to see them; many are not very strong or shining Christians; but I have been pleased to see among them much humility, patience in affliction, prayerfulness, and simple faith in Jesus. If they do not follow the Lamb as *men in Christ Jesus*, they seek to follow Him as *children learning in His school*, and we believe that He receives such, and will teach them more and more, till he brings them safely home to see light in His light, and to know even as they are known."

We are concerned to state, that since the commencement of the present year, Mr. Baylis has sustained an afflictive bereavement in the death of his beloved wife, who, after nearly thirteen years of faithful service in the cause of Christ in India, departed to her rest on the 25th February ultimo.

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Mr. Lowe has supplied a very interesting report of the *medical* department of this Mission, but, for want of space, we are constrained greatly to abridge its contents.

In the course of the year 1863 the number of patients recorded in the Dispensary Register was 4744, comprising 2481 Protestant Christians, 1619 heathen, 510 Roman Catholics, and 134 Mohammedans. Upwards of 200 have been admitted as in-door patients, and have resided in the Dispensary, or in houses provided for them in the village, for periods varying from one to six weeks. About 150 patients have been visited at their own homes.

The cases, both medical and surgical, requiring treatment, have been of an extremely varied character, but the more prevalent diseases have been small-pox, epidemic fever of a malignant type, ophthalmia, and affections of the skin.

"During the palmyra season," writes Mr. Lowe, "the poor palmyra-climbers frequently meet with accidents of a very severe nature. Falling from a height of twenty, thirty, or forty feet, upon a hard rocky soil, if the injury does not prove immediately fatal, fracture of one or more bones, dislocation of one or more joints, severe flesh wounds, concussion or compression of the brain, paralysis, &c.—any or all of these injuries are frequently sustained. During the past year the treatment of such accidents has, with one exception, been invariably successful; and I may add that I have had no cause to regret having had recourse to conservative measures in most cases. Injuries which at home would not only justify, but demand primary amputation, are here quite amenable to conservative treatment. And so in wounds and operations, the Asiatic stands a much less chance than the European of an unfavourable result, owing, I doubt not, to the comparative deficiency of plastic matter in the blood of the former."

In reference to the evangelistic efforts put forth in connection with the Dispensary Mr. Lowe proceeds to observe—

"While the foregoing details reveal the gratifying fact that by means of medical agency a great amount of disease and suffering has been alleviated or removed, it will no doubt be equally gratifying to the friends and supporters of the Institution to learn that the great and avowed object in establishing a Dispensary in connection with our Missions in South Travancore has been energetically and hopefully prosecuted during the past year. Thousands of all castes and creeds, from the Brahmin to the degraded Pariah, professing Christians, Roman Catholics, Heathens, and Mohammedans, have not only listened to the reading of God's Word and the preaching of the Gospel, but, by personal conversation, 'the glorious Gospel of the blessed God' has been faithfully and affectionately pressed upon the attention of the patients and their friends. Thousands of tracts have been distributed, and a number of Scripture portions, 'Desopakari' (a local periodical), and some of the larger publications of our Tract Society, have been gladly purchased.

"In visiting the sick at their own homes, peculiar facilities are afforded for commending the truth, not only to my patients, but to large congregations of the villagers, which on such occasions throng around me. By these means an entrance has been gained into communities, and access afforded to the homes of caste families, which, under ordinary circumstances, could not have been expected."

Besides his medical assistant in the Dispensary, Mr. Lowe has succeeded in securing the services of a young man named Nyanabranam, who, having finished his theological studies in the Institution at Nagercoil, was set apart for the office of an Evangelist, and since the beginning of May, 1863, he has been zealously and efficiently engaged in imparting religious instruction to the patients attending the Dispensary.

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After giving some interesting extracts from the journal of the Evangelist, Mr. L. concludes his notice of the Dispensary by observing—

"Such an Institution is an unspeakable boon to the people in this part of Travancore, where otherwise no European medical aid could be obtained within a distance of forty miles. It is exceedingly gratifying, and a source of much encouragement, to find that our benevolent labours in connection with the Dispensary are appreciated by his Highness the Maharajah of Travancore, his Highness the First Prince, T. Madara Row, Esq., Devan of Travancore, and native gentlemen holding high official positions in the government of the country."

In addition to his medical engagements, Mr. Lowe has also given his time and attention to the work of preaching the Gospel, and to the general duties of the Mission, in co-operation with his fellow-labourer Mr. Baylis.

Statistics of Neyoor District.—Native Agents of various classes, 107. Congregations, 52. Professing Christians, 3838. Church Members, 253. Candidates, 90. Boarding Schools, 2; Scholars—Boys, 14—Girls, 47. Village Schools for Boys, 36; Scholars, 1432. Village Schools for Girls, 11; Scholars, 444. Youths in Propaganda Class, 7. Contributions for various objects, rs. 1538. 6. 3.

Pareychaley.

Rev. G. O. Newport.

Mr. and Mrs. Newport arrived in Travancore on the 15th April, 1862, and on the removal of Mr. Mateer to Trevandrum, Mr. Newport took the oversight of the Pareychaley Mission.

"The great press of labour," remarks Mr. N., "which a large District like this involves, calls for the whole of a Missionary's time in its performance. I have found myself quite unequal to the full and proper discharge of the whole duties of the Mission, and yet to give proper attention to the diligent study of the vernacular, even so as to use it in preaching and ordinary conversation; but I have thought it best for the good of the Mission that I should at present give my chief attention to the acquirement of the language."

The good work has, in the meantime, however, been constantly carried on by the Native Agents, under the general superintendence of the Missionary.

The Native Congregations of this District are 77 in number, and comprise a total of 5700 persons of all ages under regular instruction.

"Of these Congregations," observes Mr. Newport, "six have been formed during the last few months in the mountain part of the District, and consist chiefly of Pariahs and Pulliahs, the former of whom were once slaves, and the latter are even now treated as such by the higher castes. They evince great desire to know and embrace Christianity, and, though rather dull in learning the elements of our religion, are nevertheless remarkably persevering and painstaking.

"The Members of the other Congregations also are under regular weekly instruction. They are preached to and instructed in Scripture doctrine once, at

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least, and in many cases twice on the Sabbath, and the Catechists visit them at their houses during the week, and instruct them more thoroughly; but, from the peculiar employment of the great majority of our Christians, very little time can be advantageously spent in this way.

"Another great obstacle to their progress in knowledge is the comparative fewness of persons able to read at all freely, so as to understand what they read; and thus every particle of information must be given *viva voce* by the Agent, and learned by heart by the catechumen, which is a very tedious process.

"It must be remembered, also, that a great number of them embrace Christianity after a life of thirty, forty, and in some cases sixty years, spent in devil-worship, or some other form of heathenism; that then they are totally uninformed as to the peculiar nature of Christianity, and, moreover, are disinclined to go through the drudgery of learning it thoroughly. This also tends to keep our Congregations in a state of ignorance. But, in spite of all these difficulties, a considerable amount of knowledge (and this the most important knowledge) is acquired and retained; and it gives us joy to add that the knowledge thus acquired becomes the regulating principle of their life and conduct.

"Our hope is in the rising generation, who will form the bulk of our Congregation ten or fifteen years hence, and whom we are now instructing in the essentials of our holy religion.

"In my visitation of the Congregations I preach to them, and afterwards examine them in their knowledge of the Scriptures and Christian doctrines, and, in many cases, I have been surprised and cheered to find the firm hold of main principles which they manifested, though almost entirely destitute of any systematic knowledge of theology. On the whole, their knowledge and conduct are as satisfactory as can be expected from persons situated as they are."

In accordance with the plan pursued by his predecessor, Mr. Newport has held weekly classes for the instruction of the Native Agents in Scripture history and theology.

The various Schools, more particularly the Boarding Schools, are, as heretofore, objects of much interest and encouragement in connection with this Mission.

Statistics of Pareychaley District.—Native Agents of various classes, 16. Congregations, 77. Professing Christians, 3542; new Members added to the Church, 27; number in Communion, 215. Boarding Schools, 2; Scholars—Boys, 28—Girls, 27. Village Schools for Boys, 25; Scholars, 736. Village Schools for Girls, 16; Scholars, 316. Contributions for various objects, rs. 1217, being above rs. 70 in advance of the preceding year.

Trevandrum and Quilon.

Rev. Samuel Mateer.

Since September, 1861, Mr. Mateer, late of Pareychaley Station, has had charge of the Districts of Trevandrum and Quilon. In March, 1863, he took up his permanent residence at Trevandrum, and since that period the Christian Congregations and Schools have been regularly visited and instructed, the Native Agents superintended, the sacraments regularly administered, a number of additional Agents have been employed, and new Schools opened, while the Gospel has been made widely known amongst all classes of the population.

After noticing the plans in operation for the systematic training

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of the Native Agents, also their labours in the Mission, and the increase of converts from heathenism, Mr. Mateer observes—

"I have visited and preached in Tamil or Malayalim, in each of the village Congregations, about once a quarter, and examined the progress of the people in the Scripture and catechetical lessons monthly appointed them. I should like to visit the Congregations oftener, but have been unable to do so on account of the home Station work, and the distances and difficulty of travelling in this part of the country."

In reference to the sphere of labour opened to him in Trevandrum, the head-quarters of the Mission, Mr. Mateer writes—

"I regard the work in this city as of the highest importance. On it we seem to have expended, in former years, but a small proportion of labour, as compared with the country villages, and to have had, in consequence, but little success.

"The state of public feeling in Trevandrum towards the Mission is, I am thankful to say, on the whole favourable. The European community have supplied funds for the establishment and regular support of two new Schools, and the authorities of the Native Government we find very friendly, and decidedly liberal in feeling and conduct. There seems, on the part of natives generally, to be very little active opposition to Christianity. On the contrary, as it becomes more widely known, it is, though not practically received, yet regarded with increasing respect, as exhibiting a high standard of morality, setting forth, in the best possible manner, the duties of man to man, and inculcating doctrines which are regarded as incontestably true and supremely important. While this city may be regarded as a stronghold of Brahminism, yet it is evident to all that the influence of the Brahmins and their superstitions is most decidedly on the wane. As an instance of this I may mention that a great six-yearly festival, called Murajabam, held at the end of the past year, was much less largely attended, and many restrictions on the liberty of lower castes which had been imposed on previous occasions were altogether dropped. It is said that many excesses were formerly committed by the Nambooni Brahmins, which the authorities succeeded in repressing this time.

"I may mention, also, in this connection, that a series of monthly lectures, in English, to educated natives, which we have succeeded in getting up for the purpose of promoting an intelligent spirit of inquiry, and providing food for thought to the numerous youth who have been educated in the Rajah's Free School, have been largely attended by the class for whom they were intended, as well as by several European friends who take an interest in native education. We are permitted to use the Government School-room for these lectures. The first lecture was delivered in September, by the Rev. J. F. Gannaway, on Geology, on which occasion his Highness the First Prince of Travancore occupied the chair; the second by myself, on Ethnology, the Dewan of Travancore in the chair; and the third in December, by the Rev. J. Duthie, who exhibited, with a good magic-lantern, views of London, and other scenes and illustrations, with suitable explanations.

"It is gratifying to be able to say that the Bible is regularly read and explained in his Highness's Free School. This is a remarkable instance of liberality of sentiment on the part of a purely Hindoo Government, and shows that Hindoos are not at all so much afraid as is imagined of the simple reading and study of the Holy Scriptures.

"The Malayalim services at the Mission Chapel on Sunday and on Thursday mornings are generally well attended. A weekly prayer-meeting is conducted on Tuesday evenings.

"The Thursday evening Tamil service is held at the Old Church in the Cantonment, and before the regular service we hold an open-air service on the green near to the church, where suitable sermons and addresses are delivered by several Catechists and by myself, and listened to by many passers-by. We do not, however, encourage controversy on these occasions. Sometimes a Congregation is collected by singing the Tamil lyrics with native tunes, of which the people are very fond. I hope to preach in one or two other parts of the town when proper sites are secured and arrangements completed."

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Statistics of Trevandrum District.—Native Agents of various classes, 40. Congregations, 19. Professing Christians of all ages, 1860. New Members admitted to the Church, 27; received from other Churches, 12; number in Communion, 141; Candidates, 41. Boarding Schools, 2; Scholars—Boys, 15—Girls, 23. Girls in English School, 17. Village Schools for Boys and Girls, 13; Scholars—Boys, 293—Girls, 64. Contributions for various objects, rs. 257. 19. 15.

Statistics of Quilon District.—Native Agents of various classes, 10. Congregations, 4. Professing Christians of all ages, 218. New Members admitted to the Church, 7; number in Communion, 25; Candidates, 5. Village Schools for Boys and Girls, 5; Scholars—Boys, 120—Girls, 14. Contributions for various objects, rs. 17. 5. 8.

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STATISTICAL SUMMARY* OF MISSIONS

IN CONNECTION WITH

The London Missionary Society.

	Churches.	Communicants.	Juvenile Day and Boarding Schools, and Educational Institutions.	Scholars.
South Seas.				
Georgian, Society, and Austral Islands . .	36	3877	39	2371
Hervey Islands. . . .	9	2280	12	2100
Samoan Islands . . .	42	4215	220	8519
New Hebrides . . .	2	150	50	2000
Loyalty Islands . . .	15	1215	36	4070
Savage Island. . . .	1	604	15	2500
West Indies.				
Demerara	10	1764	11	976
Berbice	12	1340	16	833
Jamaica	14	2342	19	1639
South Africa.				
Within the Colony . .	21	2902	21	2150
Beyond the Colony . .	17	1868	25	1397
Mauritius	3	155	5	300
Madagascar	4	1000		
China.	8	644	5	63
India.				
Northern	8	300	38	2047
Peninsular	18	703	99	4493
Travancore.	7	1455	214	7686
Totals . . .	227	26,814	825	43,144

* In instances where the returns from particular Stations for the past year are deficient, the numbers have been taken from the returns of a preceding year.

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THE REPORT

OF THE

Directors

TO THE

SEVENTY-FIRST GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 11TH, 1865.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

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MDCCCLXV.

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Schoolmasters, 9; Schoolmistress, 1; total, 25. Additions to the Church, 20; number of Communicants, 103; total number of baptized persons of all ages, 281. Girls in Mrs. Jones's Boarding School, 30. Village Schools for Boys, 9; Scholars, 600. Theological Students, 5. Local Contributions, Rs. 176. 12. 11.

SOUTH TRAVANCORE.

Nagercoil.

Rev. James Duthie.

In connection with this Mission it is painful to record the death of the Rev. J. J. Dennis, which took place on the 15th November ult. Our lamented friend had laboured at Nagercoil with much zeal and success for upwards of eight years, and the event has occasioned a mournful breach in the Mission.

The death of Mr. Dennis has devolved heavy additional duties upon Mr. Duthie and Mr. Wilkinson. The former of these brethren writes—.

"My chief attention has been given to the *Seminary*, and I am thankful to be enabled to report favourably of this important work. At no former time have I had more reason to think that the blessing of God rested upon our endeavours in this respect than now. The healthy moral tone of feeling among those under instruction, which I have had occasion to refer to with special satisfaction in former years, has not, I trust, declined. Our constant aim is to deepen these impressions; for we feel that, however well the mind may be disciplined by study, none can engage with effect in the Lord's work who lack the wisdom which cometh from above, and those spiritual attainments which He alone can confer.

"It is the practice here to accustom all the senior lads to preaching and tract distribution among the heathen in the surrounding villages; and, unless when absent from home, or otherwise engaged, I have been assisted by them regularly once a week in this work. Exercises of this kind for such as are being trained for Mission work are obviously useful in various ways, and it is encouraging to observe that the rough reception which their youthful endeavours not unfrequently meet with at the hands of the heathen, does not damp their courage, but rather stimulates to the more careful preparation of addresses, that they may be the better able to answer the objections which their opponents are ever ready to urge. Our prayer is that they may be the means of leading many of those around us from darkness to light. . . .

"The number of Mission Boarders at present in the Seminary is sixty-two, of whom eight were admitted during 1864. Since the date of last Report, nine have left for employment in the Mission, and it is very gratifying to hear from time to time that the majority at least of those who have been educated here become useful in the Mission in some capacity or other, while not a few are found worthy, after due trial, of occupying posts of special responsibility and honour."

The special class of instruction, with a view to increase the efficiency of the Schoolmasters, and also the Tamil Juvenile Schools, have been carried on with growing encouragement.

The Sunday services at this Station have been conducted as formerly, and the people are increasing in knowledge. They support

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their own Catechist, and there is reason to hope that the Spirit of God is working in the hearts of many.

"The sudden death of Mr. Dennis," remarks Mr. Duthie, "and the solemn services that were conducted after the event, have made, I believe, a deep impression upon not a few. It is encouraging to observe that the higher classes of the heathen are beginning to frequent the services in the Church, and we are not without hope that we shall see much good done among them. At the close of the year I had the privilege of admitting one respectable man from the village of Vadasary to the Church. This man has been a very earnest inquirer for about three years, and now he has made an open profession of his faith in Jesus. I trust he may have grace given him to walk worthy of his profession. The case is interesting, as being the first fruit of our Evangelistic work in that village."

A considerable work in Book-hawking has been carried on, not fewer than 2372 Tamil and English books having been sold during the year.

The Mission Press has also been in active operation, and numerous religious and other useful publications have been struck off in the course of the year, amounting in the aggregate to upwards of two and a half millions of pages; and the number of books bound, either in leather or cloth, amounting to upwards of 17,000.

Mr. Wilkinson, who, upon Mr. Dennis's death, took charge of the Out-stations of Nagercoil District, reports an increase in the number of adherents, there being at present 3278 persons, that is, 205 more than in the preceding year.

"Among the congregations," writes Mr. Wilkinson, "and the surrounding heathen, five Evangelists and nineteen Catechists are labouring. The Agents meet weekly for instruction. Early in the year a change was made in the manner of conducting the studies of the Catechists. It was thought well that, instead of each Missionary pursuing a separate course of study with his Agents, a uniform course should be adopted, with a public examination at the close of the year. The Catechists were divided into two classes. The higher class has studied part of the Epistle to the Galatians, and a portion of a work on prophecy, lately published in the Vernacular. The lower class has read part of the Acts of the Apostles and Whateley's 'Evidences of Christianity.' As the classes commenced only in April (1864), the examination has been deferred. We anticipate considerable benefit to our Agents from this plan of study."

We regret being prevented by want of space from giving insertion to the Report of the Girls' Boarding School under the charge of Miss Cox.

James Town.

Rev. William Lee.

This District was recently under the charge of the Rev. J. F. Gannaway; but in consequence of the entire failure of Mrs. G.'s

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health, she and her husband were under the painful necessity of leaving for England in August last, and since Mr. G.'s departure, the charge of the District has temporarily devolved upon Mr. Duthie.

The Rev. William Lee, however, who left England in September last, has been instructed to relieve him from this charge.

In reporting the state and progress of the James Town Mission, during the latter portion of the last year, Mr. Duthie writes—

"Since the date of Mr. Gannaway's departure I have endeavoured to meet the Agents regularly, for the purpose of receiving their Reports of the state of the congregations, and have been able to make a circuit of the District once since taking charge, besides visiting the most important congregations as frequently as my other engagements would allow. Mr. Yesudian, my Assistant in the Nagercoil Seminary, has also visited this District, which is in a very hopeful state. There are evident tokens of progress in every direction, and, I trust, under the wise guidance and superintendence of a resident Missionary, the work will prosper yet more and more."

The attendance on the Sabbath Services has been very gratifying. Prayer Meetings have been regularly conducted among men, women, and children. In addition to the usual lesson given for the improvement of the people in Scriptural knowledge, several portions of the New Testament have been read and explained in the weekly Prayer Meetings and on other occasions.

After giving some interesting extracts from the Reports of the Native Agents stationed in the James Town District, Mr. Duthie adds—

"I am happy to state, in conclusion, that the Evangelists and Agents generally are devoted and earnest in their work. The best proof of this is to be found in the fact, that, though left without European counsel and guidance, they are as zealous as before, and I hope that Mr. Lee's coming among them will stimulate all to increased endeavours in their great and good work."

SANTHAPOORAM.

Rev. FREDERICK WILKINSON.

The Evangelists and Catechists connected with this Mission have not only attended to their special work in the congregations, but have preached the Gospel to the heathen.

As a specimen of the Reports of these Agents, we quote from one of them:—

"While conversing with a heathen about the way of salvation, I asked him if he knew of any good that had come to this country by means of the Christian religion. He replied, 'Who can describe the change that has taken place? About thirty years ago, the chief men of the Shanars, called Nadaumar, oppressed those under them and seized their property. The enormities committed by the Sudras were unlimited. If a person had to pay five fanans as circar rent, they would make him

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pay fifty fanans. Even then he would not be free from molestation. The lower castes were afraid of the higher, like chickens at the sight of the kite. A low caste man was not allowed to erect a large house. If any one dared to do so he must conciliate the Sudras by giving them whatever they asked for. When devil feasts were celebrated, more than two-thirds of the flesh of the goats and fowls were given to the Nadaumar and Vettatar. People were required to go to any place, and to do any work, at the will of these men.' I asked, 'Who has delivered you from this thraldom? not the people of your own religion.' 'No,' he replied, 'it is the white people, who are Christians.' 'Why, then, don't you follow their example, embrace their religion, and believe on the Lord Jesus, who is the author of this religion?'"

During the year three young men have come from the Nagercoil Seminary, having completed their studies, to engage in Mission work in this District. One of them, however, is now at Neyoor, attending a class for the study of medicine, under Rev. J. Lowe. This class has been formed with the view of extending the Medical Mission by the establishment of Branch Dispensaries.

There are at present 26 congregations connected with this District.

"In these congregations," writes Mr. Wilkinson, "there are 1818 adults and 1312 children. Nearly one-third of the former are able to read the Scriptures. In the number of adherents there is a slight increase upon last year. While some have apostatized, and others have been excluded from the congregations, converts from heathenism have filled up the vacant places. Some of the latter were for a long time the bitter opponents of Christianity and of its followers. They were generally devil-dancers, or connected with idolatrous worship. . . . . As to the spiritual state of the congregations we must speak with caution; but we trust, as the result of our observations while visiting the congregations, that the people are improving, though the rate of progress may be slow."

There has been an increase to the Church of 7 new members, and also to the class of Candidates, which now comprises 33 persons.

"The love-feast," writes Mr. Wilkinson, "was held on the last night of the year. As the chapel at the Home Station is too small for such a purpose, the feast was spread on a level spot in the Mission compound, and the people took their meal by torchlight. The plan answers so well that we mean to continue it. The Lord's Supper has been administered, and the Church Meeting held regularly. The character and conduct of the Church Members generally have given me satisfaction. One of these, deceased during the year, was a burning and a shining light."

The various Schools have been kept in vigorous operation. Concerning the Girls' Boarding School Mrs. Wilkinson has furnished an interesting Report.

NEYOOR.

Rev. F. BAYLIS. Rev. JOHN LOWE, M.R.C.S.E.

Reference was made in the last Report, to the lamented death of Mrs. Baylis, who departed to her rest on the 25th February, 1864.

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This District now contains 53 congregations, varying in size from 30 or 40 adults to 250. The total number of adults now on the list is 4098. Connected with these are 2759 children of all ages, making a total of 6857 souls brought under direct Christian influence and instruction.

"When," remarks Mr. Baylis, "the number of these congregations is considered, the extent of ground over which they are scattered, and the great variety of characters to be seen in those composing them, it will not be difficult to see that there is enough in the teaching and superintendence of these, with the Mission Agents, Schools, &c., connected with them, to fully tax the time and strength of a Missionary.

"My colleague, Mr. Lowe, has continued to render me assistance in various ways, both at the Head Station, where he often preaches, conducts prayer meetings, &c., and at the Out-stations, which he visits from time to time, as his other duties allow. His earnest, rousing appeals to the heart and conscience have been often listened to with great attention, and, in not a few instances, have, we believe, been accompanied by the Holy Spirit's blessing. The work of female education here, which Mrs. Baylis was called to leave, was at once taken up by Mrs. Lowe; and I cannot but here record my gratitude that, in a time of deep sorrow to myself and the people of this District, such kind and valued friends were at hand to sympathize and help. . . . . .

"I have been especially gratified by witnessing the good work going on in the Attur Division, under Arumeinayngam, Evangelist, who has been earnest and diligent in his labours among Christians and heathens, and these labours have evidently not been in vain. He has regularly visited the congregations in that part, now seventeen in number, and stirred up the people to greater regularity in attendance on Divine ordinances, and to greater efforts to improve in knowledge and Christian character. He has also instructed the Agents under him, and urged them on to greater diligence in preaching to the heathen, appointing especially one day a week wholly for this work, when they go two or three together, he himself accompanying one of the parties. By this means many villages have been visited and the Gospel preached by the wayside; and, as the result of these efforts, besides additions to most of the congregations, three new ones have been formed, comprising 228 adults, with 125 children, now under Christian instruction in this division. Eleven places for devil-worship, three or four of which were of large size and better built than ordinary, have been destroyed, and the implements of worship, clubs, spears, &c., given up. The destruction of these places, which is, of course, only done with the full consent of the owners, not only tends to prevent the people relapsing into idolatrous customs, but has a salutary effect on all the people round, arousing inquiry, and proving that the demons they so much dread have really no power to injure even those who destroy the buildings in which they were worshipped.

"Besides frequent visits to Attur, where I have met the Agents of that part on Report-days, I have been able to make two tours, visiting the congregations scattered among the hills and jungles of the far north, some of them eighteen or twenty miles from Neyoor, and was much pleased with all I saw of the progress of the good work. The people are for the most part poorer, more uncultivated, and more oppressed by the higher classes than those in the south; but they appear anxious to hear the good news of salvation, and to break away from their old degrading devil-worship and heathenish customs. More Agents are greatly needed to labour amongst them; but, unless I am supplied with funds for the purpose, I must keep operations on a very limited scale. Schools, too, are greatly needed, a much smaller proportion of the people being educated than in the south. The annual expense of a village school varies from £6 to £7, according to the number of boys, their attainments, &c.; but £4 or £5 would be sufficient for a school in those parts. Chapels, or prayer-houses, are also greatly needed. For the three new congregations there are only small open sheds erected by the people, and the buildings in which some of the old congregations meet for worship are wretched-looking buildings, more like cattle-sheds than places for the worship of God. I would gladly, had I a fund at command, erect five small, neat prayer-houses at

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places where they are most needed. I should be able to do this for £50, but I could not raise more than £10 from the people, on account of their poverty. Are there not some of God's people willing to assist in providing these poor people with decent places of worship? I should say here, that in other parts of my District chapels are urgently needed in five places. These must be larger and better built, at a cost for the whole of £120, of which £40 may, I think, be raised in these congregations and among the people generally; so that, could I be supplied with £120 by Christian friends in England or India, *ten* chapels suitable to the wants of the people may be erected—ten witnesses, visible to all, that Jehovah, the true God, is being worshipped in this dark land. I do trust that this appeal will not be made in vain."

The want of space will not admit of our including in our extracts some interesting passages from the Report, respecting the native Churches and Schools.

In October last, "The South Travancore Mission Hospital," which had been erected by public subscription, was opened for the reception of patients.

"From 1st January to 31st December, 1864," reports Mr, Lowe, "the number of patients recorded in the Register is 5430. On an average each patient returned twice in course of treatment. Arranged according to religious sects, we have 2683 Christians, 2098 heathen, 523 Roman Catholics, and 126 Mohammedans. Upwards of 300 have been admitted as in-door patients, and have resided in the hospital, or in houses provided for them in the neighbourhood, for periods varying from one to eight weeks. About 200 patients have been visited at their own homes.

"In a numerical point of view, the chief diseases treated during the year have been fever, rheumatism, dyspepsia, dysentery, chest affections, dropsy, diseases of the eye, diseases of the skin, and diseases peculiar to women. The cases requiring surgical treatment have been numerous."

We are happy to state that Mr. Lowe has succeeded in forming a Training Class, consisting of eight intelligent, well-educated young natives, for the study of medicine and surgery.

Evangelistic work has been carried on among the patients with ceaseless activity, and an encouraging measure of success.

"In our daily work among the patients," observes Mr. Lowe, "and in our annual statement to friends, we make no secret of the fact that, while every possible effort is put forth to promote the efficiency of the hospital as a benevolent institution, the great object in view in establishing such an agency in connection with our Missions here, and wherever a Medical Mission exists, is to lead sin-diseased souls to the Great Physician, to reach the masses still unenlightened, especially those who through deep-rooted enmity and prejudice against Christianity, shut themselves out from all ordinary Evangelistic agency; in short, our great object in labouring here, ministering to the wounded and diseased body, is to win souls to the Saviour."

PAREYCHALEY.

Rev. G. O. NEWPORT.

During the past year the work of this District has been carried

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on without intermission. No new department of labour has been entered upon; but the old plans have been improved, and every department worked as efficiently and successfully as possible. Increased exertions have also been made to render the Mission self-supporting, the people, out of "their deep poverty," having in the course of the year subscribed Rs. 1882½, which is Rs. 665 in advance of the preceding year.

"Notwithstanding the great efforts of the Papists," writes Mr. Newport, "to draw away our Christians to their Church, they are but sparingly successful. I do not believe that more than ten persons have left us for them, while at least fifty have forsaken Popery and embraced Protestantism during the year. . . . . .

"Persecution by the heathen is not so much as it has been, except perhaps in the case of Pulliars and Pariars, who, being slaves, are often dealt harshly with by their masters on account of their religion. In places, however, where new congregations are formed, and the heathen are annoyed to see their sisters and neighbours wearing neat jackets and other respectable clothing, and when the Sabbath services, with the singing, &c., begin to be within hearing of their homes, and perhaps within a hundred yards of their devil-worship, they generally make a great ado, tear the women's clothes, abuse the Catechist, &c. After a few complaints have been taken to the courts, and a few fines imposed, such things quickly cease, and the Christians are allowed to enjoy their religion in outward peace. The last few years seem to have done a great deal for the Christians in Travancore.

"The people attend the services of the Sabbath and other days pretty well. Their employment being very arduous, has a tendency to induce sleep, but they do their best to keep awake. It is also a pleasing sign, that three or four times during the year they leave their work, walk several miles, sit three or four hours, and listen attentively to the various speakers at our Annual Missionary, Bible, and Tract Societies' Meetings respectively.

"During the year 769 proselytes have been added to our number. In addition to these, there are many persons who have forsaken the outward forms of heathenism, who never offer sacrifices to idols or devils, who regularly attend the services, give subscriptions, &c., but who, for various reasons, are not reckoned by us as Christians. . . . . I have this year taken account of these persons, and find that they amount to 549 in all. The total number of adherents (exclusive of those just referred to) under Christian instruction is 6080.

"During the past year three congregations have been united with others near them, and three chapels have been erected where none existed before. One chapel has been built where the congregation has far outgrown its former place of worship, erected three years ago. Several others are now in course of erection, and others needing erection cannot be built for want of funds. In the northern parts of the District the people are rapidly coming over to Christianity—much too rapidly, in fact, for me to provide Catechists for them. At the present time, two new congregations which have just been formed, are without Catechists, because I have barely funds sufficient to pay those Agents already employed. While Christians in England pray for the ingathering of the heathen, would that they gave facts like these the attention they deserve."

TREVANDRUM AND QUILON.

Rev. SAMUEL MATEER.

In commencing his Report Mr. Mateer observes—

"Throughout the year our work in its various departments, whether of preaching the Gospel to Christians or heathens, administering Christian ordinances, the edu-

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cation of the young, the publication and distribution of tracts, or other instrumentalities for the conversion of the heathen or the edification of Christians, has been sustained with regularity, and I hope with increased efficiency. The result of the blessing of God upon these means has been the addition to the Christian congregations of between 300 and 400 from heathenism, while a knowledge of Christian truth has been largely disseminated amongst several classes of the population. New doors of usefulness, too, which promise well for the future, have been opened, and into these we trust to be enabled to enter more and more fully as time progresses. Nor are we called to mourn over serious hindrances to our work, or severe trials in it. Goodness and mercy have indeed followed us continually."

In the District of which Trevandrum is the Head Station, there are now 25 congregations, comprising a total of 2267 persons of all ages, showing a net increase of 407 during the year. Of these, 384 are *new converts from heathenism*, while the births make up the remainder of the increase, and compensate for deaths and occasional defections. During the year five new congregations have been formed.

"A new chapel," remarks Mr. Mateer, "which I built at Chani only two years ago, expecting that the accommodation would be sufficient for several years, is already so crowded that the people have not room to sit, and it must be immediately enlarged, or rather, I expect that a very large and separate building will have to be erected. The people of that village flock in numbers to the chapel, and listen with an eagerness and interest less observable in the older congregations. It is truly delightful to preach to such willing and feeling hearers. This congregation is already (within four or five years of its first establishment) the second in the District in point of numbers."

The position of the Missionary in Trevandrum is, on the whole, encouraging.

"The support and sympathy," he observes, "which our operations receive from our European community, the liberal and enlightened policy of the Native Government, and the reasonable hopes we indulge of being privileged to exert an increasing influence on the Native mind, are subjects for gratitude to Almighty God."

A series of Monthly Lectures in English, to educated Natives, have been delivered during the year by several of the Missionaries and other European gentlemen.

"This course of lectures," writes Mr. Mateer, "has been well attended, and the lectures have been generally both interesting and instructive. Those on 'health,' by Rev. J. Lowe, M.R.C.S., have awakened especial attention to the importance of sanitary regulations, and have been published by request in English, Tamil, and Malayalim. The distinguished patronage and frequent presence at the lectures of His Highness the First Prince of Travancore, a Prince of highly cultivated mind and literary taste, has been most beneficial in maintaining the popular interest in these lectures."

The Sunday Services in the jails in Trevandrum have been conducted by the Missionary and Catechists, and it is believed that some of the prisoners have been influenced for good by the Christian

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kindness shown them. Numbers of the prisoners of different castes (of whom there are generally 500 or 600 in the two jails) come over to the place of meeting and listen attentively. They also ask for Tracts, which are, in some cases, well read, as they have not much else to occupy the evenings after work is over.

The subject of female education is of the greatest importance to the future of India, and seems everywhere now to be receiving the greatest attention. The English School for Girls, in the Pettah, is attended by twenty-six pupils. Of these, four girls are from the Boarding School, who are being educated in English, and who will, it is hoped, in time become gifted Teachers to assist the Mission, and exercise a judicious influence on others.

The work in Quilon has somewhat revived during the year.

"A new congregation," writes Mr. Mateer, "wholly composed of Syrians, at a place called Pennadu, about seven miles from Quilon, has been formed, and generally the numerous Syrian Christians in that District seem somewhat anxious for Gospel light and privileges. A few times I visited and preached in some of the Syrian Churches, ancient-looking structures, surmounted by the cross, and with crosses and sometimes curious paintings of their patron Saint George in the chancel and upon the altar. The people are a most interesting remnant of ancient Christianity, long surviving in a heathen land, though fallen from the purity of Scriptural doctrine and practice. Much, I doubt not, might be effected for their reformation had we a resident Missionary in Quilon.

"Some of the most affecting services I have ever been privileged to conduct were those in the jail at Quilon, when I went to preach to the prisoners confined there. On these occasions almost the whole number, between 100 and 200, came over to the side which we occupied, and sat down quietly to listen. All were in fetters, and it was a sad sight; but I endeavoured to address them earnestly and lovingly, and I trust that the word of salvation which they have heard may be blessed to the conversion of some poor wretched sinners. The Catechists instruct the prisoners regularly on Sundays, and many are anxious to learn to read, had we the means to support a schoolmaster for their benefit."

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STATISTICAL SUMMARY OF THE STATIONS IN TRAVANCORE.

TABLE I.—AGENCY.

MISSION. DISTRICTS.	Date of Commencement as separate Districts.	Ordained Missionaries.	Assistant ditto.	Catechists, &c.						School Teachers.					Total Native Agents.
				Evangelists.	Superintending Catechists.	Catechists.	Assistant ditto.	Female Assistants.	Total.	Teachers in Boarding Schools.	Inspecting School-Masters.	Village School-Masters.	Village School-Mistresses.	Total.	
NAGERCOIL	1809	1	1	5	0	18	1	1	25	*6	1	17	5	29	54
JAMES TOWN.. ..	1840	†1	0	2	0	26	2	2	32	2	2	13		22	54
SANTHAPOORAM ..	1846	1	0	3	0	25	3	2	33	4	0	21	3	28	61
NEYOOR	1828	2	0	4	0	20	22	7	53	6	3	29	11	49	102
PAREYCHALEY ..	1815	1	0	2	3	43	8	14	70	4	0	25	10	39	109
TREVANDRUM ..	1838	1	0	1	0	20	2	1	24	‡3	1	12	2	18	42
QUILON	1821	0	0	1	0	3	1	0	5	0	0	5	0	5	10
Totals ..		7	1	18	3	155	39	27	242	25	7	122	36	190	432

* 6 *Teachers in Mission Seminary.* † *In England.* ‡ *One Teacher of Girls' English School.*

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STATISTICAL SUMMARY.

TABLE II.—EVANGELISTIC AND PASTORAL DEPARTMENT.

MISSION DISTRICTS.	Congregations.	Baptized during 1864.		Total Number of Baptized.			Entire number of Adherents under Instruction.				Adults able to read.			Average Attendance on Divine Worship.	Church Members.			Candidates for Church Membership.	Marriages.
		Adults.	Children.	Adults.	Children under 15.	Total.	Men.	Women.	Children under 15.	Total.	Men.	Women.	Total.		Admitted during 1864.	Excluded during 1864.	Present Members.		
NAGERCOIL ..	22	22	40	422	323	745	962	1075	1241	3278	323	220	543	2035	17	5	333	25	33
JAMES TOWN ..	29	0	13	409	254	663	1097	1166	1589	3852	394	171	565	2210	2	0	306	43	42
SANTHAPOORAM	26	80	70	578	391	969	849	1039	1312	3200	374	233	607	2092	13	1	201	33	22
NEYOOR	53	154	177	757	606	1363	1988	2110	2759	6857	657	211	868	5136	48	3	283	104	69
PAREYCHALEY	72	64	325	424	768	1192	2055	1731	2294	6080	554	131	685	3379	21	4	225	150	74
TREVANDRUM ..	25	13	37	233	191	424	722	596	949	2267	0	0	274	1289	20	3	156	59	25
QUILON	5	2	2	61	48	109	79	66	109	254	0	0	83	205	4	0	29	9	1
Totals ..	222	335	664	2884	2581	5463	7752	7783	10253	25788	2302	966	3625	16346	125	16	1533	423	266

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TABLE III.—EDUCATIONAL DEPARTMENT.

MISSION DISTRICTS.	Boarding Schools.		Village Schools.		English Institutions.	Vernacular Preparandi Classes.	Night Schools in Villages.	Total Number of Schools.	Scholars—Boys.									Scholars—Girls.							Grand Total of Scholars.
												In Village Schools.			Night Schools.						In Village Schools.			Night Schools.			
	For Boys.	For Girls.	For Boys.	For Girls.					In Boarding Schools.	In English Institutions	In Preparandi Classes.	Protestant.	Romanist.	Heathen, &c.	Protestant.	Heathen, &c.	Total Boys under Instruction.	In Boarding Schools.	Protestant.	Romanist.	Heathen, &c.	Protestant.	Heathen, &c.	Total Girls under Instruction.	
NAGERCOIL ..	0	1	15	5	1	0	7	29	0	106	0	242	21	626	94	165	1254	46	179	0	31	0	0	256	1510
JAMES TOWN	1	1	24	5	1	0	5	37	5	13	0	332	36	457	21	0	864	0	166	3	36	5	0	210	1074
SANTHAPOORAM	0	1	22	4	0	0	5	32	0	0	0	270	29	607	52	84	1042	55	188	4	41	0	0	288	1330
NEYOOR ..	1	1	29	10	1	1	0	43	23	13	12	420	111	652	0	0	1231	*54	226	17	51	0	0	348	1579
PAREYCHALEY	1	1	24	11	0	0	0	37	23	0	0	371	34	465	0	0	893	23	176	1	45	0	0	245	1138
TREVANDRUM	1	1	10	2	1†	0	3	18	16	1	0	156	72	82	7	45	379	‡45	47	11	5	0	0	108	487
QUILON ..	0	0	5	0	0	0	0	5	0	0	0	16	32	145	0	0	193	0	6	5	14	0	0	25	218
Totals ..	4	6	129	37	4	1	20	201	67	133	12	1807	335	3034	174	294	5856	223	988	41	223	5	0	1480	7336

* 14 *belong to James Town Boarding School.* † *English School for Girls.* ‡ 22 *in English Girls' School.*

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TABLE IV.—CONTRIBUTIONS OF ADHERENTS.

MISSION DISTRICTS.	Auxiliary to London Missionary Society.			Branch Bible Society.			Local Tract and Book Society.			Local Poor Fund and Dorcas Society.			Chapel Building and Repairs.			Miscellaneous.			Total.		
	Rs.	*ch.*	*c.*	*Rs.*	*ch.*	*c.*	*Rs.*	*ch.*	*c.*	*Rs.*	*ch.*	*c.*	*Rs.*	*ch.*	*c.*	*Rs.*	*ch.*	*c.*	*Rs.*	*ch.*	*c.*
NAGERCOIL	504	9	0	43	13	5	316	25	9	123	16	0	157	20	0	20	10	4	1166	10	2
JAMES TOWN	240	15	1	26	0	0	208	0	0	170	14	3	896	23	12	26	0	0	1567	25	0
SANTHAPOORAM ..	328	17	0	31	22	13	211	23	0	224	2	4	254	10	11	0	0	0	1050	19	12
NEYOOR	694	1	6	48	2	0	383	10	0	224	13	6	279	22	1	0	0	0	1629	20	13
PAREYCHALEY ..	812	8	10	71	14	6	189	18	3	156	21	3	414	20	15	237	12	1	1882	11	6
TREVANDRUM	230	23	4	0	0	0	85	6	8	81	22	0	106	12	4	6	22	0	511	2	0
QUILON	7	13	0	0	0	0	8	12	0	3	5	0	9	4	8	0	0	0	28	6	12
Totals ..	2818	3	5	220	24	8	1403	11	8	984	10	0	2119	2	3	290	16	5	7836	11	13

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STATISTICAL SUMMARY* OF MISSIONS

IN CONNECTION WITH

The London Missionary Society.

	Churches.	Communicants.	Juvenile Day and Boarding Schools, and Educational Institutions.	Scholars.
South Seas.				
Georgian, Society, and Austral Islands . .	36	3877	39	2371
Hervey Islands . . .	9	2280	12	2100
Samoan Islands . . .	42	4215	220	8519
New Hebrides . . .	2	150	50	2000
Loyalty Islands . . .	15	1215	36	4070
Savage Island	1	819	15	2043
West Indies.				
Demerara	9	1820	10	816
Berbice	11	1616	16	829
Jamaica	15	2132	18	1000
South Africa.				
Within the Colony . .	19	2618	21	1652
Beyond the Colony . .	13	1805	21	1221
Mauritius	3	167	5	300
Madagascar	7	1400	0	0
China.	10	674	5	116
India.				
Northern	9	296	42	2536
Peninsular	17	697	91	4095
Travancore	7	1533	201	7336
Totals . . .	225	27,314	802	41,004

* In instances where the returns from particular Stations for the past year are deficient, the numbers have been taken from the returns of a preceding year.

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THE REPORT

OF THE

Directors

TO THE

SEVENTY-SECOND GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society,

ON THURSDAY, MAY 10TH, 1866.

WITH

LISTS OF CONTRIBUTORS,

&c. &c. &c.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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AND AT THE METROPOLITAN HALL,
LOWER ABBEY STREET,
DUBLIN.

MDCCCLXVI.

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. . . . . To give an idea of the extent of the ground to be worked, we will state one or two facts. The nearest Missionary of any Society whatever to the same—that is, the Tamil people—is on the one hand at Coimbatoor, twenty-six miles off, and in all other directions there is no one within fifty miles. Our more immediate neighbourhood, consisting of the two Districts of Pollachy and Oodamullacottah, contains an area of 1218 miles, and an aggregate population of 187,759, inhabiting 258 villages and towns. The people generally are very poor; but few are able to read in their own language, and the Gospel is unknown among them."

Some gleams of light, however, have happily broken in upon this mass of heathenism. Since the opening of the Station, various religious services have been regularly held, and on the 11th November a Christian Church was formed, consisting of thirteen Members.

"Our time," writes Mr. Haslam, "has necessarily been largely taken up by the study and acquisition of the Tamil language. Still, and even with a view to this end, villages and markets may be advantageously visited. Here thousands upon thousands of people assemble every week: every one in the country for twenty miles round, who has anything to sell, or anything to buy, the holiday-makers, the professional beggars and conjurers, are all found in the motley crowd. It resembles more than anything else an English fair. Into this crowd we enter, and, amidst the din of beggars' and conjurers' tom-toms, and the shouts of those who are urging on their lazy bullocks, the disputes of those who are driving hard bargains, and the general murmur of the thousands, we attempt to speak to them of the things that belong to their eternal interest, and to disseminate among them the true Veda, the Word of the living God, and other religious books and tracts. . . . . Another and quieter mode of labour is to go into the surrounding villages when men leave their work in the fields, and repair to their homes, and to talk to them of the '*rest* that remaineth for the people of God.'"

The tracts and Christian books put into circulation numbered 2305, realizing the sum of Rs. 61. 14. 3.

SOUTH TRAVANCORE.

NAGERCOIL.

Rev. JAMES DUTHIE.

The *Mission Seminary*, which forms the prominent feature of this Station, is, upon the whole, in a satisfactory state. A number of interesting and hopeful young men have enjoyed its advantages during the past year, and not a few have evinced considerable anxiety about their eternal welfare.

"Bearing in mind," writes Mr. Duthie, "the great object for which the Seminary is maintained, special attention is bestowed upon the moral and intellectual training of the pupils. The Word of God is studied in all the classes every week-day. Morning and evening prayers are conducted by one of the Teachers; a special prayer-meeting is held every Saturday evening, when an address is given; and the hours of the Sabbath not occupied in attendance upon the public services of the sanctuary are spent in carefully writing out notes of the sermons that have

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been preached, to be read in the evening of the day to myself; and, in the case of the senior lads, the afternoons are occupied in preaching to the heathen in the surrounding villages."

The number of Boarders in the Seminary during 1865 was seventy-three, drawn from the various Districts comprising the Travancore Mission.

"Our Students," remarks Mr. Duthie, "are thus from all parts of the Mission, and every year it is our privilege to send out a few to engage in the Lord's work, and to prove in their immediate neighbourhood centres of light, and means of spiritual blessing to those around them. Last year four were thus employed in the Mission, and are now helping forward the good work."

And then, after adverting to the Tamil Schools established in the villages, subject to his superintendence, Mr. Duthie proceeds to observe—

"During the year we held a united examination of all these Schools. About 800, including the Seminary boys, were gathered together, and, after the examination, addresses were given by several of the native brethren, and by Mr. Lee and myself. We had often held meetings with the grown-up people, but never before had we held a children's *Sangam*. The meeting proved a very interesting one to old as well as young. The proceedings opened with singing and a brief prayer, followed by a succession of short speeches delivered with much spirit and animation. The boys of the different Schools, to display their musical attainments to advantage, sang a native lyric between the speeches. One grand shout at the close, in which all united most vociferously, was permitted, and, a liberal donation of plantains and sweetmeats having been distributed all round, the gathering dispersed much pleased with what had been done, and anxious to know when such a treat would be given to them again."

The Home congregation, together with two neighbouring congregations, have continued under Mr. Duthie's charge, and have received a considerable share of his personal attention.

Referring to the congregation at Nagercoil, he remarks—

"The people of this place have enjoyed peculiar advantages: they have never been left without the pastoral care and superintendence of the Missionaries, and the consequence is that nowhere have we so large or so intelligent a congregation as this at Nagercoil. There are now upwards of 600 professing Christians in the village, of whom 91 are in full Church communion. During last year 10 persons were admitted to the Church, and the ordinance of baptism administered to 28 persons of all ages; 20 people joined us from heathenism during the year, and there are now only two heathen people in the entire village; 22 died during the year, of whom several were carried off by cholera. Towards the close of the year this part of the country suffered from a severe visitation of this dreadful scourge, and many around us were carried off as in a moment. Special prayer-meetings were held by the people during the prevalence of the disease, and suitable and earnest appeals were made by the preachers. Numbers were awakened by these special efforts, as many as eighty having asked for baptism after one of these earnest appeals, one Sabbath morning, by one of our Native brethren."

The classes and prayer-meetings for grown-up women have been carried on as usual under Mrs. Duthie's superintendence, and no feature of the work has been more pleasing and hopeful than this.

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James Town.

Rev. William Lee.

On his arrival from England in February, 1865, Mr. Lee proceeded to take charge of this District, although, for want of a suitable dwelling-house at the Station, he has for the present taken up his residence at Nagercoil, about ten miles distant.

During the period under review, six of the congregations formerly connected with this District, but situated in the Province of Tinnevelly, were, by mutual agreement, transferred by our Agents to those of the Propagation Society. These congregations comprised 63 Church Members, 144 baptized Christians, and a total of 800 adherents.

As much of Mr. Lee's time as could be spared from the study of the language, he has devoted to the visitation of his District, respecting which he gives the following particulars:—

"The total number of Agents in this District is 47; of Church Members, 230; of baptized Christians, 595. The entire number of adherents is 3031. During the year 20 adults and 40 children have been baptized.

"The Agents have been steadily employed in the various departments of the Mission work. Upon the Evangelists, two in number, has mainly devolved (as the work of instruction has been carried on entirely in Tamil) the duty of instructing the Catechists and Schoolmasters in the different subjects of study in which they are annually examined.

"No new members have been received into the Church, although several are anxiously waiting for admission. Some of the Candidates have been examined, and their faith in Christ, and consistent conduct, warrant their admission to fellowship at the next Church meeting."

The congregations are twenty-three in number. The ordinary work of preaching on the Lord's day, visiting and instructing the people in their houses, has been performed as usual by the Catechists, some of whom have furnished interesting reports of their labours.

There are 19 village Schools for Boys, and 5 for Girls. The number of boys under instruction is 688, and of girls, 247.

"In these Schools," remarks Mr. Lee, "the children, both of heathen and of Christian parents, are taught together side by side, and the same amount of Scriptural instruction is imparted to each. It thus frequently happens that we meet with men who are not Christians, but who are yet quite familiar with the leading doctrines of the Bible.

"The Schools have been systematically visited by two Inspectors and by myself, as occasion offered.

"The children are taught in these Schools reading, writing, arithmetic, geography, grammar, Bible history, Dr. Caldwell's 'Elementary Catechism,' and singing, especially the singing of Christian lyrics to *native* tunes, of which the people are passionately fond."

In the Girls' Boarding School there are at present sixteen girls, all of whom are supported by friends in England. During the

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greater part of the year, the girls have enjoyed the kind care and instruction of Mrs. Lowe, of Neyoor, and latterly of Mrs. Baylis.

"The influence," observes Mr. Lee, "which these Schools have, even on the outward deportment of the girls who have been educated in them, is very apparent. I have frequently noticed the superior appearance of certain women in a congregation, and have generally found, on inquiry, that they had been educated in one or other of the Boarding Schools of our Mission.

"Thus, in many ways, and by various instrumentalities, the seed has been cast into the ground. Oh that it may spring up, and bear fruit abundantly; that the knowledge and love of the truth as it is in Jesus Christ may spread far and wide among the dark and benighted masses of this heathen land!"

SANTHAPOORAM.

Rev. FREDK. WILKINSON.

This District has been much afflicted with cholera, and it is remarkable that the visitation fell with the greatest severity upon the Christian congregation, whereas the inhabitants of the heathen villages in the vicinity escaped with comparative impunity, which has had the temporary effect of strengthening their confidence in their idols, but we are happy to add that there have been no defections from among the Christians on that account.

The number of Native Agents employed in this District is 60. Of these, 3 are Evangelists, 29 are Catechists and Assistant Catechists, 4 Teachers in Boarding Schools, and 3 Female Assistants. There are 19 Village Schoolmasters, and 3 Village Schoolmistresses.

"The Catechists and Schoolmasters," observes Mr. Wilkinson, "have met weekly for instruction. The studies of the former have been conducted according to the united plan of study commenced in 1864. The subjects of the higher class for this year (1865) are part of the Epistle to the Hebrews, and Whateley's 'Evidences of Christianity.' The Examination for the previous year took place in April of this year. It lasted the greater part of two days, and was conducted *viva voce*. An Examination by written questions had been concluded previously. At the close of the *viva voce* Examination, we united in commemorating the love of Christ in the ordinance of the Lord's Supper. Such a meeting had never before been held in these Missions. It was a cheering sight, and one full of hope for the future triumphs of Christianity, to see more than three hundred men, representatives of Christian congregations of Travancore, and engaged in preaching to their countrymen the unsearchable riches of Christ, assembled at the table of the Lord."

The Agents have laboured among the heathen, besides superintending their respective congregations.

During the year thirty copies of the New Testament in Tamil have been presented to the heathen Schoolmasters in this District. They were furnished by the Bible Society in accordance with their determination to present to every heathen Schoolmaster throughout India a copy of the New Testament in the vernacular. Those distributed in this District have been well received.

There are now 26 congregations, containing 3203 adherents. Of

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these, 1875 are adults, the remainder children. The disease which has passed through the District has been the means of inducing some to cast away their confidence in devils, and to worship the Lord.

"As a heathen," remarks Mr. Wilkinson, "the Shanar is a demonolater. He regards the demons he worships as powerful and malignant beings whom it is necessary to propitiate by bloody sacrifices. Every malady is ascribed to the anger of a demon, and a sacrifice is offered to remove the calamity. The worship is prompted by fear."

The total amount contributed by the people in the year was Rs. 1160. 22. 13.

The Church contains 208 Members. During the year 20 have been received into communion, 7 have been removed by death, and 3 by expulsion.

"One of those expelled," remarks Mr. Wilkinson, "is an illustration of what I previously said respecting the deep-rooted fear of demons. This man fell sick, and, losing his confidence in God, offered sacrifices to more than one demon with the hope of recovery. Happily such an instance among Church Members is very rare."

There are 20 Village Schools for Boys, and 4 for Girls, containing 758 boys, and 189 girls. There are also 7 Night Schools in operation, containing 183 Scholars. Of these, 82 are Christians, and 101 are heathens.

In the Girls' Boarding School, under Mrs. Wilkinson's superintendence, there are 56 pupils, of whom 31 are supported by friends in Europe and elsewhere, and the rest are maintained by the profits of the lace made by Christian females in the District.

NEYOOR.

Rev. F. BAYLIS. Rev. JOHN LOWE, M.R.C.S.E.

In the superintendence of this extensive District, Mr. Baylis has received valuable assistance from Mr. Lowe, especially by preaching and visiting the out-congregations, and Mrs. Lowe has had charge of the Girls' Boarding School during the chief part of the year.

"There are now," writes Mr. Baylis, "54 congregations in this District. One new congregation, with 41 adults and 20 children, has been formed in the Attiu Division. There are now 4223 adults, in our congregation lists, and connected with them are 2841 children, making a total of 7064 souls brought more immediately under our influence, and receiving constant Christian instruction. This is an increase of 207 on the numbers of 1864."

And then, after referring to some painful instances of defection, Mr. Baylis adds—

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"Notwithstanding such defections, which are no doubt discouraging, there has been much in the general state of the congregations to gladden our hearts and excite gratitude. There are signs of more spiritual life in many—more earnestness about the affairs of the soul and eternity."

The people are beginning to realize more fully their duties and responsibilities with respect to the support of the Gospel ordinances amongst themselves, the contributions of last year showing an increase over those of the preceding year of about Rs. 440.

At two of the Out-stations chapels have been erected, and at others rebuilt or repaired.

In the Attiu Division of the District, the good work in which, under the charge of an Evangelist, 14 Catechists, and 10 Schoolmasters, is making pleasing progress, there are now 18 congregations, containing 876 adults, and 543 children.

To the Native Church 88 new Members have been admitted during the year, making a total of 367 full Communicants, and whose general spirit and conduct have been in accordance with their Christian profession.

We have been furnished by Mr. Lowe with a long and instructive Report of his labours in connection with the Mission Hospital, to which, in our limited space, it would be impossible to do justice.

"From the 1st of January to the 31st of December," writes Mr. Lowe, "the number of patients recorded in the register is 4862. On an average each patient returned twice in course of treatment. The great majority of patients are accompanied by relatives or friends; sometimes as many as four or six persons attend upon one patient, and if admitted as in-door patients, two or three relatives remain to cook food, and to attend to the comfort of the invalid. Reckoning old and new out-door patients, in-door patients able to be present, and attendants, the average number present in the waiting-room at our opening service is about 40.

"Upwards of 270 have been admitted as in-door patients, and have resided in the Hospital, or in houses provided for them in the neighbourhood, for periods varying frome one to ten weeks.

"About 200 visits have been paid to patients at their own homes.

"In times of sickness I have been glad that I have been able to render assistance to my Missionary brethren and their families.

"In a numerical point of view, the principal diseases treated during the year have been fever, rheumatism, dyspepsia, diarrhœa, dysentery, cholera, dropsy, syphilis, diseases of respiratory organs, diseases of eye, diseases of skin, and diseases peculiar to women."

In addition to the above, nearly a thousand surgical cases have been treated during the year.

"It is very gratifying to observe," writes Mr. Lowe, "that a much larger number of high caste patients now come to the Hospital. Among the patients assembled in the waiting-room may always be seen numbers of Brahmins and Sudras, both men and women, sitting side by side with the Shanar and Pulliar. During the past year, indeed, there lived together in the same room in the Hospital, for nearly two months, a young Brahmin and his mother; a Sudra, his wife and brother; and a Shanar boy and his mother, besides patients of other castes, who were admitted for shorter periods. The Brahmin youth had a compound fracture of right leg, and a simple fracture of left leg; the Sudra had fracture of skull, with a severe

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scalp wound; and the Shanar boy had a compound fracture of thigh, and a simple fracture of both arms, the result of a fall from a palmyra-tree. For the time being at least, broken bones levelled their caste distinctions, and created a bond of sympathy between them. They all made good recoveries, and left the Hospital very thankful for the attention and kindness they had received.

"Our ordinary routine of work," adds Mr. Lowe, "commences with a short religious service, which lasts about twenty minutes. A few verses of Scripture are read; then a short address is delivered, and the service is closed with prayer. One by one the patients are then admitted to the consulting-room, examined, and prescribed for; they then return to the waiting-room, and remain there till called for to receive their medicine. While we are thus engaged, Nyanabranam, Evangelist, and, along with him once a week, Vethadasen, our itinerating Agent, a converted Brahmin, are busy distributing, or reading and explaining tracts, singing Christian lyrics, which the heathen are passionately fond of, or speaking personally to the patients and their friends about their souls' salvation.

"Among in-door and out-door patients, and while visiting patients at their homes, thousands of suitable tracts and Scripture portions have been distributed gratuitously or sold; a few of the heathen patients have, of their own accord, purchased complete copies of the Scriptures."

PAREYCHALEY.

Rev. G. O. NEWPORT.

During the period under review the truth of God has been proclaimed both to Christians and heathens, and great numbers have forsaken heathenism and embraced Christianity. Systematic visitation of the heathen in their own houses, and preaching the Gospel to them in their own courts and verandahs for several months in the beginning of the year, seem to have been very successful. The efforts also of the Catechists to instruct and inform the people under their charge have been much blessed, and the people take a wider and deeper interest in the progress of Christianity.

"Among the heathen," writes Mr. Newport, "there is a deep under-current of serious inquiry, and many are thirsting for the living waters. I have had private conversations with several inquirers of the higher castes, and have rejoiced to find, from their questions and remarks, that they have had a true consciousness of sin, and of the utter impossibility of salvation apart from Christ. Some of them have family prayers in their own houses, when they read a chapter out of the Bible and pray to the Christians' God. Others, who have not gone this length, will privately read and meditate on God's Holy Word, and show by their conversation and conduct that they find it 'sweeter than honey and the honeycomb,' yet they outwardly conform to heathen customs. Some invite the Mission agents to visit their houses and pray with them, while others, not quite so bold, will visit the Catechist at his own house, and unite with him in prayer.

"All this is done privately. None will venture to profess Christ publicly, and take the consequences—at least, they do not seem prepared for that step at present. Nevertheless, there is no doubt whatever that the leaven is working among them, and that, if a few had sufficient courage to make a public profession of their faith, many would gladly follow. No one likes to endure the full blaze of persecution—when its fury has been spent on some of the bolder spirits, the more timid will come forward."

Speaking generally, there is a greater spirit of activity in the con-

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gregations than formerly, and some of them are rapidly advancing in knowledge. Nor have they been wanting in Christian liberality.

Not only have the converts remained firm in their Christian profession, but, after deducting those that have gone back and the deaths, *there is a net increase to the number of adherents of* 1031 *souls.*

See also p. 24.

Not only have the existing congregations been, as a whole, largely increased, but six new congregations have been formed. Although the majority of the new adherents are of the Shanar caste, from which the Christians generally have come, yet a good number—a large minority—of them are Pulliars and Pariahs, the lowest and most degraded castes in this country. They are now being instructed in the truths of Christianity, and give signs of improvement.

In April of last year the Native Agents from all the Mission Districts in South Travancore were convened at Neyoor for examination in Scripture, &c., and which is likely to be attended with the best results. Once a month, also, the agents of this District all meet together for special prayer and consultation about their work, and much benefit seems to result from these meetings.

The present number of Church Members is 245, inclusive of 27 admitted during the year.

"Many of the Members," observed Mr. Newport, "have given me great joy by their truly consistent and devout conduct. In times of great trial and temptation they have remained firm, showing a constancy truly surprising when we consider their temptations and associations."

The Schools have in general improved, notwithstanding the obstacles continually occurring through the children being kept at home either to assist in housework or to labour in the fields.

The Missionary has found much advantage to result from sending the agents, two and two, to visit each house within a certain radius of each Chapel in the District.

"Each congregation," observes Mr. Newport, "and the houses adjacent thereto, were visited in this way, and the Gospel preached to many thousands of people. The increase of more than 1000 adherents in the course of 1865 is, in my opinion, to be attributed in great part to the labours of these agents. Those agents who have charge of congregations make a point of preaching to the heathen around them."

Trevandrum and Quilon.

Rev. Samuel Mateer.

Although no remarkable changes have taken place in this Mission during the past year, the work has been carried on with vigour and a fair measure of success. There has been a gradual increase in the number of professing Christians, the congregations being now 24, with a total attendance of 2514 persons. During the year 401 have cast off heathenism with its degrading practices, and placed them-

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selves under Christian instruction; but, in consequence of defections, the net increase has been reduced to 247.

The interests of the Mission have been somewhat injuriously affected by the want of funds for extending its operations.

"Perhaps," remarks Mr. Mateer, "the greatest difficulty with which we have to contend is the want of funds to employ additional Catechists to instruct the new adherents, and to build chapels sufficiently large to accommodate the increased number of hearers. For example, ... in Trevandrum it is with much difficulty that, with the aid of the School Teachers, I and the Catechists manage to maintain the ten services ordinarily required each Lord's Day, besides the week-day services.

"The Chapels, too, in this District were mostly built ten or twenty years ago, and are quite insufficient to accommodate the present congregations. We have one pretty good chapel in Kodianurkonam, measuring 41 feet by 23; but the next in size is that at Neyattankaru, *only* 32 *feet wide*, *by* 14 *long*, and here we have 260 Christians. Most of the other Chapels are smaller still. These buildings have answered the purpose in their day, but are utterly insufficient for present necessities. Thus from the measure of success in gathering the people which Providence favours us springs our most pressing difficulty, unless we can obtain additional assistance, and provide what may be called the material apparatus of the Mission."

The erection of four suitable Chapels in the more necessitous of the Out-stations would cost £250, an amount which the people are quite incapable of raising, although they have contributed during the year £60 for various religious objects, including £15 for Chapel building and repairs.

Although the Native Christians of this District are generally of low caste, and belong to the labouring classes, it should not be supposed that they have nothing to give up or to suffer on account of their Christian profession. Some of these converts have been men of considerable property or expectations, and held in high esteem in their own circles as native doctors, priests, devil-dancers, ascetics, or astrologers, or on account of their native force of character. The case of one remarkable man is thus referred to by Catechist John E. Millson:—

"The native doctor, Joseph, in this congregation, is an excellent and exemplary Christian. It is ten years since he became a Christian, but his wife remains in heathenism. No day passes, I believe, in which he is not engaged in speaking about Christ to several families. He prays three times a day, and is noted for all kinds of good actions. Still, he is much insulted and ill-treated by heathens. Since he became a Christian he lost his property and rank, and is in very poor circumstances, yet he does not repine. He assures all that, though for Christ one must leave house and lands or friends, eternal glory will be their lot. 'If I desire riches,' he says, 'sin may destroy me.' Thus he spends his life for God's glory and the good of souls."

During the year twenty-two persons have been admitted to the Church, which now comprises 181 Members.

The various Boarding and Day Schools have been sustained as in former years.

It is very satisfactory to hear of the progressive advancement of the province of Travancore towards the equal liberty and protection of the subjects in their just rights, and it may be hoped that the day is not far distant when all invidious class distinctions shall be abolished.

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STATISTICAL SUMMARY OF THE STATIONS IN TRAVANCORE.

TABLE I.—AGENCY.

MISSION DISTRICTS.	Date of Commencement as separate Districts.	Ordained Missionaries.	Assistant ditto.	Catechists, &c.						School Teachers.					Total Native Agents.
				Evangelists.	Superintending Catechists.	Catechists.	Assistant ditto.	Female Assistants.	Total.	Teachers in Boarding Schools.	Inspecting School-masters.	Village School-masters.	Village School-mistresses.	Total.	
NAGERCOIL	1809	2	1	5	0	22	2	1	30	*9	0	18	5	32	62
JAMES TOWN.. ..	1840	1	0	2	0	22	2	1	27	2	2	12	5	21	48
SANTHAPOORAM ..	1846	1	0	3	0	26	2	3	34	4	0	19	3	26	60
NEYOOR	1828	2	0	4	0	20	27	6	57	6	3	38	12	59	116
PAREYCHALEY ..	1845	1	0	2	3	44	8	14	71	4	0	27	9	40	111
TREVANDRUM ..	1838	1	0	1	0	20	1	3	25	3	1	10	2	16	41
QUILON	1821	0	0	1	0	3	1	0	5	0	0	4	0	0	9
Totals ..		8	1	18	3	157	43	28	249	28	6	128	36	194	447

* 6 *Seminary Teachers and Monitors.*

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TABLE II.—EVANGELISTIC AND PASTORAL DEPARTMENT.

MISSION DISTRICTS.	Congregations.	Baptized during 1865.		Total Number of Baptized.			Entire number of Adherents under Instruction.				Adults able to read.			Average Attendance on Divine Worship.	Church Members.			Candidates for Church Membership.	Marriages.
		Adults.	Children.	Adults.	Children under 15.	Total.	Men.	Women.	Children under 15.	Total.	Men.	Women.	Total.		Admitted during 1865.	Excluded during 1865.	Present Members.		
NAGERCOIL ..	22	35	63	461	342	803	1040	1124	1376	3540	354	223	577	2280	43	1	357	23	40
JAMES TOWN ..	23	20	40	351	244	595	834	951	1246	3031	321	162	483	1741	0	1	230	44	30
SANTHAPOORAM	26	55	60	658	401	1059	840	1035	1328	3203	364	216	580	2100	20	3	208	23	13
NEYOOR	54	114	166	855	773	1628	2061	2162	2841	7064	687	212	899	5284	89	1	367	67	56
PAREYCHALEY	78	36	155	480	935	1415	2331	2062	2718	7111	572	133	705	4961	27	5	245	170	74
TREVANDRUM ..	24	21	55	284	284	568	801	681	1032	2514			289	1296	22	0	181	101	35
QUILON	6	1	9	76	68	144	94	66	113	273			79	182	2*	0	34	7	1
Totals ..	233	282	548	3165	3047	6212	8001	8081	10654	26736	2298	946	3612	17844	203	11	1622	435	249

* 5 *from other churches.*

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TABLE III.—EDUCATIONAL DEPARTMENT.

MISSION DISTRICTS.	Boarding Schools.		Village Schools.		English Institutions.	Vernacular Preparandi Classes.	Night Schools in Villages.	Total Number of Schools.	Scholars—Boys.									Scholars—Girls.							Grand Total of Scholars.
												In Village Schools.			Night Schools.					In Village Schools.			Night Schools.			
	For Boys.	For Girls.	For Boys.	For Girls.					In Boarding Schools.	In English Institutions	In Preparandi Classes.	Protestant.	Romanist.	Heathen, &c.	Protestant.	Heathen, &c.	Total Boys under Instruction.	In Boarding Schools.	Protestant.	Romanist.	Heathen, &c.	Protestant.	Heathen, &c.	Total Girls under Instruction.	
NAGERCOIL ..	0	1	13	5	1	0	4	23	0	119	0	328	18	462	77	96	1100	43	172	1	20	11	2	249	1349
JAMES TOWN	1	1	19	5	1	0	3	30	2	18	0	282	16	356	14	0	688	16	154	0	75	2	0	247	935
SANTHAPOORAM	0	1	20	4	1	0	7	33	0	26	0	244	21	493	82	101	967	56	170	3	16	0	0	245	1212
NEYOOR ..	1	1	38	11	1	1	0	53	15	10	12	548	154	814	0	0	1553	*55	265	15	66	0	0	401	1954
PAREYCHALEY	1	1	27	10	0	0	0	39	21	0	0	471	56	521	0	0	1069	29	171	5	55	0	0	260	1329
TREVANDRUM	1	1	7	2	1	0	3	15	14	3	0	139	60	35	8	44	303	†43	53	13	2	0	0	111	414
QUILON ..	0	0	4	0	0	0	0	4	0	0	0	39	11	72	0	0	122	0	5	‡10	3	0	0	18	140
Totals ..	4	6	128	37	5	1	17	197	52	176	12	2051	336	2753	181	241	5802	242	990	47	237	13	2	1531	7333

* 16 *belong to James Town Boarding School.* † 23 *in English School.* ‡ 6 *Syrians.*

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STATISTICAL SUMMARY, &c.

TABLE IV.—CONTRIBUTIONS OF ADHERENTS.

MISSION DISTRICTS.	Auxiliary to London Missionary Society.	Branch Bible Society.	Local Tract and Book Society.	Local Poor Fund and Dorcas Society.	Chapel Building and Repairs.	Miscellaneous.	Total.
	Rs. ch. c.	*Rs. ch. c.*	*Rs. ch. c.*	*Rs. ch. c.*	*Rs. ch. c.*	*Rs. ch. c.*	*Rs. ch. c.*
NAGERCOIL	892 12 0	37 5 0	207 26 2	207 0 0	0 0 0	37 5 0	1381 20 2
JAMES TOWN	182 10 3	21 3 9	108 3 12	85 2 12	222 2 4	16 1 3	634 23 11
SANTHAPOORAM ..	547 4 0	33 26 0	137 8 13	271 23 13	123 8 0	48 8 3	1161 22 13
NEYOOR	847 1 7	40 7 14	245 15 12	212 5 2	700 7 6	24 0 0	2069 9 9
PAREYCHALEY ..	652 7 13	182 1 7	339 4 10	291 11 12	217 2 0	312 2 0	1994 1 10
TREVANDRUM	219 5 0	0 0 0	74 20 0	73 14 12	157 15 0	0 0 0	524 26 12
QUILON	26 8 8	0 0 0	25 5 0	5 20 8	18 17 0	0 0 0	73 23 0
Totals ..	3366 20 15	314 15 14	1138 0 1	1146 22 11	1438 23 10	437 16 6	7842 15 9

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STATISTICAL SUMMARY* OF MISSIONS

IN CONNECTION WITH

The London Missionary Society.

	Churches.	Communicants.	Juvenile Day and Boarding Schools, and Educational Institutions.	Scholars.
South Seas.				
Georgian, Society, and Austral Islands . .	36	3877	39	2371
Hervey Islands . . .	9	2061	12	1885
Samoan Islands . . .	42	4215	220	8519
New Hebrides . . .	2	150	50	2000
Loyalty Islands . . .	15	1215	36	4074
Savage Island	1	1062	17	2256
West Indies.				
Demerara	9	1665	11	868
Berbice	11	1260	17	885
Jamaica	14	2082	18	983
South Africa.				
Within the Colony . .	20	2731	18	1843
Beyond the Colony . .	13	2155	22	1285
Mauritius	3	167	5	300
Madagascar	24	3000	0	0
China	12	1032	15	300
India.				
Northern	9	304	44	2720
Peninsular	17	581	80	3406
Travancore	7	1662	197	7333
Totals . . .	244	29,219	801	41,028

* In instances where the returns from particular Stations for the past year are deficient, the numbers have been taken from the returns of a preceding year.

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THE

SEVENTY-THIRD REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1867.

WITH AN APPENDIX OF

EXTRACTS FROM THE MISSIONARIES' REPORTS AND LETTERS,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY W. STEVENS, 37, BELL YARD, TEMPLE BAR.

1867.

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IV.—THE TRAVANCORE MISSION.

TRAVANCORE is that province of South India which contains and terminates in Cape Comorin. It is a narrow rocky province, containing some fine valleys and undulating plains. Along the east side runs a lofty range of wooded mountains, the Ghauts, which separate it from TINNEVELLY. The province is governed by a native prince, the MAHARAJAH OF TRAVANCORE, and contains a million and a half of people: of these 200,000 are Shanars, cultivators of the palm tree, most of whom are in religion demon-worshippers. The Mission was commenced in this Native state in 1805, it now occupies an area about 200 miles long by 40 broad, in which there are six central stations. The traveller passing from Tinnevelly to Travancore by either of the southern roads, enters at once into the Mission district, of which KOTTARUM is the central station. The town of Kottarum is situated at the edge of a sandy plain, which stretches on southwards to the shore of the Indian Ocean and Cape Comorin, and in which, among its thousands of palmyra trees, are to be found many simple but commodious chapels, where large Native congregations meet on the Lord's day. The district contains the village of MYLADY, which Mr. RINGELTAUBE, the pioneer of Christian missions in this province, made his centre of action.

The district of NAGERCOIL lies to the west of Kottarum. It takes its name from the village of Nagercoil, the principal station of South-East Travancore. This is now a large Christian village of 800 souls, and is about one mile from three populous heathen towns. This station, besides the printing office, the large girls' boarding school, and the Native church, contains the SEMINARY of the Mission, with its boys' school, and classes for theological students and school teachers. The south-western part of the district is a broad strip of sand, bordered by the sea-coast, a continuation of the palmy plain of Kottarum. The east and north is chiefly occupied by very extensive rice-fields, in which are to be found numerous villages, with chapels and school-houses. Most of the members of the congregations in this part, and in the adjoining districts of TITTUVILEY, were slaves, according to Travancore law, until 1854, when slavery was abolished.

Bounded by the Nagercoil district on the south, and shut in on the east, north, and west by mountains, lies a beautiful and fertile valley,

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which now forms a new district, placed, in 1866, under the supervision of a Native missionary, the Rev. C. Yesudian. The district is named from the town of TITTUVILEY, which is situated in the southern part of the valley, and which is surrounded by rice fields.

The NEYOOR district lies on the west of the Nagercoil district, extending from the sea-coast on the south, to the mountain range on the north. While there is a large extent of palm-tree and rice cultivation in this district, there is a marked difference in the aspect of the country, in a transition from the flat and sandy features of the extreme south, to the undulations, hills, and vales, to the damper atmosphere and more abundant vegetation of the western coast of India. The centre of this district is the village of Neyoor. The Native congregation here is under a Native pastor, who, like the pastor at Nagercoil, is wholly supported by his own people. This village, besides the Native church and schoolhouses, contains the hospital connected with the Medical Mission, commenced in 1852, by the late Rev. C. C. Leitch, and now under Dr. Lowe.

Farther west is the PAREYCHALEY district, which is very extensive, containing many villages in the jungles, bordering on the mountains. The change in the surface of the country, noticeable in the Neyoor district, is here more marked; and the Tamil language, spoken by the people farther east, is here strongly affected by the Malayalim, the language of Western Travancore.

The river Neyáree is the eastern boundary of the Trevandrum district, of which the centre is TREVANDRUM, the chief town of Travancore, and the seat of the Native Government of the country. Within the fort is the palace of the Maharajah, and the houses of many Native officers; while outside the fort walls, among luxuriant vegetation, are the bungalows of the British Resident and British officers connected either with the Rajah's or the Resident's establishment. The Mission district is large, stretching from the sea-coast to the mountains, and extending northward for many miles, till it meets the QUILON district, which is the most northern of the districts of the L. M. S. in Travancore. The missionary in charge of this district resides at the town of Quilon, a place rendered remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon, said to have taken place A.D. 825. A large number of Syrian Christians live here, where there is a very ancient Syrian church.

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(1) MISSIONARIES IN TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1836; GOODEVE MABBS (*m*), 1861 (since retired); Native Pastors in Nagercoil, DEVADASEN, 1866; J. JOSHUA, 1867; Native Pastor at Dennispooram, C. MASILLAMANI, 1866.

TITTUVILEY.—Native Missionary, C. YESUDIAN, 1866.

KOTTARAM.—WILLIAM LEE, 1864; Native Pastor at Kottaram, P. PARAPARATADIMEY, 1867; Native Pastor at Agasteeswaram, V. ARUMEINAYAGAM, 1867.

NEYOOR.—FREDERIC BAYLIS (*m*), 1850; JOHN LOWE, M.R.C.S.E. (*m*), 1861; Native Pastors in Neyoor, S. ZECHARIAH, 1866; M. NYANABARANAM, 1867; Native Pastor in Attoor, A. ARUMEINAYAGAM.

PAREYCHALEY.—G. O. NEWPORT, 1862 (now at Neyoor); Native Pastor, WILLIAM FLETCHER, 1867.

TREVANDRUM.—SAMUEL MATEER (*m*), 1858; Native Pastor, JOSEPH KAMALAM, 1867.

QUILON.—F. WILKINSON (*m*), 1859.

TOTAL.—Eight English Missionaries; Eleven Ordained Native Pastors.

(2) REPORTS OF THE MISSIONARIES.

1. The Mission in Travancore has been blessed with very large success; our brethren in former days conducted their work perseveringly, in the midst of much opposition and many difficulties: we in later times see the results in various interesting forms. Mr. BAYLIS in his report refers to one new and important feature—the establishment of a NATIVE PASTORATE:—

"The past year has been in some respects the most memorable in our Missions. A commencement has been made towards establishing a Native ministry among the people. At the beginning of the year (as shown in the postscript to my last year's Report) four Native

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brethren were set apart, one as a Native missionary, the others as pastors over churches. During the year, seven others, whose character and abilities had been well tested in various departments of Mission work, were selected and approved; but delays from various causes having arisen, their ordination did not take place till January this year. We hope soon to see additions made to the number of Native pastors, and to see churches anxious to have such 'over them in the Lord,' and to contribute liberally for their support, and thus a self-sustaining and self-governing Native church be formed and built up, a strong witness for the truth, and a powerful instrument for extending the Redeemer's kingdom in this dark land."

2. Mr. Baylis also describes the progress of the churches in SELF-MANAGEMENT:—

"In order to strengthen the hands of the catechists, assist in conducting prayer-meetings, and in collecting the contributions of the people, and generally, to perform many of the functions performed by deacons in our churches at home, múppans (or elders) were appointed for each congregation. Two, three, or four, according to the size of the congregation and the number of men eligible, men of influence and standing, were selected, and at a public meeting exhorted to be prayerful and diligent in stirring up the people to regularity of attendance on Divine service, and liberality in giving to the cause of Christ, and themselves to set an example in these things, and generally to help their catechist in his work. These men seem pleased with the trust reposed in them, and will, I think, be the means of doing good. This will help, too, to accustom the congregations to the management of their own affairs. In this matter they are yet in their infancy."

3. Mr. NEWPORT gives another aspect of the same subject:—

"During my absence, the agents virtually managed themselves and the Mission. The plans and arrangements made by me at a distance they carried out here; and on my return, and up to the present time, I have found everything going on orderly and successfully. They carried on their studies in two classes, under the Native teachers, William Fletcher and John Gwynne Hughes; they regulated the affairs of their congregations; they attended to the temporal and spiritual wants of their people, as though I had myself been present, John Gwynne Hughes superintending the whole, to the best of his ability. In these Missions the work is so fully carried on by the people themselves, that it may be reckoned in a very great measure their own work; their great lack is *judgment*. If they had wisdom and judgment equal to their other abilities, they could almost manage the Mission entirely

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themselves. Their willingness and fidelity in carrying out a plan mapped out for them is all that could be wished in most cases; but they lamentably fail, as a general rule, when they have to originate and decide a matter themselves. They need a *head*; and this is really what the missionaries are in these Travancore Missions."

4. Much of the intellectual and spiritual growth manifested in the Native churches is to be traced through the Native teachers to the careful selection and training of teachers by the missionaries. Mr. Baylis, referring to the studies of the Native agents under Mr. Newport, writes thus:—

"For the last two years the agents of all our Tamil districts have learned one set of lessons, and then, at one of the head stations, have been examined by the united body of missionaries. The examination of 1866 took place at Pareychaley, and I was very gratified and encouraged by the advance which the Pareychaley agents manifested. The usefulness of the study, and its good influence upon the minds and habits of the agents, are still more visible to me in their midst than could be made manifest in the examination.

"Once a month they meet together for mutual prayer and consultation about their work. I have never been present at these meetings, as they are so far private to the agents themselves; but I have heard that addresses are delivered on special subjects, such as Conscience, Truth, Contentment, &c., by some one of their own number previously appointed for that purpose. These meetings seem to exercise a salutary influence over the unstable and thoughtless among them, and do much good to all.

"The annual examination of the agents of the whole of the Tamil Mission took place at Pareychaley in May, and gave us more satisfaction than the one of the previous year. Before separating, all met to partake of the Lord's Supper together. Apart from the effect of such an examination in stirring up the men to more diligent study, I think the meeting together in this way of the agents from the different districts, who scarcely ever meet at other times, must have a good effect on their minds and hearts—making them feel that, though for convenience' sake the Mission is divided into districts, so that they are under different superintendence, and may be accustomed to somewhat different plans of working, the Mission is really one, and the work the same. They have friendly intercourse with one another as fellow-workers, and can tell of their trials, difficulties, and successes, and many of them return to their homes, I doubt not, cheered and encouraged, more determined than before to do diligently the work given them to do. The agents have been since studying the subjects appointed for the year."

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5. The following remarks of Mr. Newport, on the CHARACTER and SPIRITUAL STANDARD of Native CHURCH MEMBERS, should be carefully weighed by British Christians in forming their estimate of their Native brethren in foreign lands:—

"On the whole, I have been pleased with the conduct of the church members during the year. One of those who died, however, relapsed into heathenism during his last illness, and I believe made offerings to devils for recovery. The spiritual standard of the majority is not high; but it must be remembered that it is as far removed from the standard of the ordinary professing Christian *here*, as is the spiritual standard in England from that of the ordinary outward Christian *there*. The temptation to take things easy, to degenerate in spiritual life, to be satisfied with as much outward piety as will keep them from being put out of the church, is VERY GREAT indeed. No one can appreciate *how* great it is, till he has been some time amongst them, and has seen and felt, yes, *felt*, how enervating to one's piety is the vitiated moral and spiritual atmosphere which so densely envelopes us all. Their comparatively meagre knowledge, and the strong influence of old habits of forty or fifty years' standing, are also great hindrances to their making that progress in spiritual life which we all so much desiderate. Still, that they possess within them the germs of those holy principles which distinguish those born of God, is evident from their acting as they do in the midst of every variety of temptation to act differently."

6. Mr. Newport gives interesting testimony to the value of our schools, both among Christians and heathens:—

"The moral influence of these schools is very great. The children of Christian parents learn more of the reasonableness of Christianity, and of the duties required by it, than their parents themselves know; and the children of heathen parents are very frequently led to embrace Christianity themselves, and to bring over their heathen kindred also. One schoolmaster writes:—'The heathen children at first stoutly refused to learn any Scripture lessons like the other children. They were, however, obliged to do so outwardly, at least, by the rules of the school, and these children pretended to learn like the others. Very soon they became much interested in the lessons, and now learn them with as much zest as the Christians themselves, and in some cases have even greater knowledge of the Christian religion than those who profess it. By making known this knowledge at their homes they have led many of their relations to embrace Christianity.'"

7. Mrs. DUTHIE gives an interesting account of the influence and

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fruits of the lace-making introduced into the Mission by Mrs. Mault, now many years ago. Specimens of the lace have been sent by the Rajah to the Paris Exhibition :—

"It is, I believe, well known that the profits of the lace are devoted o the promotion of female education in the Mission. By this means great good has resulted. Many of our most intelligent and best educated women received their education in schools supported wholly or in part by the lace profits, and many are at present learning in schools maintained by the money thus realized. But although this has always been the chief object before us in carrying on this department of our work, it is by no means the only benefit Mrs. Mault conferred upon the women of Nagercoil, when she introduced lace-making amongst them more than forty years ago. Many, in this way, have learned habits of cleanliness and industry, and it is a pleasant sight to see, in many of our native houses, the clean and neatly-dressed housewife, after other duties are over, working cheerfully at her pillow, singing perhaps a hymn, or one of the favourite lyrics with which many have been familiar from childhood.

"A great number of our Christian women, by means of this employment, have been able to earn much towards the support of themselves and their children; a great advantage, especially to those who have been left widows, and whose relatives may be poor, and therefore unable to give them but little assistance. Amongst the many applicants we have for lace, we are careful to consider such as having the first claim, and, as far as we are able, we give the work to them in preference to others, who, although anxious to enjoy the benefit, may be able to procure help in other ways. All our lace-workers, while they receive help themselves, are also taught to help others. A small sum is subscribed by each one every month, and at the end of the year the whole is expended in purchasing cloths and jackets for the poor. At our last Dorcas Sangam, we were able to distribute from this fund twenty-five cloths, fifty jackets, and a number of small native frocks, to poor children, who, we knew, were greatly in need of them.

"When we consider the many benefits resulting from this branch of our Mission work, we very cheerfully devote a portion of time and attention to carrying it on, and we hope that those ladies who have so kindly disposed of the lace for us during the past year, will continue to feel an interest in the Mission, and by their kind efforts help on the good cause we are all anxious to serve."

8. The Mission contains several Boarding Schools for girls, ably conducted and proved to be an eminent blessing to the Mission at large. These six schools contained last year 200 girls. Mrs. Mabbs describes

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the character and work of her school at Nagercoil (once Mrs. Mault's) in the following terms :—

"Including the above fourteen children, there are now forty-nine in the Nagercoil school, subscribed for by friends in Europe, and one by a friend in India. During the year, one girl, E. Gellibrand, has left the school to be married. Another, Harriet, supported by Mrs. Powell, has been taken from us by death.

"I have been much pleased with the conduct of the girls during the year. They have been obedient, attentive in their studies, and industrious in their work. It may interest our friends to know how they spend their time. They rise at six: school is opened with prayer at seven; and they learn for an hour till eight, and then take a light breakfast, continuing their studies from nine till noon. After a light meal they resume their studies, the younger ones continuing to learn until four, but the elder leaving off at two. These latter then come to the verandah of the bungalow, where they are employed in lace-making, plain needle-work, or spinning cotton, until five p.m. For some months during the year the girls have been employed, after school hours, in carrying materials for the new schoolroom now being built. When not so employed, they have the time from five to seven to themselves. At seven they take their curry and rice, the principal meal of the day, after which evening prayer is conducted by the matron, or one of the elder girls, and the little ones bring out their mats and lie down to sleep for the night. The elder girls, with the matron, then hold one of their nightly prayer-meetings. On Sunday night they pray for Mrs. Mault, who established the school forty-seven years ago; on Monday night, for the conversion of the Jews; on Tuesday, for the Rev. J. O. and Mrs. Whitehouse; on Wednesday night, for Mrs. Dennis and those who have had charge of the school since, including ourselves; on Thursday, for the Rajah, the Queen and Royal family, and for the Directors of our Society; on Friday, for their supporters; and on Saturday they pray for the sick, the poor, and for all who are in distress. On Sunday evenings, when able, I have had a meeting in the bungalow, for anxious inquirers, and have been much pleased with their attention to what is said, and their simple earnest prayers. I had long thought that many of the dear girls who attend this class were not far from the kingdom of heaven; and, after a special week of prayer with them for the outpouring of the Holy Spirit, I was much rejoiced by six of the elder girls begging to be admitted into the church, and by five of the others asking to be baptized. The six girls alluded to are the eldest in the school, and will soon be leaving. It is therefore a great thing that they should have decided for Christ before going out into the world. They have since been admitted into the church, and the five candidates for baptism have been baptized."

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9. The Native pastor, the Rev. N. DEVADASEN, writes in very modest but touching terms of the first year of his ministry :—

"Blessed be God, who has called me, His unworthy servant, to fill this high and responsible position in His church, and has preserved me in a measure of health and strength, and crowned me with His grace, so as to be able to discharge the duties of my station, to the promotion of His own glory and the present and eternal happiness of the flock committed to my keeping.

"During the year, I had the pleasure of receiving forty-eight persons into church communion. One has died, and one has been excluded. There are now 132 in full communion.

"During the year, I have had the pleasure of administering the ordinance of the Lord's Supper on several occasions. These have been seasons of inexpressible joy to us ; and it is truly refreshing to see so many of our once degraded countrymen sitting round the Lord's table and partaking of the emblems of His broken body and shed blood.

"I have had much cause to be satisfied with the conduct of the church members generally. There are a few of whose sincerity I cannot but stand in doubt, but who do nothing to justify the exercise of church discipline. There are also others who grieve us at times, especially in cases of disputes about some family matters, property, &c. ; when they manifest dispositions and use language quite unbecoming their profession. But such cases are to be met with in all places and in all ages. Still, we have no reason to doubt the sincerity and Christian character of many. Their prayerful spirit, patience under affliction, their regularity in attending the services of the sanctuary, their delight in these and in family worship, their willingness to give for the cause of Christ, according to their means, and their peaceful and regular lives, cause us to rejoice over them as true followers of the Lord. Some of them are like bright shining lights in the church and among the heathen, exerting a beneficial influence over the cold and lifeless mass around them."

10. His neighbour, the Rev. C. MASILAMANI, gives illustration of the classes from which converts are drawn :—

"There were baptized during the year twenty-eight adults and twenty children. All of the adults have been lately brought out of gross heathen darkness, to be enlightened by the Sun of Righteousness. They have been more or less under my immediate instruction for between three and five years, and have made some progress in acquiring Scripture knowledge, and in reforming some of their bad habits, such as drinking intoxicating liquors, eating the flesh of dead animals, &c. They were truly convinced of the folly and sin of idolatry, acknowledged their

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miserable condition as sinners in the sight of God, and expressed their faith and confidence in Christ alone for their salvation. Some of these, before they became Christians, were devil-dancers. One of them, named Simon, was three years ago a devil-dancer to twenty-one demons. Now he has renounced his idol worship and embraced Christ, learned to read in the night-school, at the age of about thirty-five years, and, with his wife and children, has been baptized. He is a regular attendant at the chapel and at our Bible-class, a cheerful giver to our funds, and a good example of Christian sincerity and faithfulness. He has pulled down all his idols, which stood on a high rock, made the place his threshing-floor, and built his own house on the spot where his idols stood."

Want of space prevents us from giving additional notices of the Hospital and Dispensary; and other particulars with which the voluminous Reports of the Mission abound.

[For further notices of the Travancore Mission, see in the REPORT: Death of Mrs. NEWPORT of Pareychaley, p. 15; Dr. Lowe's account of newly ordained Pastors, p. 21. Also in the CHRONICLE: Biography of a Native Convert, by Mr. Duthie, 1866, pp. 57—60; Account of Religious Revival at Neyoor, by Mrs. Lowe, pp. 230—233; Efficiency of Native Agents, pp. 255—257; Letter from Mrs. Wilkinson, QUILON, pp. 326—328; Native Christians in India, by Rev. Dr. CALDWELL, 1867, pp. 41—43; Conversion of a Brahmin—Fruits of toil and prayer, Mr. Duthie, pp. 84—86; Ordination of Mr. ARUMANAYAGAM at Agasteeswaram, Mr. LEE, p. 86.]

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MISSION IN TRAVANCORE, TO DECEMBER 1866.

STATIONS.	Begun.	English Missionaries.	Native Ordained Pastors, &c.	Native Preachers	Church Members.	Native Christians	Boys' Schools.	Scholars.	Female Schools.	Scholars.	Native Contributions. £	Native Contributions. s.
Kottarum	1840	1	2	29	426	4534	30	1082	11	341	119	0
Nagercoil	1809	2	3	34	432	4618	42	1666	6	331	309	0
Tittuvilcy	1866	...	1	12	61	1371	12	361	...	53	48	0
Neyoor	1828	2	3	31	440	7395	41	1733	12	400	223	0
Pareychaley	1845	1	1	60	259	7632	28	1167	10	247	215	0
Trevandrum	1838	1	1	21	206	2533	12	213	4	94	46	10
Quilon	1821	1	...	5	52	357	4	124	1	41	7	10
TOTAL . . .	...	8	11	192	1876	28,440	169	6346	44	1507	968	0

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THE

SEVENTY-FOURTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1868.

WITH A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
7, SYMONDS INN, AND AT CHURCH PASSAGE, CHANCERY LANE.

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a "It has given me very great pleasure to read all the above documents. I most cordially concur in the Resolutions expressing satisfaction at the approximate equalization of the salaries of us all, and admiration of "the vigour and wisdom" displayed in the retrenchment and redistribution of the Directors' grants to our several Missions. These measures seem to me amply to sustain and justify the vote of sympathy and confidence passed by the Missionary Conference a few weeks before; and I agree with my brethren in believing that 'the ultimate results of them will be most beneficial.'"

b "I cordially sympathize with the Directors in their varied difficulties, and generally concur in the objects aimed at, and in the missionary policy set forth in the various published documents. May He whom we serve grant to all wisdom and grace to discern the wisest means to accomplish the great and holy task to which He has called us."

c "We have read with great care and with much pleasure the Budget Despatches you have sent us. The views they so ably and clearly set forth have, I believe, the hearty concurrence of us all. The temporary inconvenience of the changes required will be considerable, but the ultimate and permanent advantages we trust will be great. From the documents forwarded to us we are sure that a great change was absolutely necessary; and we are bent on carrying it out in a way which, by the Divine blessing, will strengthen instead of weakening our Missions. It is evident that, on the part of the Directors, much time and thought have been bestowed on the revision which has been effected, and we missionaries should be acting a very unworthy part if we were to withhold our hearty and active co-operation."

18. The MADRAS WESTERN COMMITTEE, which has charge of a large number of important Stations, and whose allowances have been not a little affected by the change, has forwarded to the Board the following brief Resolution:—

"THAT we sympathize with the Directors in their difficulties, and are willing to do all in our power to lighten them. We agree also in the main with the system inaugurated by the Budget."

19. Finally, one of the Travancore missionaries, writing on behalf of his brethren, expresses their general approval of the principles involved:—

"I have no time to write anything about the Budget. Ten thousand rupees or so cut off all at once is perfectly alarming, and we are pretty well at our wits' end to know what to do. I am satisfied that the *principle* upon which these retrenchments have been made is a sound one. It is quite right our people should see and feel that the English churches

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cannot and will not do for them what they ought to do for themselves. But I cannot help thinking that the reduction all at once has been too great. The end, however, will, I believe, be for good; and you may be sure we shall do our utmost to carry out the plans of the Directors."

20. In their replies the missionary brethren have, in almost all cases, criticised the details of the expenditure sanctioned, and have suggested modifications. Not unnaturally, also, they referred to the comparative suddenness with which the system was introduced, and which put them all to considerable inconvenience. With these feelings the Directors thoroughly sympathized; in various ways, therefore, they have sought to lighten the burden and ease the difficulties which their own action had produced. In regard to several of the suggestions made, the Directors were happy, on the ground of the explanations offered, at once to grant the increased allowances that were sought for; some others they were compelled to decline. It is right to add that in a few cases the views of the Board were received in silence, or requests were pressed which virtually set them aside.

21. The result of the system to the Society's finances has been economy, compactness, and strength. While in several cases enlarging the personal income of the missionaries, yet by limiting the amount of the Native agency to be employed in evangelistic work; by reducing the help hitherto granted to the Native Christians for their incidental expenditure; and by enforcing economy in all minor matters at home as well as abroad, the Board have been able to bring down the total expenditure of the Society to a point much nearer the range of the Society's ordinary income than it has been for several years past. It should, however, be understood that they have provided only for the necessities of their present operations. They need a larger income still if the friends of the Society would wish them to undertake that extension of their Missions into new fields which the world needs, for which the missionaries earnestly plead, and which they themselves are most anxious to secure.

22. Meanwhile the effect of the system on certain of the Native

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Churches has been a most healthy one. As hoped for, it is beginning to stimulate them to manliness, to more earnest consecration not only of their means but of their personal service. The Rev. C. YESUDIAN, of the Travancore Mission, gives the Directors most encouraging information on this important point, as do the brethren generally in Travancore; and amongst other things our esteemed brother tells the following simple story:—

"The opponents of the Gospel take advantage of the present retrenchment in the Mission income to discourage our poor people. In consequence of this some backslide, others grow cold and reluctant to give even so much as they used to do formerly. But the living Christian is only more emboldened by these difficulties to become more zealous for God and His cause. The other day I heard Pakkianathen of Nyalam give the following answer to a Sudra's joking remark, that as Mission help is to be withdrawn, people will have soon to renounce Christianity. Pakkianathen replied, 'The assistance of our benefactors may be withdrawn, yet God will not withdraw His favour from us. Nor shall we withdraw ourselves from His favour. Though I be left alone by my fellow-Christians in this place, I feel resolved to serve the Lord and hear His word from the mouth of the Catechist, even though I have to spend the whole of my little property in paying for his support.'"

V.—THE MISSIONARY SHIP.

23. While busily occupied with these important questions, in the middle of last June the Directors were suddenly startled by a report, resting on strong authority and accompanied with circumstantial details, that their new vessel, the *John Williams*, had been wrecked on Savage Island. After some delay, letters arrived from Captain Williams and from the missionaries on board, which confirmed their worst fears, and showed the report to be true in every essential particular. It appears that the *John Williams*, after a brief visit to the Society's stations in the Loyalty Islands, arrived safely off Savage Island on Thursday, January 3rd. Her blue flag was recognized while she was still far out at sea, and the sight of it inspired general joy. She speedily landed Mr. Lawes's goods, with three of the English missionaries and some of the Raro-

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VI.—NATIVE CHURCHES.

32. Many facts have been communicated to the Directors during the past year, which show the steady progress of the Native Churches; and their increased ability and willingness to maintain the ordinances of the gospel, and to care for the salvation of others. But some of these facts deserve unusual attention, as they are significant of a prosperity for which we have prayed, and which should call for the most devout thanksgiving. The advanced position and spiritual progress of the TRAVANCORE MISSION have been several times noted in the Society's Annual Reports. Respecting the solid growth of the Mission generally, and especially of his own district of Pareychaley, the Rev. G. O. NEWPORT writes one of the most gratifying letters which the Directors have received in the course of the past year. The necessity of telling his story to the friends of the Society had evidently been pressed upon the writer by the wonderful facts occurring before his eyes:—

33. "The work going on at PAREYCHALEY is really marvellous. I am astonished myself when I look at it. If I had a little more of the 'cacoethes scribendi,' I think I might have deluged *Christian Work*, *Missionary News*, and a few more such papers with glowing accounts of that work; but by my negligence in this particular, I feel that the fine work going on there is scarcely at all known, not even to the people of Travancore. Let me say then that our statistics for 1867 will show, I believe, that Pareychaley district contains nearly 10,000 Christians, or about one-third of our whole Mission. The expenditure of the district has of course very much increased; but the allowance from England has never been increased, nor has an increase been desired by me. The people have themselves met the surplus expenditure, in three ways: (1.) By the new converts building their own places of worship entirely themselves, without a single farthing from the Mission fund. (2.) By their giving contributions as liberally as their circumstances will allow; and thus paying half, three-quarters, one-third, and (in some cases) more than the whole of their catechists' pay. From the very commencement of their Christian life, they are, in some cases nearly, in other cases entirely *self-supporting!* And some of these congregations, it must be borne in mind, were only commenced during this present year of 1867. I reckon that from TEN to TWELVE CONGREGATIONS have been newly established within this year,

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and these congregations are less burdensome to the Mission than those founded fifty years ago. (3.) By the older congregations increasing their contributions. This has been done to a very gratifying extent. (4.) By the people generally taking upon themselves the repairs of their Mission buildings in addition to their contributions. (5.) By the labours and exertions of the Mission agents, who as a whole labour diligently.

"I have lately visited several of these congregations, and am very much surprised at the intelligence and knowledge manifested by them. New Christians are laying hold of the teachings of the Gospel with a firm grasp, and endeavour to act up to them. They are persecuted, but stand firm, and they give us occasion to 'glorify God' in them. And the work still goes on. How to supply the necessary agents I do not know. I hear weekly of people coming over *here*, and coming over *there*, and coming *over in the other place*, and I am at my wits' end to know what to do with them. I have enlisted the voluntary efforts of our older Christians. Thus Nallamatory congregation has undertaken the oversight of a congregation lately formed at Uthiangulangury, a mile and a quarter distant.

"I have several times felt that I was not doing my duty to the Directors in keeping back these facts from them with respect to the work in Pareychaley. I have eased my conscience but not satisfied it, for I feel that the half has not been told.

"I have not written anything of the above with a view to publicity, and there are some things in the former part which I would wish not to go beyond the Directors at the very farthest; but if you think anything I have written about Pareychaley would be worth making known to others, I shall be glad, for Pareychaley's sake, to have it made known."

34. Of the same liberality and devotedness the Rev. J. DUTHIE, of Nagercoil, gives the following striking illustration:—

"A new and most substantial building has been erected at KOTAR, which will be used henceforth as a place of worship and also as a school-room; the entire expense of which (upwards of rupees 700 or £70) has been borne by NATHANAEL a deacon of the Nagercoil Church, who embraced Christianity many years ago. We feel that we have now obtained a footing among the silk weavers of KOTAR, a respectable and wealthy class of people. The chapel faces the high road; has a verandah in front; and is capable of holding a hundred people. Its position is highly favourable for the preaching of the Gospel; being situated on the only main road, which leads to Cape Comorin and Susindram, the former resorted to monthly by thousands of Hindu pilgrims, and the latter thronged by multitudes of heathen during festivals, being the seat of the famous temple dedicated to the Hindu Triad."

35. The contributions, which have been offered most liberally by the SAMOAN Churches for several years, have, during the past

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50. As in India, the preaching of the gospel has produced in China an effect far beyond the converts and Churches that have been already gathered. The AMOY brethren say on this subject:—

"But even when we have considered the numbers added to, and the tone of piety maintained by the Church, we have not yet taken a sufficiently broad view of our work. It would be wrong to lose sight of the fact that the preaching of the gospel, which has been carried on in and around Amoy, is a leaven which, by the grace of God, shall eventually leaven the whole lump. We frequently meet with men well acquainted with the truth, who yet from fear, the force of training or habit, or some such cause, will not openly confess Christ. We need but the Holy Spirit to make the truth effectual, and thousands might find salvation."

51. In the NEYOOR district of the TRAVANCORE Mission similar decided progress has been made, respecting which the Rev. F. BAYLIS writes thus:—

"We have much cause to thank God for the large accession he has made to his Church here. Out of 153 candidates examined, 111 were thought suitable for admission to Church fellowship. Of these 27 belonged to the Attoor Division, six to the Neyoor Home Congregation, and 78 to the congregations more immediately under my own charge. Some of the cases were very interesting, but it would occupy too much space to give them in this report. I was especially cheered by seeing that many of them were only a short time ago in all the darkness of heathenism, and by remarking the great change produced in them, I cannot but believe by the Holy Spirit. About some of those admitted we could not feel that satisfaction that we could respecting many of the others; but their knowledge of the way of salvation was good; they professed to be trusting only in Christ; and as nothing could be found in their outward conduct inconsistent with their profession, we could not refuse them admission to the table of the Lord.

"Several of those admitted had been pupils in our Girls' Boarding School, making thirty-three who have joined the Church from the school since it was reopened in 1854, when I joined this Mission."

52. In regard to general progress amongst the heathen population, Mr. NEWPORT adds:—

"The Lord is manifestly at work most marvellously in the midst of us, both amongst the heathen and amongst the Christian population. Sudras are under instruction. Our catechists go to their houses, pray with them, instruct them, and on the Sabbath they hold regular services

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the same as in the chapels. If they will not come to our places of worship, shall we forbid them the valuable assistance of our agents in instructing them in the truths of our holy religion? The Sudras, who are thus secretly Christians, and who are thus instructed in their own houses by Shanar catechists, are striving also to lead just and upright lives, although of course it must be confessed they do many things that a true Christian dare not do. Yet "who hath despised the day of small things?" Mr. JONES, when he comes here, will find himself in the midst of some 95 congregations, 10,000 Christians, and many thousands of heathen. I thank God most gratefully and reverently that my five years' work at Pareychaley has not been in vain in the Lord. May He be with me, and bless me in my new life at Nagercoil."

53. The MADAGASCAR MISSION has greatly prospered during the past year. The churches have increased in numbers, and warmer interest has been taken by the members in local Mission work. A deeper sense of duty to their countrymen is growing up among them, and very distinct efforts have been made to supply a Christian agency to some localities requiring it. One case, the appointment of RABE as evangelist to a country town, where the people were "very thirsty" for the gospel, is strikingly illustrative of this awakened zeal. All through the recent history of the Mission the Christian HOVA officers have been zealous for Christ's cause in the places to which they have been appointed on public service; and, in many cases, they have been leaders in erecting chapels or maintaining Sabbath worship among their companions. The minister of the Church at Tamatave, at the present time, is the Lieut.-Governor of the district. A large number of Christians, high and low, were officially connected with the Queen's camp, during her visit to the sea coast. Throughout the journey they kept the Sabbath, maintained public worship, and gathered large congregations of their countrymen to hear the gospel. The result has been most beneficial. Since the return of the Queen, the city congregations have been larger than ever, and officers of high rank and authority have enrolled themselves among the professors of the Christian faith. The following statements are made by one of the Friends who recently proceeded to Madagascar to share in the work of Christian education:—

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GENERAL SUMMARY.

MISSIONS.	English Missionaries.	Native Ordained Pastors.	Native Preachers.	Church Members.	Native Adherents.	Schools.				Local Contributions, &c.
						Boys' Schools.	Boys.	Girls' Schools.	Girls'	
1. CHINA	20	4	39	1167	2500	6	336	2	84	£142 6 8
2. NORTH INDIA . .	18	6	15	294	1202	34	2461	10	386	2317 2 0
3. SOUTH INDIA . .	23	9	56	857	3390	54	2719	18	1173	1996 10 0
4. TRAVANCORE . .	8	11	196	2228	32,362	199	6646	38	1595	1219 0 0
5. MADAGASCAR . .	14	7	94	5005	21,000	18	811	...	...	112 2 0
5. AND MAURITIUS . . .	1	...	...	167	...	5	300	...	...	... ...
6. SOUTH AFRICA .	35	1	5	5507	19,196	8	1788	...	...	2888 2 6
7. WEST INDIES . .	13	4	5	4372	18,000	Boys & Girls. 14	Boys & Girls. 2308	...	...	3305 9 10
8. POLYNESIA . . .	27	21	250	10,250	62,000	114	8000	94	2353	1766 1 9
TOTALS* . . .	159	63	660	29,847	159,650	452	25,369	162	5591	£13,746 14 9

* Most of these totals are only approximately correct, through the want of complete returns.

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Names.	Date of Appointment.	Station.	Country.
Walton, J. H.	1866	Bangalore	India.
Warder, Wm.*.....	1862	Bethel Chapel.....	Demerara.
Wareham, E. A.....	1864	Belgaum	India.
Watson, W. J.	1866	Upolu	South Seas.
Whitmee, S. J.	1863	Upolu	South Seas.
Wilkins, W. J.	1866	Calcutta	India.
Wilkinson, F.	1859	Quilon	India.
Williams, Charles...	1866	Kruis Fontein.....	Africa.
Williamson, James	1863	Tien-tsin.....	China.
Wimmer, M., *Schoolmaster*	1856	Zuurbraak	Africa.

NATIVE ORDAINED MISSIONARIES AND PASTORS.

Names.	Date of Appointment.	Station.	Country.
Andriamahery.....	...	Antananarivo	Madagascar.
Andriambelo	...	Antananarivo.....	Madagascar.
Ariipeu	—	Tahiti	South Seas.
Arumeinayagam, A.	1867	Attoor, Travancore	India.
Arumeinayagam, V.	1867	Agasteeswuram ...	India.
Banarjee, Chondronath.....	1867	Behala, Calcutta...	India.
Chatterjea, Tarapersad	1861	Calcutta	India.
Cotelingum, M.....	1867	Madras	India.
Dass, Nundo Lall ...	1868	Berhampore	India.
David, A.	1867	Coimbatoor	India.
Daud, Christian.....	1865	Mirzapore	India.

* In England.

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NAMES.	DATE OF APPOINT-MENT.	STATION.	COUNTRY.
DEVADASEN, N.	1866	Nagercoil.....	India.
DUTT, Kashinath ...	1861	Benares	India.
DZANG-PAON-KING ..	...	Shanghai	China.
DZANG-TSE-TIH	...	Shanghai	China.
FLETCHER, William	1867	Pareychaley	India.
GHOSE, Surjokumar	1861	Bhowanipore	India.
HARTY, W. C.....	1855	Davyton	Jamaica.
HAUTI	1862	Raivavai	South Seas.
HAIOMAI.....	...	Maupiti	South Seas.
HITIMAHANA	1856	Rurutu	South Seas.
JAGANNADHAM, P....	1858	Chicacole.....	India.
JANSEN, Alexander...	1851	Fearn	Berbice.
JOSHUA, J.	1867	Nagercoil.....	India.
KAMALAM, Joseph...	1867	Trevandrum	India.
LEVI, J. N.	1864	Buxton	Demerara.
LINDO, A.....	1853	Whitefield	Jamaica.
MAHAO	1866	Tuamotus	South Seas.
MALAKAI	1862	Borabora	South Seas.
MASILLAMANI, C. ...	1866	Dennispuram	India.
MASON, Joseph	1865	Cuddapah	India.
NINII, M.....	1867	Tahiti	South Seas.
NOA.....	1862	Rimatara	South Seas
NYANABARANAM, M.	1867	Neyoor.....	India.
PARAPARATADIMEY, P.	1867	Kottaram	India.
PARATHASARATHY, P.	1867	Madras	India.
PEERAJEE, P.....	1862	Bangalore	India.
PWAN-ZING-ZÜ, (B.A.)	...	Shanghai	China.

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NAMES.	DATE OF APPOINTMENT.	STATION.	COUNTRY.
RAHANAMY.....	...	Antananarivo.....	Madagascar.
RAINIKEITAKA	...	Antananarivo.....	Madagascar.
RAINIKIOTO	...	Ambohimanga ...	Madagascar.
RAINITRIMO	...	Antananarivo.....	Madagascar.
RATSILAINGIA	...	Antananarivo.....	Madagascar.
TAPUTU	1862	Rurutu.....	South Seas.
TEINA	1867	Moorea.....	South Seas.
TEORU.....	1866	Moorea.....	South Seas.
TERANI	1856	Tahiti	South Seas
TSUN-SHEEN	1843	Hong Kong.....	China.
UNMEYUDIAN, V. ...	1867	Coimbatoor	India.
VAIHO.....	1866	Maiaviti	South Seas.
VAITOARE	1867	Moorea.....	South Seas.
VAN ROOYEN, Arie...	1849	Tidmanton	Africa.
WILLIAMS, Moses ...	1868	Nundial	India.
WINFRED, S.	1863	Madras	India.
YESUDIAN, C.....	1866	Tittuviley	India.
ZECHARIAH, S.	1866	Neyoor.....	India.

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THE

SEVENTY-FIFTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1869.

WITH AN APPENDIX OF

EXTRACTS FROM THE MISSIONARIES' REPORTS AND LETTERS,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:

PRINTED BY YATES AND ALEXANDER,

7, SYMONDS INN, CHANCERY LANE.

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IV.—INDIA. SOUTH TRAVANCORE.

(1) MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856;* G. O. NEWPORT, 1862; Native Pastors in Nagercoil, N. DEVADASEN, 1866; J. JOSHUA, 1867; Native Pastor at Dennispuram, C. MASILLAMANI, 1866.

TITTUVILEY.—Native Missionary, C. YESUDIAN, 1866.

KOTTARAM.—WILLIAM LEE (*m*), 1864; Native Pastor at Kottaram, P. PARAPARATADIMEY, 1867; Native Pastor at Agasteeswaram, V. ARUMEINAYAGAM, 1867.

NEYOOR.—FREDERIC BAYLIS (*m*), 1850; JOHN LOWE, M.R.C.S.E. (*m*) 1861;* Native Pastors in Neyoor, S. ZECHARIAH, 1866; M. NYANABARANAM, 1867; Native Pastor in Attoor, A. ARUMEINAYAGAM, 1867.

PAREYCHALEY.—J. E. JONES (*m*), 1867; Native Pastor, WILLIAM FLETCHER, 1867.

TREVANDRUM.—SAMUEL MATEER (*m*), 1858;* Native Pastor JOSEPH KAMALAM, 1867.

QUILON.—F. WILKINSON (*m*), 1859.

TOTAL.—Eight English Missionaries; Eleven Ordained Native Pastors.

(2) REPORTS FROM THE MISSIONARIES.

1. In this field, where idolatry is still the religion of the Native state, and caste restrictions are more rigidly enforced than in other parts of India, the long-continued labours of the Missionaries of the Society have been very widely blessed. In TRAVANCORE the poor have been enriched by the Gospel; and by education and holy life, they have in many cases acquired a position in Native society from which caste rules would exclude them. Still, the masses in Travancore

* In England.

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continue heathen, and the Gospel has to make way against very powerful obstacles. On this subject the Rev. F. WILKINSON, of QUILON, writes as follows:—

"As to the heathen, while they often listen attentively and assent to what is said, there has been no evidence during the year that the truth has taken firm hold of any individual. Doubtless a few feel the folly of idolatry and the truth and excellence of Christianity. The evangelist and colporteur are disposed indeed to regard some as secret believers. The obstacles to a renunciation of idolatry and the reception of the religion of Christ, however, are often so formidable as to require thorough conviction and no little moral courage to overcome them and to enable an individual to take a decisive step. Heathen women are usually kept in ignorance, in accordance with the doctrine of the Shastras that a woman must not be taught. On this account the evangelist relates with surprise and pleasure an interview he had with a heathen woman, who appears, in the matter of education, to be an exception to the general rule. He says, 'She heard the Scriptures read with much pleasure, took some books from me, read them herself, and explained the meaning to those who were standing by. She appeared well acquainted with the Hindu Shastras, able to understand the sense of the Scriptures, and showed too by her conversation that she felt her sins and was the worshipper of God. I spoke to her of Jesus Christ in whom we must trust, and through whom we must come to God. She purchased two portions of Scripture, and received some tracts.'"

2. While the Missionaries have ground for much encouragement at the results of their labours, they are constantly met by opposition in their efforts to elevate the lower classes, who, for centuries, have been oppressed and denied the opportunity of improvement. The Rev. W. FLETCHER, Native missionary in the PAREYCHALEY district, thus refers to the difficulty which they experience, in the midst of, and consequent on, their success:—

"In such a joyful season as this, when the people are to some extent advanced in their numbers, contributions, and in their natural civilization, and when God has graciously permitted us to hear the calm sound of prayer from many poor huts scattered here and there among the thick jungles, from whence was heard, in former times, the terrible sound of the devil dancers,—in such a happy time as this, Satan is taking severe measures, by the instrumentality of the Sudras, &c., to lay before us great and many difficulties. Consequently, all the Lord's servants here are obliged to go on with their

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work with trembling and wrestling. The more effort we make to Christianize the Pariahs and Pulliahs in these parts, still more zealous and unwearying endeavours are made by the servants of Satan to prevent them from embracing Christianity and to disperse those who have already embraced it."

3. The following extract from the Report of the Rev. C. MASILLAMANI, Native pastor at DENNISPURAM, shows the diligence with which he is seeking to gain access to the minds of the heathen, and also points to a very remarkable result arising from Christian effort among the people, which furnishes strong evidence that the power of the heathen priest is decaying:—

"Our chapel standing by the side of the high road from Nagercoil to Ashumboo hills, I have often the opportunity of conversing with crowds of people. Some of these are going to work in the coffee estates at Ashumboo, and others are on their way to the different parts of the country, both north and south. A large chuttram built of stones, and which was formerly kept sacred and untouched by the low caste people, is now left neglected, and is often used by me as a reading room. It is pleasing to witness the apparent attention and approval with which our words are regarded. On some occasions several of the hearers have exclaimed, 'What you say is all right and true. We too believe that there is one supreme God, idols are the works of men, and the Christian religion is better than all other religions. But what can a single man do while all his relatives and friends are still addicted to heathenism.'

"There is, however, much change both external and internal seen among all sorts of people, although many of them have not embraced Christianity. The Valloovars, who had once much influence in the country over the Pariahs and Pulliahs as their caste priests, are now entirely disregarded by them. Some of these blind leaders are often seen begging in the threshing yards of the Christians who were once cruelly governed by them, while the servants of Christ are respectfully received both among the Christians and heathen."

4. The Rev. S. ZECHARIAH, Native pastor at NEYOOR, in his interesting Report, gives the following account of his labours among the heathen:—

"Besides attending to the duties of the congregation under my charge, I frequently visit the towns of Eraneel, Travancore, and Palpanàbhapuram as well as other heathen villages in the neigh-

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bourhood, and speak of the pure and soul-saving doctrines of Christianity. Vèdamutthu, catechist, and myself have on our visits to the above places and in the markets, distributed large numbers of handbills and also sold a few tracts. * * * Among several conversations I had with them, the following may give some idea of the bigotry and ignorance of some. In the preaching-place, at the large market held near here on Mondays, I spoke to a crowd of people about the worship of the true God in spirit and in truth, and the folly of worshipping idols. One of them remarked, 'You say that the Being you worship is God and that the idols we worship are not gods. How is it then that the fields, and trees we possess yield as well as those in your possession?' I first explained to them Matt. v. 44, and showed that God makes no difference between the just and unjust, in conferring temporal blessings on them. I then asked the man, 'If you have a disobedient child, will you not give him food?' 'Yes, I shall give,' he replied, 'but I shall have to turn him out of my house, if he continues to be disobedient.' Agreeing to his remark, we gave a short account of the day of judgment and showed them that, on the judgment day, God will turn all idolators and unbelievers into hell, and show a difference between him that serveth God and him that serveth him not. Then another remarked 'When there are so many religions, how can we know that Christianity is the true one?' I said in reply, 'You are come to the market to buy bullocks, and you will find all the owners, even those who have brought restive bullocks that fall down when yoked to the plough, say that their bullocks are good ones for ploughing. You do not depend on their words, but always try, inquire and examine whether they are good before you buy them. We Christians, who believe that Christianity is the only true religion, do not oblige any to accept it as such without inquiry, but beg you to do as is said in our Bible, 'Prove all things, hold fast that which is good.' When they heard this they all agreed that Christians do not deceive people, and spoke among themselves, 'we should try all the Védas and embrace the best.'"

5. The Native Christian community being surrounded by a large circle of closely observant enemies, ready to mark any inconsistency, it is highly important that great care should be exercised in receiving members into the Church. There is reason for much thankfulness that the brethren in all our Missions are in the habit of testing with much care the sincerity of those who seek baptism and admission to the Church. Several references in the Report of the Travancore Mission indicate that such care is shown before administering baptism. Mr. WILKINSON, of CEILON, writes thus:—

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"The admissions into the Church during the year have been few. This is not from the want of candidates for Church fellowship, but from my wish that some of them should understand better the step they were about to take in joining the Church, and partaking of the Lord's Supper. While I am unwilling to discourage the sincere by rigid requirements for admission to the Lord's table, caution is necessary, especially where, as here, through the influence of Romanism, erroneous opinions respecting the nature and efficacy of the Lord's Supper are liable to be entertained. There is also among candidates a tendency to regard an entrance into the Church as something in itself meritorious and efficacious, rather than as a help to their spiritual life. They are apt to regard it as an end rather than as a means to an end. The church members have met every two months to partake of the Lord's Supper. They exhibit much weakness and many imperfections, but none of them has acted during the year in such a manner as to justify exclusion from the Church."

6. Mr. NEWPORT, in his Report of the PAREYCHALEY Mission, thus refers to his practice in regard to baptism and admission to the Church :—

"The numbers of new converts who join our ranks year by year, are an encouraging feature of our work; but it must ever be borne in mind that from new converts less must be expected than from those who have grown old in Christianity. The number of the baptized and of Church members bears but a small proportion to the entire number of those whom we reckon as our adherents. This, however, is explained by the fact of our not administering the rite of baptism to the new adherents immediately upon their embracing Christianity; we instruct them and watch narrowly their conduct, before we baptize them; and we are still more careful, and practise longer delay, in the admission of members to the Church, believing that purity is of greater importance than mere numbers."

7. A pleasing instance of success, after many years of apparently fruitless labour, is given by the Rev. J. KAMALAM, a Native missionary in the PAREYCHALEY district. He thus writes :—

"It is also very pleasing to report that, of late, a new congregation at Virikodu has been established. Here the word of truth was preached by the servants of God for many years. But seeing no signs of success for a considerable time they were greatly wearied of their work. Nevertheless God was pleased in His due time to move the headman of the village. He embraced Christianity about seven years ago and continued to attend services at Kanjiracodu, a long

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distance from his place. Even his sons who saw their aged father walking every Sunday to a distant place for the space of seven years, did not like to follow him, nor was he disheartened these seven years at seeing none else go. But at the beginning of the last year his sons embraced Christianity and were soon followed by some of their relatives. The number of adherents since began to increase, and the village being a large one a temporary prayer-house is put up in the centre of the village. Thus the old man had the happiness of witnessing this increase of Christians with his own eyes before his death. In the middle of this year he was taken ill and laid on his death-bed. Every means for his recovery was tried, but finding he could scarcely recover, he called for Mr. Newport and asked baptism. According to his request, he was baptized. He was then about 95 years of age. Some days before his death I had the opportunity of visiting him. He was then very glad to see me, and asked me whether he would recover or not. By all appearances he was then at the gate of death, and I said that his recovery was quite uncertain. I reminded him at the same time about the departure of the soul, and advised him to care much about the renovation of his heart and to look to heaven for joy and comfort. He seemed then to be very sensible, and gave utterance to some consolatory words which were indicative of his faith in Jesus. After spending some hours with him I returned home, and some days after he expired in Jesus. The congregation has increased after his death by the addition of seven or eight families. We humbly hope that this small company will soon form a good congregation and many living souls will arise out of it."

8. Mr. ZECHARIAH gives the following account of one of the members of the Church at NEYOOR, who has died during the past year :—

"Yesudial was an old widow, aged 65, who has left evidence that she has gone to be with Christ, whom she knew as her beloved Redeemer. She was formerly known to be a quarrelsome woman and lived without the fear of God for a long time after embracing Christianity. But, about nine years ago, she repented of her sins and began to lead a Christian life. After due consideration and examination, the Rev. F. Baylis baptized her and admitted her to Church fellowship. She has since been very regular in attending Divine services and prayer-meetings. During Sunday services, she has been noticed to give her whole attention to the word of God, and was always able and forward to repeat the text when the congregation was asked to do so, and also to answer the questions put to try whether they pay attention to or understand what is preached. Although unable to read, she made great improvement in Scripture

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knowledge, being taught at home and in the classes. Her knowledge of Christian truths and precepts worked in her heart with so much power that she was seen to live peaceably with her daughter-in-law, with whom she had frequent quarrels before. On her death-bed, she expressed her strong faith and dependence on Jesus Christ, and on him alone, for eternal life."

9. The Rev. A. ARUMEINAYAGAM, who is with much diligence and success superintending the ATTOOR division of the NEYOOR Mission, thus refers to the progress made by the Native Christians under his charge, and gives an interesting account of an aged disciple :—

"This year the Christians have been more regular and earnest in attending religious services held both on Sundays and week days. Many have asked for baptism and admission to the Church, and appear to have undergone remarkable changes. (There have been baptized twenty-eight adults and twenty children, and twenty-nine have been admitted to Church fellowship).

"There is an old man named Visuvàsam at Pulipanam. He is more than ninety years of age. He is, however, very regular in attending Divine worship. As he is greatly worn with age, he is not able to carry on any bodily pursuits. Praying is now his daily business, and the burden of his prayers is that he may soon be permitted to finish his race here and be admitted to the company of saints and angels in the heavenly land. Whenever I have had occasion to visit him, my heart has been greatly refreshed by his conversation. Very early on Sunday morning, he walks to the chapel by the aid of a staff, notwithstanding the fever and rheumatism which often affect him, and returns home only after both services. One Sunday he had a dangerous fall on the way, and had his hands and legs much injured. Even this did not prevent his coming to the chapel the next Sunday. It is very surprising to me and to all the Christians, to see this aged man so regular in the worship of God. When he hears the name of Jesus the sound of the word seems to him sweeter than honey. It is very gratifying to see such a living soul in this field of my labour."

10. The following faithful and modified, but in some cases very favourable, testimony to the character and zeal of the Native agents is borne by Mr. NEWPORT, of the NAGERCOIL Mission :—

"I am sorry I cannot speak in unqualified terms of the working of the agents as a whole. The majority of them are well educated, and are in other respects qualified for their work. I do not, however, find them whole-souled in the carrying on of their work.

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"There are some who are ever seeking the good of the people and the advancement of the Mission, and who make that the work of their heart and life; who find it their pleasure and their happiness, and who spend their strength and not their dregs upon it, who labour conscientiously and heartily in the Lord's service. Much, very much, must no doubt be attributed to the condition of the people amongst whom the catechists labour, for 'like people like priest' is true now as it was of old. The reflex action of the catechists and people upon each other is very powerful."

11. The testimony of Mr. BAYLIS in reference to the Catechists of the NEYOOR district is in accordance with the preceding:—

"The catechists have continued their studies—the subjects being general throughout the Mission, but it was found impossible to have a general examination last year. Many of the agents are regular and earnest in their work, but there are some who, from what I hear of them and from what I can judge of the state of their congregations, are frequently absent about their own affairs: and some, who though they may be seen in their congregations, and apparently about their work, do not give themselves to it with any zeal or energy. Scattered as the congregations are over a large extent of country, I find it very difficult to superintend their labours satisfactorily and find out deficiences in their conduct or mode of work; but when it was necessary to reduce the number of agents, I dismissed some who appeared inefficient, and I shall do so with some others, unless I see them more alive to their responsibilities."

12. Mr. NEWPORT in the following extract refers to the difficulty and the success he has experienced in obtaining contributions from the people for the support of public worship, &c.:—

CONTRIBUTIONS OF THE PEOPLE. —"I stated in my last report that we had commenced the plan of monthly collections in the district. We kept it up during the year, but with great difficulty. Nothing but the most persistent and unintermitted labours of every person concerned, from the missionary downwards, availed to keep the plan from failing. The reason of this is not far to seek, and it is one for which great allowances must be made. The people have been stereotyped in the habits not only of not giving, but of receiving also. And they are warm supporters of the doctrine that 'It is more blessed [for the Mission] to give than to receive.' We have, therefore, the whole force of fifty years' 'custom' against us in this matter, specially so in the matter of monthly collections, as that had never before been attempted here, though in full and flourishing operation in the western districts.

"Although beset with difficul-

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ties, as above explained, the plan did not fail. It is still in operation, although we mourn every month over the prospect for the next month. The Sangam contributions have somewhat declined, but not so much as that the deficit was not more than covered by the produce of the monthly collections. On the whole, then, we have to report an increase in the amount contributed during the year. The actual sum paid into my hands during the year has not much exceeded the income of the previous year, but the amount collected and expended by the people within their own congregations was larger, and hence the demand for aid from the general fund was less.

"I shall not be doing justice to the poorest of our people if I do not say that, as a rule, the poorest are the most willing and the most liberal givers. Those who have given the greatest trouble and made the greatest difficulties in the matter of contributions during the year, have for the most part been the wealthy and influential."

13. Mrs. WILKINSON, of QUILON, gives the following interesting account of the girls' school under her care :—

"I am happy to be able to say that the progress of the children in their studies is very satisfactory, more than we could have expected, seeing that when we commenced the school two years ago, many of the girls were thirteen or fourteen years of age, with but little education. Five of these have grown up young women during the two years, and we felt it was time to send them to their homes. While we were sorry to part with them after training them for so short a time, we rejoiced to see so much improvement in them, and to feel that they were much more fitted to go forth in their different spheres than if they had never enjoyed the advantages of a boarding-school. Thus it was with joy and yet with trembling that we dismissed our first girls with words of counsel as to how they should conduct themselves in their homes and in their future life, and with earnest prayers that they might all remain faithful unto the end in serving the Lord, and striving to glorify Him by their good works.

"The girls who were sent to their homes appeared grateful for the advantages they had enjoyed, and wept at leaving. Their supporters will rejoice to think that their two years' subscription has done so much in training these girls for a better and purer life.

"One little girl, Sarah, who was supported by friends at Rotterdam, died at home after two days' illness. Her illness appeared to be an attack of cholera, though not prevalent at the time. She was a general favourite, being of a kind and gentle disposition. During her illness her great concern was to comfort her weeping parents with the hope of her recovery, saying, God would spare her to them; but

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a convulsion came and took her away, we trust to her eternal house in heaven. We have no marked evidence of her piety, but we know that Christ loves to receive the feeblest lamb that trusts in Him, and we hope that she is with Him in glory."

14. The Rev. J. Lowe, who is now in England, writes as follows in reference to the Medical Mission in Travancore, giving at the same time extracts from the journals of Native dressers who have been trained by himself:—

"Three or four months before I left, we opened three branch dispensaries in suitable localities, and placed them in charge of the three senior dressers—young men who, throughout their whole course of study, acquitted themselves most satisfactorily, and in whom I have much confidence. The education and qualifications which these young men possess would readily secure for them situations worth from Rs. 30 to Rs. 40 a month; nevertheless, under, I believe, the constraining influence of the love of Christ, they willingly labour on in connection with our Mission, content with salaries ranging from seven to ten rupees a month. We would gladly increase the salaries of these young men, for they ought to hold a respectable position among their fellow-countrymen; they have hard, constant, and trying work, and they well deserve better pay, but our present resources will not admit of any increase."

"Pakkianathan's Report.—During the month, I visited patients in eight towns or villages around. On the 8th, a man, from a village about a mile distant, brought his only son to the dispensary, then suffering severely. Just as I finished addressing the patients he asked leave to speak, and said—'Friends, what we have just heard is true; there is no use whatever sacrificing to the devil, nor in worshipping Muthukutty. About a month ago my poor boy was attacked with fever and diarrhœa; I consulted the devil-dancer, and sacrificed almost everything I had, but the devil-dancer deceived me, and my hopes were blasted. I vowed a sum of money to my ancestors' devils, and promised to offer sacrifices to them if my boy recovered. Day after day passed, and my son became worse and worse. I made larger vows, and offered costlier sacrifices, but still there was no improvement. I resolved to come here; I came—got good medicines for my boy—received instruction and many good advices, and I thought about my past foolishness. My son is now fast recovering; and I desire to worship God and to attend His house, and I advise all of you to do as I have done.' The Catechist of the place informs me that he attends the services regularly, and seems to be sincere and steadfast. As a proof of his gratitude for his boy's recovery, he has just sent a donation for the mission.

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"Other two heathen patients, belonging to this village, husband and wife, have this month commenced to attend the Sabbath services."

* * *

DEC. REPORT.—"At the close of the year we have to rejoice that, during the few months this branch dispensary has been open, it has been the means of leading several suffering patients to the feet of the Redeemer. During the past six months upwards of two thousand patients, of all castes and creeds, have received advice and medicine at the dispensary; of these I know particularly regarding eight heathen families that have renounced heathenism, and are now members of Christian congregations. Sudras and others from distant places come to the dispensary, and listen attentively to the preaching of the Gospel; and many admit that the religion of Christ is the only true religion, but caste is the great stumbling-block. The rich and poor, Brahmins and Sudras, Shanars and Parïahs, are now gradually losing confidence in their Native physicians and their foolish charms and mantrams."

ARUMEINAYAGAM'S REPORT.—"During the month I have enjoyed many opportunities of speaking to patients and their friends about Jesus, both while visiting the sick at their own homes and in the dispensary. I gave tracts or portions of Scripture to all who were able to read. Not a few of my heathen patients are anxious to renounce their heathen worship and to embrace Christianity, but as yet they are afraid of the rich and influential Sudras, on whose property they reside. * *

"Went to Kadiyal, a village about ten miles north of Attoor, where several of my patients reside; they invited me to come to have a religious service with them. A good number of the people met in one of the houses, and this was the first meeting of the kind they had ever attended."

15. The Rev. M. NYANABARANAM, Native missionary, connected with the Medical Mission, gives an interesting Report of his work, from which the following extracts are taken:—

OCT. REPORT.—"During this month I visited the branch dispensary at Santhapuram, and found Masillamony diligently engaged in his work. He has had much success in the treatment of his patients, and he gains for himself the confidence and respect of the people. I visited with him a number of his out-door patients, and had interesting conversations with them. One of them, who has got a very severe wound in one of his legs, when I talked to him about Jesus, who was wounded for our transgressions, and bruised for our iniquities, exclaimed—'Sir, I must learn more about Jesus; I surely must love Him in return for such love to me.' A young Sudra, from Vambanoor, is one of the inquirers. I visited

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him along with Masillamony, and he gladly received us, and seemed to enjoy religious conversation.

"The rest of my time was spent among the patients at the Neyoor dispensary."

DEC. REPORT.—"Visited Attoor, and found Arumeinayagam busily and successfully engaged at work. His services are highly appreciated by all classes, and he has gained access to many families of influence and respectability. I visited with him several such families."

For further notices of the Travancore Mission see in the CHRONICLE, 1868—Syrian Christians, p. 211; Address to Lord Napier and his Reply, p. 11, 1869.

MISSION IN TRAVANCORE, TO DECEMBER, 1868.*

STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.					Local Contributions.
							Boys.		Girls.			
							Schools.	Scholars.	Schools.	Scholars.	Fees.	
											£ s. d.	£ s. d.
NAGERCOIL .	1809	2	3	39	503	4775	33	1378	7	321	...	260 0 0
TITTUVILEY .	1866	...	1	11	149	1467	7	257	1	50	...	43 14 0
KOTTARAM .	1840	1	2	24	509	4812	21	867	7	284	...	149 15 0
NEYOOR . .	1828	2	3	35	601	8064	24	717	1	92	...	271 18 0
PAREYCHALEY.	1845	1	1	70	374	11546	58	1147	7	224	...	343 17 6
TREVANDRUM .	1838	1	1	19	260	2703	11	318	1	60	...	76 16 0
QUILON Two Out-stations	1821	1	...	4	58	362	6	154	1	47	1 6 0	15 2 0
TOTAL .		8	11	202	2454	33729	160	4838	25	1078	1 6 0	1161 2 6

* These statistics arrived too late to be incorporated in the Summary on page 32.

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THE

SEVENTY-SIXTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1870.

WITH AN APPENDIX OF

EXTRACTS FROM THE MISSIONARIES' REPORTS AND LETTERS,

A LIST OF MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
7, SYMONDS INN, CHANCERY LANE.

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IV.—INDIA. SOUTH TRAVANCORE.

(1) MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856 *; G. O. NEWPORT (*m*), 1862; Native Pastors in Nagercoil, N. DEVADASEN, 1866; J. JOSHUA, 1867; Native Pastor at Dennispuram, C. MASILLAMANI, 1866.

TITTUVILEY.—Native Missionary, C. YESUDIAN, 1866.

KOTTARAM.—Native Pastor at Kottaram, P. PARAPARATADIMEY, 1867; Native Pastor at Agasteeswaram, V. ARUMEINAYAGAM, 1867.

NEYOOR.—FREDERIC BAYLIS (*m*), 1850; JOHN LOWE, M.R.C.S.E. (*m*) 1861 *; Native Pastors in Neyoor, S. ZECHARIAH, 1866; M. NYANABARANAM, 1867; Native Pastor in Attoor, A. ARUMEINAYAGAM, 1867.

PAREYCHALEY.—J. E. JONES (*m*), 1867; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER (*m*), 1858 *; WILLIAM LEE (*m*), 1864.

QUILON.—F. WILKINSON (*m*), 1859.

TOTAL.—Eight English Missionaries; Eleven Ordained Native Pastors.

(2) REPORTS FROM THE MISSIONARIES.

1. The Travancore Mission has for many years shown abundant evidence of the divine blessing. At the present time there are 2568 members connected with the Churches in that Mission. With so large a number in Church fellowship, many of whom have not much knowledge, and surrounded as they are with relations and neigh-

* In England.

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bours who are still idolaters and devil-worshippers, it is not surprising that the Rev. F. BAYLIS, of NEYOOR, writes as follows respecting the members under his care:—

"While many of our Church members do not *shine* as Christians, do not seek the glory of their Lord as we long to see them do; yet, considering the number of those now in communion, the kind of moral atmosphere they are every day breathing, the powerful temptations ever urging them to an evil course of some kind, I think we may well rejoice that so few have acted so as to call for the exercise of discipline."

2. In past years many liberal donations were given by friends in England, Russia, and other countries, to aid in carrying on Christian work in Travancore, and a numerous staff of Native agents was employed. This large help from without, while providing the means for a very extensive evangelisation, operated injuriously in leading many of the Native Christians to think that contributing towards the support of Christian worship and of their Native teachers was not a part of their duty. Recent changes in the plans of the Directors have brought this duty prominently before them, and have developed in some their love for the word of God and the ordinances of religion, and in others their indifference to the Gospel, which indirectly has blessed them so largely. The following extract from the report of the Rev. G. O. NEWPORT, of NAGERCOIL, presents the more pleasing of the two results arising from the change of system. He writes thus:—

"There are some persons and congregations whose strength and vigour have been revealed, if not produced, by the reduction of foreign funds. While the money from England poured in in a steady and uniform rate, many of the people never dreamt of exerting themselves to provide funds for their own wants. It is really astonishing to see how great a change has come over them in this respect. In numerous instances in which the Mission was formerly looked to for help as a matter of course, no application is now made at all. In cases where the people have thrown their whole soul into the matter, money has been forthcoming and work has been done in a most marvellous manner. Too much praise cannot be given to some for the very earnest manner in which they are undertaking the really burdensome work of building new churches. In two or three instances I have been compelled to refuse even the price of a single brick from the

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funds of the Mission, yet the work is being carried on by the people themselves. On the whole, and with not many exceptions, I think the people are doing their very best, and are giving nobly, when their circumstances are well considered. Those who are able to give, and yet refrain from doing so, are in a decided minority in the district."

3. Several very interesting reports of their work have been received from the Native missionaries and evangelists now labouring in Travancore. These reports are written by themselves, and in their own way, and from Native points of view they refer to various aspects of their work.

(*a*). The Rev. A. ARUMEINAYAGAM, who has charge of the ATTOOR division of the Neyoor Mission, writes thus :—

"Upwards of 50 souls have newly joined us, and five devil-temples were pulled down. Those who were jealous devotees of the demons, and worshipped them in these temples, are now bowing their knees at the feet of the Saviour in our chapels. One of these temples was surrendered to us by the devil-dancer himself. Seeing me and some of our agents and Christians pulling it down, he also grew bold, and not only helped us with his own hands, but induced the people of his village who were standing by to do the like. The breaking down of devil-temples was a few years ago looked upon by the heathen as a very dangerous transaction, so that no one would dare even to approach the spot where it was being done. But now, to my surprise, I find many are become so bold as even to take part in it. They find that we who for several years have been the instruments of demolishing many a heathen temple in these parts have hitherto escaped injury, and are thereby encouraged to believe that the devils can do no harm to them also. Nearly all the devil-temples of these parts, except those supported by Sircar funds, are in a deserted state. While there is no one to raise those that are fallen down and scarcely any one who takes notice of those still standing, how seldom do we hear of any one who thinks of erecting a new one. When the heathen temples are thus going down, is it not necessary that Christian chapels should rise in their stead? But most of our chapels have only mud walls, and we are earnestly looking for the time when these temporary prayer-houses will be transformed into neat and durable buildings.

"*Sunday Schools.*—I had long observed the way in which our Christian children are being brought up by their parents, and was thinking of adopting some method whereby their young minds can be trained. Although I had often heard and read of the plan carried out in England for the education of such children, I had not any settled idea of

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a Sunday-school. In the beginning of last year I received a letter from the boys of a Sunday-school at the town of Woodford, in Essex, promising their entire support and asking whether I have any Sunday-schools here, and, if there be any, to write to them particularly about it. Some days after, when we had been to preach to the heathen in the vicinity of Pulipanam, being greatly wearied by long walking, we went for a little rest to a school carried on by Yésudasan, a Christian of the congregation, but not supported by the Mission. While there the teacher of the school made the children sing a few Christian lyrics. They sang so nicely that our wearied souls were greatly refreshed. The school was composed of both boys and girls, most of them not more than seven years old. Although some of them were heathens, they also were taught like the Christian children. After singing a few lyrics, they repeated the Lord's Prayer, then the Ten Commandments, and afterwards a few psalms. We were greatly astonished to hear this, and I at once said to my companions, 'This shows that perseverance overcomes all difficulties.' As I was thinking at the time how I could adopt some method of training our wandering Christian children, I made arrangements about the establishment of Sunday-schools, and they were soon after formed in all the congregations. It is now only six months since the schools were established, but the good already effected is very striking. Adults and children who, in open profanation of the Sabbath, were wandering about here and there like wild colts, are now very regular in attending services."

(*b*). The Rev. S. ZECHARIAH, Native Pastor at NEYOOR, writes as follows:—

"When my duties in the congregation under my charge allow, I try to visit the large towns of Eraneel, Tiruvankodu, Takally, Palpanabapuram, and Kolachel, where high-caste people live, as well as other heathen villages in the neighbourhood, and converse on the Christian doctrines of the way of salvation through the death of Christ, exhorting them to repent of their sins and turn from idolatry and devil-worship. I have on these visits, as well as at the festivals at Mandakadu and in the markets, distributed a large number of handbills, and have also sold some tracts during the year. Generally speaking, the heathen pay good attention to the Bible truths preached to them or explained in our tracts and handbills. Those who can read among them, even the high-caste Brahmins, show great anxiety to read our books, and pay much regard to them, though they disregard us who give them. One evening, when passing through Eraneel with tracts in my hands, a young Brahmin asked for one. When I held out a handbill to him, he said that he could not touch it directly from my hands, as he had just washed, and was then going to the pagoda, and

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must not defile himself, and desired me to put the handbill on the ground to be taken up by him. But I was not quite willing to put it on the ground, nor did I feel satisfied to refuse him the handbill, which would have the respect and honour of being taken by him most likely into the pagoda, so I wished him to stand so near that he might catch hold of it without letting it fall when I put it against his hands. The Brahmin was so anxious to obtain the handbill that he stood not very far from me, and having caught hold of it with both hands, walked on reading it. I thanked God in my heart who honours His word by sending it to places to which His servants cannot have access."

(*c*). A Native catechist in the NEYOOR district relates the following incident:—

"We met at Karungal Chapel, and, having prayed for the blessing of God on our labours, went out among the heathen and Roman Catholic villagers around. At Kalaparei we went to a Mutthukutti dancer's shed and spoke to those assembled of the truths of the Gospel. The dancer stated in reply that they did not offer to devils but worshipped God only. We asked him who their god was. He replied that it was Narayanan (a form of Vishnu.) We showed him and the others that Narayanan did not possess Divine attributes—that he was a man with the same passions and tendencies to sin as other men, and that he had committed robbery, adultery, and other kinds of wickedness. They listened to our statements, and seemed ashamed of calling such a wicked man their god. We then spoke to them of the birth of Jesus, his pure character, his sufferings and death for the sins of man, and showed them that Jesus is the only way of salvation for sinful men—that those only can escape God's wrath who trust in Him. The dancer, being convinced of his folly, told the people that we were right in all we said, and urged them to become Christians. (This well-known dancer of Mutthukutti has turned to the light of the gospel, and attends service with his family.")

(*d*). W. SALISBURY, an evangelist in the same district, writes as follows:—

"About the middle of the last year, a certain man of the village came to me on a Sunday evening, and said, 'Sir, I and some of my neighbours have made up our minds to become Christians. We were long thinking about this, but until now could not be decided in opinion as to this religious change. We have heard enough from your mouth respecting the temporal and spiritual blessings of Christianity, and indeed have seen them being enjoyed by those who are in that true religion. In order to participate in those benefits we have found it ne-

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cessary to renounce heathenism (which we have truly experienced to be a useless and pernicious system) and to embrace Christianity. Next Sunday I and my friends will assemble in one of our houses for prayer, when I humbly request you would come and teach us about the true God and the worship acceptable to Him; and I promise that we will hereafter like the Christians cease from all bodily work on the Sabbath day.' I heartily complied with his wishes, and visited his place on the following Sunday, when I was greatly astonished to find that twenty souls, including women and children, had met in a house for Divine Service. They all paid earnest attention to my instructions, and reverently knelt with me for prayer. After the service was over, they desired me to change their heathen for Christian names, and it was done immediately. Encouraged by seeing so many having come together to worship the one true God, I purposely spent all the days of that week among these people."

(*e*). WATSON SMITH, another evangelist in the same district, gives the following account:—

"There is a man named Neethiudian who has undergone an interesting change. He is one of the old Christians; yet, when I took charge of the congregation, he seemed as one about ready to slide back into heathenism. I had many a time sought for an opportunity of conversing with him, but as he was a day-labourer, I had not for some time met with any convenient opportunity. However, I saw him once on his way home, and asked him about the cause of his coldness in spiritual affairs. He replied, 'I was a man of good circumstances formerly, but now I am reduced to great poverty and want. I am in debt to many; and my creditors often cause me great vexation. I have lost my wife and all my children. I have not now even a single white cloth—the time is all gone when I attended services in good clothes, and accompanied with a large family. How could I now come to the chapel in such a poor dress? This is the only cause which prevents me from coming; yet I have not forsaken God. When my wife was on her death-bed, her father had greatly importuned me to offer to devils: He himself being a devil-dancer, I was strongly tempted to do so, but my resolution was unyielding, and I refused to take his advice. My present state of poverty alone has caused this absence from the chapel.' Then I consoled him, saying, 'It is the providence of God that arranges men to be rich and poor. Nothing befalls a man without His pleasure. He may in his prerogative either raise a man to good fortune at one time, or reduce him to the most abject situation at another time. His hand is irresistible, and we ought to submit to his dealings. It is therefore our bounden duty to place greater dependence on him in times

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of affliction and want, than when we are surrounded with all that is cheering and pleasant.' Words to this effect were, by God's blessing, carried home to his heart, and the man from that time was roused in spirit, and came to the chapel with some other irregular Christians who were, I afterwards learned, after much exciting exhortation, prevailed on by him to follow him. He and his companions are now very regular in chapel attendance."

(*f*). Numerous details of his work are given by the Rev. C. YESUDIAN, the Native missionary in the TITTUVILEY district. He writes thus respecting the conversion of a heathen priest :—

"The priest of the god Naraina, or Mutthukutti-Swamy, at Vellamadam, considered the last avatar of Vishnu was a great nuisance to the small congregation that has been lately formed there. He hated the chief member of the congregation, and raised a persecution against him, as he had not only himself forsaken the worship of Naraina, but also persuaded two of the most devoted dancing-maidens of the god to embrace Christianity. Neethiudian, the object of his hatred, together with the little congregation, laid the case before the Throne of Mercy, most earnestly begging God to convert the priest. This he continued to do for more than six months. The hearer of prayer at length granted his petition. One night the priest saw in a dream, a bright and glorious personage of extraordinary appearance, who warned him of his impious opposition against the Almighty. Upon this, the man, shedding tears of penitence, was directed to go to the Missionary for instruction and counsel. Accordingly the priest came over and related to me the particulars of the dream. I, then, showed him the will of the Lord concerning perishing sinners, and, after kneeling down with him in prayer commending him to God and His grace, presented him with a copy of the Gospel by John and a pair of spectacles. He received them with much seriousness, and returned home, where he told his friends that the treatment he met with in my house was exactly what had been represented to him in the dream, and, being pressed in spirit, joined the prayer-meeting conducted at Neethiudian's. He, now, to the astonishment of his disciples and others, preaches the very faith which he once thought to destroy. The prayerful Christian is thereby much encouraged, and cheerfully continues his labours of love amongst his fellow villagers and those that live in the neighbourhood."

(*g*). Two instances of effort for the promotion of good are thus given in the same report :—

"Vethanayagam and Yesudian, two other Church members, regular and cheerful in their contributions for the cause of truth, are now

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clearing a patch of ground on the hills to make a plantain-garden for the Mission. Their neighbours are standing up cheerfully to help them on in this good attempt. May the Lord prosper the work in their hands!

"Of the two, Yesudian, who is better able to read, and is a plantain-cultivator on the hills, finding that the lads who work with him are destitute of religious knowledge, taught them hymns and songs while on the hills, and on their way. As the progress they could thus make must be but slow, he has now commenced to conduct a night and Sabbath-school to teach them to read the Word of God. This is peculiarly interesting, when it is borne in mind that this is a case of Christian benevolence which we have never before witnessed in this district."

(*h*). The valuable influence of a Christian education is strikingly illustrated in the following extract from Mr. YESUDIAN'S reports:—

"Mathévan, a heathen boy of Kaluvantidel, one night read to his parents the morning and evening prayers out of his First Book, which pleased them so much that they asked him to help them to learn the prayers. 'But before you would learn Christian prayers,' said the boy, 'you should give up praying to devils, for devil-worshippers cannot be accepted by the true God. If you would go to heaven, put away your idols and pray to the true God and obey His commands. He will save you from the power of devils, and receive you into His presence.'

"Suppeian, a little boy of the Kattuputhoor school, on being asked by his father to accompany him to the rice-fields to perform the annual ceremony of sowing on the day fixed upon by the Sircar, desired to know what he himself would have to do in the matter. The father replied that he would understand it on reaching the spot. He next bade him to wear the sacred ashes. The boy refused to do so. The father then forced it on his forehead with his own hand. Instantly the boy wiped off the ashes, telling him that he did not like his forehead to be thus soiled. So they came to the field. The father, amongst other ceremonies, set up a ball of cow-dung, in representation of the god Ganesa, and seriously asked the boy to bow down before it to invoke a blessing upon their future crop. 'Father,' cried out the boy, 'should I worship this cow-dung? How could we believe that a ball of cow-dung can bless us with a plentiful crop?' The father felt exceedingly vexed, and finding no proper reason to punish his only little boy, he stood greatly perplexed."

4. The report of the MEDICAL MISSION supplies abundant evidence of the value of that branch of Christian work. S. PAKKIANATHAN, who has charge of one of the dispensaries, reports as follows:—

"On the 21st February I went to Paracharvilley congregation; there were few people present at the early morning service. After

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service I, along with the catechist and schoolmaster, went round the village and exhorted the people to attend the house of God, and to keep the Sabbath-day holy. In this village I had three or four heathen patients who had recovered from serious illnesses. So soon as they knew I was in the village they came to me, and showed me much respect. I spoke to them very solemnly, and urged them, as a proof of their gratitude to God for having restored them, to attend the chapel and receive instruction from the word of God. Three families there and then consented to give up devil-worship, and to join the congregation. The people requested me to remain and conduct the noon service, which I did. The chapel was full, and all were very attentive. The three heathen families, in all twelve persons, were welcomed, and I delivered them to the care of the Catechist. At the close of the service a good Christian man, named Visuvasam, rose and said, 'Friends, God has to-day poured out His Holy Spirit upon us, and we know it because He is turning the hearts of the few heathens still in our village to Himself, and because we have, I trust, better feelings in our hearts, and intend to live henceforth more to His glory.

"Some weeks ago a little boy from Catoovilley had his leg fractured by a large plank of wood falling upon it. He was treated first by the native physician, who had bandaged his leg, and applied bare splints so tightly that the limb mortified below the knee, and the poor boy had to lose his leg. He made a good recovery, however. He is the only son of his parents, and they are heathens; they, of course, had to reside for some weeks here, and before they left they had received much religious instruction. So long as they remained here they attended the chapel regularly, and when they left promised to have nothing more to do with heathen worship, but to join the congregation at Catoovilley."

Extracts from the reports of the Rev. M. NYANABARANAM, Native Assistant Missionary :—

"Early this month I visited the Branch Dispensary at Attur, where Y. Arumanayagam carries on his work. While I remained there large numbers of patients attended, to whom I spoke, and with some had very interesting conversations. Along with the dresser I visited many patients at their own homes, and they and their friends received us gladly. On Sunday I preached in the chapel at Attur from the text, 'And I, if I be lifted up, will draw all men unto me.'

"The centre dispensary at Neyoor was visited regularly, and both the indoor and outdoor patients, and the friends who accompanied them, were warned and instructed on the word of everlasting life."

For further notices of the Travancore Mission, see the REPORT, pp. 28, 29, 43, 46.

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MISSION IN TRAVANCORE, TO DECEMBER, 1869.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS. Boys. Schools.	Boys. Scholars.	Boys. Fees.	Girls. Schools.	Girls. Scholars.	Girls. Fees.	Local Contributions.
									£ s. d.			£ s. d.	£ s. d.
NAGERCOIL . . . . . Thirty-three Out-stations.	1809	2	3	36	507	4848	28	1222	19 13 4	4	246	0 6 3	277 6 11
TITTUVILEY . . . . . Twelve Out-stations . .	1866	...	1	10	153	1478	10	261	5 10 8	2	55	...	48 1 11
KOTTARAM . . . . . Twenty-eight Out-stations.	1840	1	2	26	482	4440	19	812	...	7	229	...	168 12 6
NEYOOR . . . . . Fifty-eight Out-stations.	1828	2	3	37	665	8176	29	1064	...	1	203	...	274 8 5
PAREYCHALEY . . . . . Ninety-two Out-stations .	1845	1	2	69	429	10999	70	989	...	7	182	..	337 6 0
TREVANDRUM . . . . . Twenty-eight Out-stations.	1838	1	...	21	277	2428	10	296	...	1	23	...	83 13 6
QUILON . . . . . Two Out-stations . . .	1821	1	...	4	55	377	5	137	...	1	32	...	15 5 7
TOTAL		8	11	203	2568	32746	171	4781	25 4 0	23	970	0 6 3	1204 14 10

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THE

SEVENTY-SEVENTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1871.

WITH AN APPENDIX OF

EXTRACTS FROM THE MISSIONARIES' REPORTS AND LETTERS,

A LIST OF MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
SYMONDS INN, CHANCERY LANE.

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IV.—INDIA. SOUTH TRAVANCORE.

(1) MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856*; S. JONES (*m*), 1858; G. O. NEWPORT (*m*), 1862; Native Pastor in Nagercoil, J. JOSHUA, 1867; Native Pastor at Dennispuram, C. MASILLAMANI, 1866.

TITTUVILEY.—Native Missionary, C. YESUDIAN, 1866.

KOTTARAM.—Native Pastor at Kottaram, P. PARAPARATADIMEY, 1867; Native Pastor at Agasteeswaram, V. ARUMEINAYAGAM, 1867.

NEYOOR.—FREDERICK BAYLIS (*m*), 1850; Native Pastor in Neyoor, M. NYANABARANAM, 1867; Native Pastor in Attoor, A. ARUMEINAYAGAM, 1867.

PAREYCHALEY.—J. E. JONES (*m*), 1867; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER, F.L.S. (*m*), 1858*; WILLIAM LEE (*m*), 1864.

QUILON.—F. WILKINSON (*m*), 1859.

TOTAL.—Eight English Missionaries; Nine Ordained Native Pastors.

* In England.

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(2) REPORTS FROM THE MISSIONARIES.

1. The past year was one of much trial in Travancore. One of the two rice-crops was an entire failure and the trouble arising from scarcity of food was soon followed by a deeper distress through a very severe visitation of cholera, which carried off by death a large number of the people, comprising Native Evangelists, Church members, Christian adherents and their children, besides many, both heathens and others, not connected with the Mission. On this subject, as relating to the NAGERCOIL district, the Rev. G. O. NEWPORT, writes as follows :—

"The total loss by cholera among the Christians, so far as the statistics go, is 280, or about one-twelfth of the whole district. Of these thirty-one were Church members. Of these whom we reckon as 'lost' are several who, we know, are only 'gone before.' While here they were bright and shining lights in their spheres, and were the strength and support of the congregations to which they belonged. Their death makes a sad gap in the Church and village, which will not be soon closed; but we trust that God will raise up others to carry on His work, and to fight His battles. The list is too long to give anything like an obituary of even the principal ones, but among them are some who have won a good report from all, and whom the Missionaries, both past and present, honoured and loved, as true brethren and helpers in the Lord. We have a sure and certain hope that they are now for ever with the Lord, and with their departed Missionaries and friends, and that they await there the coming of all those of us who trust in their Saviour, and love his appearing."

"In many respects the congregations have much declined on account of the cholera—in numbers, in regularity of attendance, and in other matters. On the other hand, there were very few declensions or apostacies to heathenism on the part of those who suffered sickness and bereavement. In the midst of sorrow and distress they stood firm in their outward profession. Would that I could say that they invariably maintained intact their spiritual life in Christ in such circumstances! Some undoubtedly appear to have been moved and stirred up by the visitation of cholera in their houses and congregations, while others seem to have received no spiritual good thereby."

2. On the ravages of the disease in the NEYOOR district and on some of the results of it, the Rev. F. BAYLIS writes thus :—

"Forty-two congregations in this district had fatal cases, and the deaths in these amounted to at least 420 men, women, and children. I think there may have been twenty or thirty deaths not reported. There

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were few houses in which there was not mourning, either on account of death having entered the house or having carried off near relatives of its inmates in other places. Some of the cases were peculiarly distressing. Five of the catechists died, all leaving widows and children, and, in two cases, the widows are still very young. One catechist lost his wife and three of his children. Several of the others lost fathers, mothers, wives, or children. Among the people many wives were made widows, many children fatherless, and, in some cases, both father and mother were taken, leaving children without any adequate means of support.

"How far these severe trials have been sanctified I cannot well judge as yet. I think there is no doubt that it has been blessed to some, making them more prayerful, more earnest in seeking spiritual blessings, durable riches, and more resigned to God's will; but others, I fear, have only hardened their hearts, refusing to hearken to God's voice; while a good number of the more recent converts have, through fear, returned to their former demon-worship. During the visitation of cholera in 1860, many of the heathen were led to give up such worship, and to put themselves under Christian instruction, but it has not been so to any extent this time. Most of the congregations have decreased in numbers, partly from deaths and partly from apostacy, and only a very few have increased."

3. The following extract from the journal of the Native Medical Evangelist at NEYOOR, presents a pleasing contrast to these disappointing results from such wide-spread suffering and death:—

"—— from ——, was brought to the hospital on the afternoon of May 20th, suffering from severe intermittent fever, which had assumed a typhoid type. (Here follows details of symptoms, treatment, and progress towards recovery.) By God's blessing on the means used, he made a good recovery. After remaining in the hospital twenty-one days, he went home quite well.

"The day he was brought in, his brother told me as follows:—'From the day he turned ill till to-day he has been treated by native physicians. They told him the disease had been brought upon him by evil spirits, and they advised us to make offerings to devils; so we did—we offered fowls, goats, and so forth; we spent a great deal of money in this way, but all of no avail; day by day, for twenty-two days, he has been growing worse; and now we have brought him to you.'

"The patient is a rich and influential man. On the second day after his admission fifteen persons of both sexes came to see him. Eight of them we relatives. I took advantage of the opportunity, and, while they sat in a circle round his bed, I spoke to them of Jesus, and told them the glad tidings of His salvation. They all listened very attentively, and seemed much interested. I asked them if they

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clearly understood me. 'Oh, yes,' several of them answered; 'go on, please.' Then the patient, raising himself a little, said, with a low voice, 'Iya (sir), until now we have worshipped devils and idols of earth, stone, wood, and brass, as you have just said. We have hitherto very strictly and ungrudgingly made our offerings and fulfilled our vows. Kinsmen and friends, answer the question which has just been asked —"What doth it profit?" As for me, and, I trust I may say, as for you too, my people, we, with all our heart, wish henceforth to worship the one living and true God, to have Him and Him only as our God. Iya,' he continued, 'we wish to begin now; let us all humbly worship the Lord now, in the sick room here.'

"His elder brother and the whole company gladly responded. With adoring gratitude to God, and a heart full of joy, I then read a portion of Scripture, and explained it, after which we all knelt, and I engaged in prayer.

"Before they left, they asked me to come on Sunday, the 29th, to conduct a similar service in the patient's house. I gladly consented. Leaving the patient and his wife in the hospital, the brother went home early on the Sunday morning, to prepare the house and to gather the neighbours together. When I reached the house I found them waiting for me. I felt greater joy than ever, now that for the first time in this heathen house, I enjoyed the privilege of conducting Christian worship. So soon as our service was over in the house, they all, with their children, accompanied me to the house of God."

4. The Rev. M. NYANABARANAM, Native Missionary in connection with the Medical Mission, in one of his monthly Reports, writes as follows:—

"A Brahmin widow brought her sick son to the Dispensary. She waited outside, but allowed her son to go, along with the other patients, into the waiting-room. He listened very attentively to the address. At the close of the address, I asked them, 'Now, do you know who is the Saviour of the world?' Several answered, 'Jesus Christ.' 'In order to secure salvation what ought we to do?' 'We ought to believe in Jesus and love Him.' 'What will you obtain if you do so?' One of the patients answered, 'We will obtain mosum,' which is the word used by the common people for heaven, instead of the correct word, 'motchum.' The Brahmin boy, hearing the answer, laughed, and said, 'No, we will obtain not mosum, but motchum; mosum means danger, motchum means heaven.' I observed the mother of the boy standing at the door of the waiting-room listening, and she seemed pleased at the answer her boy gave. On the table before me were some Scripture portions and tracts. The Brahmin boy rose up, and asked me for a Scripture

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portion and a tract, which I gladly gave. He took them to his mother, and they both sat down together and read them, promising faithfully to read them carefully when they got home. No Mission Agent could walk with them, or be allowed to enter their dwelling; but this silent agent accompanied them, and will be with them in their house."

5. The visitation of cholera tended greatly to disturb the usual work of the Mission; but this interruption was only occasional; at other times the Missionaries and Native agents were able to pursue their ordinary course of labour.

The Rev. V. ARUMEINAYAGAM, Native Pastor in the KOTTARAM district, thus refers to evangelistic work carried on by him:—

"During the year I had some valuable opportunities of preaching the Gospel to some high caste bigoted heathens who came to the Dispensary from distant places. The Muthaliar of Karunkulam a rich influential man stayed here and was under the treatment of the dresser for about three weeks. I had a long conversation with him about the way of salvation. As he was a zealous Hindu and leader of the sect, he was at first objecting to several points, and endeavoured to establish his profession in connection with Christianity. But at last saying that Christianity is a holy and saving religion he anxiously received some Scripture portions and tracts promising that he will read them attentively. Lately a Pandaram who came on a sacred visit to the Cape from Sivagasi wanted to see the dresser to get some information for converting copper into pure gold. We availed ourselves of the opportunity of impressing upon him the necessity and the way of changing the corrupt heart into a pure one.

"One day in a week is spent in preaching to the heathen around. I, with some Catechists, go to the adjacent villages and preach the Word of God to the people in their houses, streets, in working companies and in bazaars. Common people listened to the Word without any objection. Most of the heathen in these parts are acquainted with Christian knowledge as they learnt it in the Mission Schools, and are often taught by the Christians and agents who live near or among them."

6. The Rev. P. PARAPARATADIMEY, another Native Pastor in the KOTTARAM district, gives the following brief account of his labours:—

"I have, during the year, bestowed my labours by way of preaching, catechising, conducting prayer-meetings, visiting patients, inspecting the schools and congregations that are under my charge,

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and preaching to the heathen. Every Tuesday being designed for the preaching to the heathen, myself and companions, Myladi and Kumarapuram, Catechists, have to go round about seventeen villages, reading and giving hand-bills and so on. Some of both sexes give audience and make noble confessions, while a great many deride and despise. Of those that have made noble confessions a man of respectability at Marungore takes good interest in the hearing of the Sermon of our Lord Jesus on the Mount explained; another an oil-monger of Myladi is not very far from adopting Christian principles. He now and then comes to the chapel during Sundays. Once when he came to the chapel he heard the 3rd verse of the 17th chapter of John's Gospel preached, and was so excited that he was stirred up to give some oil for the chapel use, and one fanam as charity to the poor. Some women of Nilathu Thamaragulam and Nallore use to give good audience to our preaching and make fair acknowledgements, to our surprise."

7. The Report of the Rev. A. ARUMEINAYAGAM, Native Missionary in the ATTOOR division of the Neyoor Mission, gives the following pleasing account of an aged believer, and refers to other cases which show the firm hold which Christian truth has taken of the hearts of some of his people :—

"Visuvasam was born of heathen parents in the year 1776, at Sayakodu, a small village connected with the village of Pulipanam where his father was a man of some influence. He trained his son Visuvasam from his boyhood in the heathen dramatic poetry and music, who acquired it readily, and became famous in it. When the light of the Gospel was carried to that part of the country, this man became a Christian. He afterwards exhibited much humility and faith, and his piety shone with a brighter radiance than that of any of his neighbours. His memory was well stored with texts of Scripture like honey in the comb. The Rev. J. Abbs, of Pareychaley, observing his consistent behaviour as a Christian, appointed him as the Muppan (Elder) of the Congregation and as an itinerating agent, and allowed him some help from the Mission. He was accustomed to warn, exhort and advise those in the Congregation who conducted themselves unbecoming their profession. In the work of preaching to the heathen, he manifested prudence and courage. He also made it a constant practice to go to the houses of Christians to pray with them. This was continued by him during the whole of his life, till he became so weak as to be unable to walk without much difficulty. As the fruit of his labours, many were turned to Christ. The Sabbath Day was observed by him with reverence and pleasure. Though weak with age and scarcely able to walk, he would come every Sunday to the chapel very early from his house which was a mile off. His first work

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after coming would be to take the gong from a house near and strike it for commencing the service. I never found him while at Divine service wearied with religious exercises. He was very attentive to the preaching of the word of God, and prayer was his delight. This good old man was seized with the epidemic cholera and fell asleep in Jesus on the 23rd of September. We can say of him that 'he fought the good fight' and has now become a partaker of the resplendent glories of the Church triumphant above.

"Earnestness in prayer is a good evidence of the change in the Christian's heart. A Christian of Kollavilei, seeing the spiritual coldness of the people, proposed to hold a prayer-meeting in each house of the Congregation by turns, with a view to arouse those who were indifferent in spiritual concerns. Accordingly it was begun from his own house and is still carried on. The people of the house entertain the Catechist on the appointed day and a small collection is made. The Church members at Serapálúr assemble once a month at one of their houses, and, after holding a prayer meeting, participate in a meal, which is kept up by them as a mark of the love and union that should exist among them as members of the Church of Christ."

8. Numerous Syrian Christians, as well as Roman Catholics, reside in the neighbourhood of QUILON, the most northern station of the Society in Travancore. The Rev. F. WILKINSON, in his Report, refers to both these classes of religionists and gives from the journal of the Evangelist, brief extracts respecting his work among them:—

"Evangelistic work in this land is sometimes very discouraging from the want of visible fruit, and Christ's servants have to sustain their faith, by the promise 'ye shall reap if ye faint not.' The following incident related by the Evangelist is an illustration of the fulfilment of the promise, and an evidence that persevering labour will have its reward. For some years he has paid frequent visits to a village inhabited by Syrians, and he has now the happiness of seeing signs of a spiritual life which, no doubt, is due in part, to his exertions. He says:—

"'I have been accustomed for the past five or six years to go to Chenkulam and to make known the truths of the Bible, not only in the Church but from house to house, and I now see that God is blessing my labours. Many of the Syrians here now appear earnest and diligent in studying the Scriptures and in listening to its doctrines. Some young men especially appear to have set their minds upon examining the Scriptures for themselves. One of the priests has been aroused to inquire into Divine things. He has put an end to some bad practices, and is striving to guide the people according to the precepts of the Gospel. Every Sunday all assemble in the Church, when a person reads and explains a portion of the Scripture. After service the people return home, and meet again in the evening, in houses appointed for the purpose, to read and study the Scriptures.'

"While many of the Syrians

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show a readiness to hear the Word of God, this cannot be said of the Romanists, who are usually determined opponents of the preaching of Protestants. The following is part of a conversation which the Evangelist had with a Police Magistrate—a Romanist—in this neighbourhood, and is an illustration of the Romanist's ignorance and perversion of Scripture :—(Romanist.) 'Why do you Protestants not reverence and worship the Apostles and other saints ?' (Evangelist) 'Because that would be contrary to the word of God.'—(Rom) 'If I show you Scripture proof will you be convinced ?'—(Evan.) 'Certainly, if you show sufficient proof.'—(Rom.) 'Then your duty to worship these persons is plain, from Rev. i. 4, where it speaks of Seven Spirits before the throne.'—(Evan.) 'This passage has nothing to do with the subject. The phrase "Seven Spirits" indicates the fulness and perfection of the Divine Spirit. Besides the writer of this book affords proof in ch. xix. ver. 10, that it is not proper to worship angels. For the angel who showed him the vision prevented him from worshipping him when he was about to do so. Again the Apostle Paul, in Heb. i. 14, so far from saying that believers must worship angels, says that the angels are appointed to minister to believers.'—(Rom.) 'As it is said in Genesis that Abraham and Lot worshipped the angels, ought we not also to worship them ?'—(Evan.) 'The angels came as travellers, and Abraham and Lot showed them respect and hospitality, but beyond this they did not render them any kind of worship. But, however that may be, these circumstances are no rule for our worship of angels.' (Rom.) 'Had the Virgin Mary any children besides Christ ?'—(Evan.) 'We do not find any Scripture passage which decides that question. There were some persons, however, who were called the "brethren" of Christ.'—(Rom.) 'The Apostle John was called a "brother" of Christ.'—(Evan.) 'I never read so.' (Rom.) 'If I bring you proof do you agree to make me a present of a Rupee. If there is no proof, I will give you a Rupee.'—(Evan.) 'I agree.' After looking here and there in the New Testatment, he was unable to find the passage.

9. **The following brief but encouraging summary of results of Mission work in the NEYOOR District during the last ten years is taken from a review of that period by the Rev. F. BAYLIS :—**

"From the above account of the work in this district year by year, it will be seen, I think, that there has been almost constant increase year by year. Putting aside the last year of the ten, as a year quite exceptional from the severe attack of cholera and the prevalence of famine, it will be seen that the number of congregations had increased (from 1861 to 1869) from 46 to 59, of adherents of all ages from 6,179 to 8,176; of baptised persons from 797 to 2,718; of Church-members 211 to 665; and the contributions of the people from Rs. 1,060 to Rs. 2,744."

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MISSION IN TRAVANCORE, TO DECEMBER, 1870.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS. Boys. Schools.	Boys. Scholars.	Boys. Fees.	Girls. Schools.	Girls. Scholars.	Girls. Fees.	Local Contributions.
									£ s. d.			£ s. d.	£ s. d.
NAGERCOIL	1809	3	3	36	323	3803	21	885	93 17 4	4	155	0 2 0	152 7 0
Thirty-four Out-stations .													
TITTUVILEY*	1866	...	1	10	153	1478	10	261	4 16 0	2	55	...	47 0 4
Twelve Out-stations . .													
KOTTARAM	1840	...	2	26	457	3937	19	812	...	7	229	...	111 1 6
Twenty-eight Out-stations.													
NEYOOR	1828	2	3	47	620	7612	27	989	14 5 5	1	195	...	187 1 9
Fifty-seven Out-stations .													
PAREYCHALEY	1845	1	2	65	450	11025	48	917	...	7	186	..	307 13 8
Eighty-five Out-stations .													
TREVANDRUM	1838	2	...	21	274	2737	8	151	...	1	25	...	81 9 3
Twenty-eight Out-stations.													
QUILON	1821	1	...	5	54	377	5	153	1 2 0	1	38	0 14 0	18 8 2
Two Out-stations . . .													
TOTAL		9	11	210	2331	30969	138	4168	114 0 9	23	883	0 16 0	905 1 8

* Statistics of 1869.

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THE

SEVENTY-EIGHTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1872.

WITH AN APPENDIX OF

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AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
SYMONDS INN, CHANCERY LANE.

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IV.—INDIA. SOUTH TRAVANCORE.

(1) MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856; S. JONES (*m*), 1858; G. O. NEWPORT (*m*), 1862 *; Native Pastor in Nagercoil, J. JOSHUA, 1867; Native Pastor at Dennispuram, C. MASILLAMANI, 1866.

TITTUVILEY.—Native Missionary, C. YÉSUDIAN, 1866.

KOTTARAM.—Native Pastor at Kottaram, P. PARAPARATADIMEY, 1867; Native Pastor at Kollatuviley, V. ARUMEINAYAGAM, 1867.

NEYOOR.—FREDERICK BAYLIS (*m*), 1850; WILLIAM LEE (*m*), 1864; Native Pastor in Neyoor, M. NYANABARANAM, 1867; Native Pastor in Attoor, A. ARUMEINAYAGAM, 1867.

PAREYCHALEY.—J. E. JONES (*m*), 1867; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER, F.L.S. (*m*), 1858.

QUILON.—F. WILKINSON, 1859.*

TOTAL.—Eight English Missionaries; Nine Ordained Native Pastors.

* In England.

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(2) REPORTS FROM THE MISSIONARIES.

1. The Gospel has been long and successfully proclaimed in Travancore. But when the number of professing Christians is large, and the early difficulties and dangers in joining the ranks of Christians are less frequently found, the general tone and earnestness of the Christian spirit is liable to deterioration. This is too often seen in both native agents and church-members. Hence, in the centre of a large native Christian community, the Missionary often sees much to depress and cast him on the only resource of the faithful—his God. Such is the experience of the Rev. F. BAYLIS, of the NEYOOR Mission, as shown in the following extract from his report:—

"Ours is no easy task. It is that of raising a people who have been sunk for ages in the grossest forms of superstition—in ignorance, evil customs, foolish and hurtful lusts, and entire indifference to spiritual realities, apathetic and inert by nature, as well as overrun by falsehood and covetousness. We thank God that many have come to the light, and that some are rejoicing in it and, to some extent at least, walking in it; but we mourn to see many others quite content to remain, as it were, in the outer court of the Gentiles, and let the light of God's Sanctuary shine on them from afar. We still labour on, amidst all our discouragements and difficulties, devising the wisest plans, and putting forth the best efforts we can, believing that this is God's work—that He has Himself, by the preaching of the blessed Gospel, and by various providential arrangements, brought out this people from heathenism,—that He has worked effectually in the hearts of many, bringing them into living union with the Saviour,—and that He will not forsake the work of His own hands."

2. The Native Evangelist at TREVANDRUM is encouraged in his work by the general tone of the people under his charge, and especially by seeing the fruit of former labour. This appears in the following statement from himself:—

"I cannot but express my thanks to Almighty God for the promising and growing state of the Christians under my charge. They appear to be much concerned about their spiritual duties, which is manifest from their attendance at the Sunday services, and from their desire to be Christ's true followers and receive the Sacraments. They have given contributions, amply and satisfactorily, to all the meetings held this year. They are punctual and regular in their

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monthly subscriptions, as well as in giving to the Sunday collections. I have paid more attention to the Christians than to the heathens this year, as I was desirous of leading them to a more spiritual life. Christians are very backward in seeking to acknowledge their fellowship with their Divine Master, owing perhaps to want of knowledge of the Scriptures. I therefore have a class every Friday with the candidates for Baptism and the Lord's Supper, and give them instruction in the doctrines and precepts of the Bible. They are thus better prepared and qualified to realise their high calling. I hold prayer-meetings through the week in various houses. I am exceedingly glad to state about a respectable lad, who formerly learnt under me in the Pettah and Cantonment schools for about two years. Thanks to the Almighty that the Scriptural knowledge acquired from me has proved a blessing to him! He keeps a collecting-box, and has purchased a Malayalim and an English Bible. His relatives, having found the Bible and collecting-box in his possession, tell him, 'The Missionary is trying to catch a fish,' and have given him the 'Ramáyanam' to read instead of the Bible. Thus we see the verse partly fulfilled, 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

3. The Reports of Catechists employed in the NAGERCOIL district contain the following statements respecting conversions from the ranks of idolatry:—

Direct Conversions from Heathenism.—One Catechist writes, "A man at Sarakkalviley has recently renounced demonworship, and openly embraced Christianity. As soon as he made up his mind to do so he sold the cups, clothes, and three goats, which he had consecrated to the devil." Another report contains the following:—"The conversion of a young man at Eettamoly is worth recording. The instruction he received from different servants of God, convinced him of the folly of idolatry, which he has wholly given up. He regularly attends the services in the mission chapel, conducts family prayers in his own house, and is unshaken by the threats and persecutions of his parents and relatives. May God strengthen and keep him steadfast to the end! In the journal of another agent I find the following:—P—— is the headman of the village in which he resides. He has extensive knowledge of the Puranas, acted as priest of the village, and was a very zealous idolater. The Spirit of God has fastened the Truth in this man's heart. At first he began to show unwillingness to officiate in the temple; then he refused to pay his accustomed share of the expense necessary to maintain the pagoda; after that I was delighted to see him one Sunday morning sitting among our people in the chapel, reverentially listening to the Word of God. Since that time he has rarely been absent from a

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preaching service or prayer-meeting. He loves the Scriptures, observes the Sabbath, expresses great abhorrence of idolatry, preaches Christ to his heathen relatives, and conducts himself as a Christian. His wife has begun to go with him to our services."

4. Several instances, showing the contempt with which the idols are regarded by professed idolaters, and the high esteem in which Christianity is held by many who, as yet, abstain from a practical recognition of the claims of Christ, are given in the Report of a tour taken by the Rev. A. ARUMEINAYAGAM in the ATTOOR division of the Neyoor Mission. The following are quoted out of several cases of the same kind:—

"To-day we met a Sudra who was inspecting some reapers in his rice-fields. We showed to him and the reapers that Mádan, Isakki, Mallankarunkali, whom they worship, are not Gods, but are some wicked persons who are dead; and that Mullankarunkali, died by falling from a cocoanut tree while attempting to steal cocoanuts. They assented to our statement and received from us tracts and handbills.

"A Sudra woman, who heard us speak of Christ to a crowd of people, spoke before all as follows:—'Undoubtedly Christianity is the only true religion—the only religion that can save men. All should embrace it. We see that it has given freedom to the people of Travancore. Caste will soon disappear, and then all the people will become Christians. But who is Isakki of Malankodu whom we worship?' Then one in the crowd remarked that it was shameful even to say who she was. But the woman persisted in requiring him to mention it. Then the man said that she was a dancing-woman. The woman replied, 'O yes; but how can a prostitute be worshipped?' This is a strong proof that many of the heathen have no regard for the objects of their worship."

5. Interesting testimony to the regard in which the Bible is held even by Brahmins, and to the important influence of even a torn leaf of the Book of Life, is borne by the Rev. P. PARAPARATADIMEY, Native Pastor in the KOTTARAM District. He writes as follows:—

"Lately I had a long conversation with a Brahmin, who was returning from a festival at Cape Comorin. There were many people around us. He showed a good knowledge of the Scriptures, having been educated in a mission school. He said, 'The Bible is weeping for having come into your hands! Had it come to us first it would have smiled over our adoring it by power, conduct, and stricter obedience to its heavenly teaching.' Thus the beauty and excellency of

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the Bible, is seen and felt by the Hindus. Another high caste, intelligent Hindu told me lately, that he shall soon openly declare himself to be a Christian. He has read a considerable part of the Bible, and says, it is the *true book* that is alone possessed of saving influence. He says his attention was first drawn to the book by a torn leaf, in which was wrapped some Pirasatham (sacred food) given him by a priest in the Pagoda at Cape Comorin, when he was dangerously ill. That torn leaf contained the account of Christ's resurrection, the perusal of which gave him the impression that the Prince of Life could restore him to health. He attributes his recovery not to the sacred food, but to the quickening power of Jesus, who raised Himself from the dead."

6. A pleasing instance of entire consecration in one of the Native Christians in the ATTOOR district is given in the following extract:—

"The zeal that is shown by a few Christians in our congregations is worthy of notice. One of them is Devabattan of the congregation of Kuruvikadu. This man spent his early life as a heathen. After remaining some time as a devil-worshipper, he became a follower of the false prophet Mutthukutti, and, having influenced several from his native village to follow his steps, he took them to Thamarakulam (the head-quarters of Mutthukuttiism near Cape Comorin) and passed his time there as a Mutthukutti-dancer. He did not however, remain long in this, but returned to his former mode of worship and spent much money in the performance of its ceremonies. When Christianity was first established at Kuruvikadu, he used to deride the Christians and their forms of worship. But while he was thus a reviler of Christianity, it pleased Him who declared 'they that are whole need not a physician, but they that are sick,' to make him one of His disciples. We believe that he has since been enlightened by the Holy Spirit. One of the chief desires of his heart is to serve the Lord Jesus. Two years after he joined the Christians, he was baptised and admitted to church-fellowship. From that time he made great efforts for the conversion of those connected with his family, all the chief members of which have become Christians. To speak about Christ to the people of the congregation and others is his constant practice, in which he takes great delight. The Lord's Day is strictly observed by him. He has been a great help to the Catechist of the place. He visits the sick, tries to reform the irregular, to awaken the indifferent, and to induce the people to pay their contributions to the mission, often taking upon himself the trouble of collecting them. He also visits other congregations and makes known the precious truths of Christianity, earnestly exhorting the Christians to walk worthy of their calling. It is his

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custom to recount the wonderful mercies God has done to his soul, to his family, and to Travancore. Thus we can gladly say of Devabattan that he is a brave soldier, fighting under the banner of the Captain of our Salvation."

7. Slavery in the native kingdom of Travancore, though abolished by law in 1854, has not wholly died out in practice. Thus old forms of oppression and persecution frequently appear. The following narrative, taken from the Report of the TREVANDRUM Mission, shows the difficulties still lying in the way of many native Christians of the lower classes, and of those who are their guides in the path of Christian duty:—

"Some of the people have had to endure a great deal of persecution, on account of becoming Christians, many have been beaten for refusing to work on the Sabbath day. Some of these cases of beating and ill usage, have been so notorious, that we have felt compelled to bring them to the notice of the authorities. In cases where the offence could be clearly proved, punishment has been meted out to the offenders. Once especially, a pariah who had begun to attend our services, was most severely beaten by his master, for refusing to work on the Sabbath day. The catechist went to see him, but was threatened by the man who had committed the wrong, and forcibly detained for several hours. The next day, some persons who went to see the man, were tied with their hands behind them, to some cocoanut trees, and beaten. The case was reported to the proper authorities, and also brought to the notice of the Dewan, who referred it to the Dewan Peishkar for decision."

8. Various are the plans adopted to obtain access to the people at large and draw their attention to the words of life and truth. The following extract from the report of the Rev. C. YESUDIAN, of the TITTUVILEY District shows the working and results of a new plan for promoting the evangelisation of the people:—

"A new effort has been made during the year to promote the preaching among the heathen, by holding as far as possible the weekly meeting of agents in each of the congregations by turns. This afforded a fair opportunity for such of the members of the congregation as were willing to join in our special prayers for the conversion of the heathen. After prayers we went in different directions, by twos or more, to meet the heathen, and to tell them of the lovingkindness of Our Heavenly Father as displayed in the death of His only, begotten Son. This practice drew forth the following remarks from those people: 'What new sight is this? Where have all these men

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come from? We thought they were all gone back to their old occupations, because white-men have stopped sending out money.'

"Our movements through their villages induced those respectable and wealthy Sudras who were well disposed towards truth to send us invitations to go and explain to them the Christian plan of salvation. We very gladly welcomed their call, and on entering their houses rejoiced to find that they had collected together their friends and relatives to hear us. As a rule, we first directed their attention to the essential points of difference between Christianity and Hinduism, and then earnestly solicited them to cling to the blood of Jesus, as the only means of pardon and sanctification, and the true source of peace and consolation in the hour of death. When our conversations during such interviews were over, the most sensible among the hearers did not hesitate to express their convictions respecting the truths preached to them, in such terms as the following:—'It is not wise to despise Christianity as a new or foreign religion. We call God Isuparan, they call Him Yésuparan. And do we not know well that the greater part of our religious books is a mere fabrication?'"

For further notices of the Travancore Mission, see in the CHRONICLE, 1871: Exeter Hall, Speech of the Rev. J. DUTHIE, p. 133; Medical Mission, p. 264; Testimony of the late Bishop of Calcutta, p. 266.

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MISSION IN TRAVANCORE, TO DECEMBER, 1871.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
									£ s. d.			£ s. d.	£ s. d.
NAGERCOIL . . . . . Thirty-three Out-stations.	1809	3	2	32	336	3630	27	1198	...	4	288	...	126 13 7
KOTTARUM . . . . . Twenty-seven Out-stations	1840	...	2	18	431	3745	12	478	...	4	153	...	112 16 8
TITTUVILEY . . . . . Twelve Out-stations . .	1866	...	1	8	156	1557	8	141	...	1	40	...	57 10 10
NEYOOR . . . . . Fifty-nine Out-stations .	1828	1	2	50	585	7126	22	746	...	1	178	...	223 0 0
PAREYCHALEY . . . . . Eighty-one Out-stations .	1845	1	2	60	484	11209	26	668	...	9	129	..	246 0 3
TREVANDRUM . . . . . Twenty-nine Out-stations .	1838	2	...	24	277	2942	9	160	...	1	24	...	83 6 9
QUILON . . . . . One Out-station . . .	1821	1	...	4	56	392	6	178	...	1	28	...	26 16 2
TOTAL	...	8	9	196	2325	30601	110	3569	..	21	840	...	876 3 8

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IV.—INDIA. SOUTH TRAVANCORE.

(1) MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856; S. JONES (*m*), 1858; G. O. NEWPORT (*m*), 1862*; Native Pastors, J. JOSHUA, 1867, Nagercoil; C. MASILLAMANI, 1866, Dennispuram; P. PARAPARATADIMEY, 1867, Uyaraviley; V. ARUMEINAYAGAM, 1867, Kollatuviley.

TITTUVILEY.—Native Missionary, C. YESUDIAN, 1866.

NEYOOR.—FREDERICK BAYLIS (*m*), 1850*; WILLIAM LEE (*m*), 1864; T. S. THOMSON, M.D. (*m*), 1872; Native Pastors, M. NYANABARANAM, 1867, Neyoor; A. ARUMEINAYAGAM, 1867, Attoor.

PAREYCHALEY.—J. E. JONES (*m*), 1867; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER, F.L.S. (*m*), 1858; Native Pastor, ANBUDIAN DEVALAM, 1872.

QUILON.—F. WILKINSON, 1859.*

TOTAL.—Nine English Missionaries; Ten Ordained Native Pastors.

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(2.) REPORTS FROM THE MISSIONARIES.

1. Lying at the extreme south point of India, far removed from the populous centres of English influence, Travancore has felt but partially the force of the great wave of civilisation and change which has powerfully affected and modified the thought and life of the higher classes in the cities of India.

But Christianity and Western thought are producing their effects in Travancore upon many who will not accept Christ as a Divine Master. Old established native customs are being broken through, though the motives for such infringement may not be the highest. An illustration of this is given, in his report, by the Rev. J. DUTHIE, of NAGERCOIL. He writes as follows:—

"Much has yet to be done among the vast Brahmin and Sudra population at our very doors, who are yet in their sins and blind to the necessity of repentance towards God and faith towards our Lord Jesus Christ. A fact may here be mentioned illustrative both of the gradual diffusion of light among these classes, and of the bitter enmity and opposition that its entrance arouses. At the beginning of the year, a young Brahmin, who was studying with us, took ill and died, leaving in widowhood his betrothed wife—a young girl, the daughter of a Vakeel (or pleader) in the courts here. This man was well known to us, having been in the habit of frequently visiting us for conversation on various matters. The death of this boy was a great grief to the Vakeel, whose daughter though a mere child, had thereby been left a widow with nothing before her but a life of degradation and misery. Why should he not give her in marriage a *second* time? In some parts of North India the marriage of Brahmin widows is not unknown, but in South India *no one* had ever dared to face the storm of opposition which such an innovation must necessarily create. But so much did the vakeel feel for his poor daughter, that he resolved, at all risks, to save her, if possible, and accordingly addressed a circular to his caste people, which was printed at our press, setting forth his daughter's case, and his intended action in it, which he justified by quotations from the Hindu Shastras, and inviting on her behalf offers from young Brahmins who might have courage enough to come forward. The issue of this document caused such a stir as only those can conceive of who know something of the deep-rooted prejudice and fierce hostility of the Brahmin population generally, in the South of India, to everything opposed to ancient custom. Had the vakeel's appeal not been backed by the offer of a handsome dowry to his daughter, its failure might safely have been predicted; but 'money answereth all things,' and several applicants, eager for the prize, were soon on the ground;

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and it was not a little amusing to us to be invited to express an opinion on the merits of the various candidates as they came in. An offer, in due course, having been accepted, arrangements for the ceremony were made, the Brahmins meanwhile, uttering loud threats, and vowing vengeance on the vakeel. Accordingly, on the night previous to the ceremony, his house was assaulted by professional thieves, specially brought in for the purpose, and, so violent was the commotion in the Brahmin street at midnight, that I and some of his friends had to hasten to the spot to endeavour to quell the riot and disperse the mob, which was not effectually done until after the police had been summoned, and some of the ringleaders taken into custody. Encouraged, however, by friends, the vakeel stood firm to his resolution, the marriage was celebrated, and the young man is now a student in the Seminary. The commotion which the event caused has subsided, but the facts remain, showing that the tide of truth and enlightenment, which is gradually overspreading this country, is reaching even most cherished and sacredly guarded institutions and customs, and must ultimately sweep away everything that is opposed to the regeneration and true progress of Hindu Society."

2. The following extract from the report of the Rev. S. MATEER, of TREVANDRUM, bears pleasing testimony to the sympathy and aid given by members of the Syrian Church, for whose revival, as a Christian Church, the Church Missionary Society has laboured earnestly and long. Mr. Mateer writes as follows :—

"TREVANDRUM.—In this city and its suburbs our congregation numbers 178 souls, some of whom, however, are rather visitors from other districts and missions than permanent residents. I think I may safely say we are making some progress, and the congregation is beginning to exert some influence for good. We possess the cordial sympathy and co-operation of a number of educated and evangelical Syrians, students, teachers, and others, to whom I have no doubt it is a benefit to hear the Gospel simply and fully preached, and who aid us in turn by throwing the weight of their influence into the scale in favour of Christian truth. We have occasionally had excellent sermons from the evangelical priests of the Syrian Churches, visiting Trevandrum, and uniting with us in worship."

3. The general work of the mission is being carried on to a great extent by means of native agents. By them the truths and principles of God's word are in many ways set before all classes of the people. Quotations from the reports of several of these agents will show the variety of cases which come before them, and their modes

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of dealing with them. The Catechist at Meilakodu, in the NEYOOR district, writes:—

"I seem to myself like the sower of the good seed mentioned in the parable. Some of the seed falls on stony ground, some amongst thorns, and some on good ground. On one occasion I spoke to a man who I knew had endured great trials, and I asked him whether he did not think they had been brought upon him by the devils on account of his embracing Christianity, he replied 'No, my trials have been very painful, but they have not been greater than those which Jesus and Job had to suffer. I lost my wife, but God enabled me to bear up under this trial, and I afterwards lost my second wife. I have had to pass a considerable number of my days away from home on account of insanity; but God has graciously restored my senses to me, and my heart is thankful to God for His Divine interposition in all my trials. God made me weep, but He himself has wiped away all my tears. I now feel happy in the profession of Christianity, and though I cannot repay anything to Him for His rich mercies to me, I render thanks to Him day and night, and earnestly beseech Him to strengthen me in the faith.' I asked a Mahomedan, who I knew read the Scriptures, 'By what means can sinners obtain salvation?' He replied, 'it is enjoined in the Koran, that only through Mahomed can sinners obtain Salvation.' I asked him 'What were Mahomed's deeds on earth?' He said, 'I know he conquered several countries, and propagated his religion by the sword.' 'Had he any divine nature?' I asked. The man was silent. I then asked him what he knew about Christ. He said, 'He was sinless, and desired good even for his enemies. He was compassionate to his murderers and those who illtreated him, and prayed to his Father for the pardon of their guilt.' I said 'There is a striking contrast between Jesus Christ and Mahomed.' His wife then said 'All that the Catechist says is true. Even the Koran speaks highly of Jesus. We do not read your book in the day-time. If we read it then all our neighbours would despise us for having joined the religion of the English people. We read it at night and examine the truths therein, and we thank you for the book you have given us.'"

4. The Catechist at Devikodu, in the same district, writes:—

"'On one occasion a woman who was attending a prayer meeting, was so much interested therein, that although the roof leaked and she had become very wet, she did not notice it until the conclusion of the service.' He records the conversion of a young man named Innasi, from Romanism. This young man made up his mind to attend the chapel, and told his mother and brother of his resolution. They tried to dissuade him from doing so, but it was of no avail. The priest on one occasion visited the house, and exhorted

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them to attend the services in the Catholic chapel regularly. His mother then came to the Evangelist and begged him to prevent her son from attending our chapel, saying that 'her relatives would probably refuse to support her,' if her son attended the chapel. But the Evangelist exhorted her also to attend, and there is now some probability of the whole family becoming Protestant Christians."

5. The Catechist at Kadamaleikunnu writes:—

"I can say that our labours are not without good results. The people, *though not all*, appear to make gradual progress in the knowledge and grace of the Lord Jesus Christ; some of them, I believe, are true disciples of the Lord, and their conduct is consistent with the precepts of the Gospel. A little child, of a man named Samuel, was ill, and was taken away by death. During the time of his illness, some of his friends advised him to offer to the devil for the cure of the child. The man and his wife, though young, and not much advanced in Christian knowledge, refused to do so. The man said, 'I know well that it is God who gives and takes away life. If God pleases He will cure my child, and though He should take away this and my other child, I will not offer to the devil.' The people have been very liberal and cheerful in their donations, this year. In the time of harvest every cultivator offered a part of the fruits of his field to God. All gave cheerfully and consequently we have had an increase in the contributions this year."

6. Itinerating has been carried on during the year. The following extract is from the journal of the Rev. S. ZECHARIAH, Native Pastor at Neyoor, who has taken part in this work. He writes:—

"*Preaching to the Heathen.*—I have visited the heathen living in adjacent villages. Hundreds of handbills have been distributed, and the Word of God preached to the people. I had also to go for the space of three weeks, in December, on an itinerating tour amongst the heathen community in the Nagercoil and Kottaram districts. Mr. Devadasan and myself had a conversation with a man well versed in the Hindu Shastras on the doctrines of Christianity and their saving power. He assented to the truth of many of our statements, but reasoned against the second commandment, and insisted that as man is incapable of comprehending the existence of God so as to worship Him, some object or image is required to help him to do so. We showed him at large that man who is a rational being can know God from a right contemplation of His works in creation."

7. The Rev. C. YESUDIAN, in his report of the TITTUVILEY district,

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refers to the present bearing of the higher classes of the natives towards Christianity and Christian teachers. He writes as follows:—

"The high caste heathen are beginning to grow more every year in their familiarity with us, and to better understand our aims, and they hear our message with better attention and interest. When they see that we can not only expose the folly of their worship and the error of their religious principles, but can likewise answer all their arguments and silence their objections, they understand that the truths we endeavour to vindicate and impress upon their hearts, must be of Divine origin, and claim their best attention, as they are well adapted to promote their eternal as well as their temporal interest. Anything in the way of abuse is very rare. When any one of them begins to annoy us, he is strongly reprimanded by others, with remarks such as the following:—'Do not object: let them go on; we hated the missionaries before, and despised their teaching, but these people welcomed them and placed themselves under their instruction; you now see the result, they are prospering every way, neither we nor our Gurns are apt to answer their arguments; the cake on fire is, we see, turned upside down, so that if we blindly stick to our old ways we may expect consequences far more serious.'

"It is not unfrequently that we even find the superstitious Brahmin giving utterance to his convictions of the elevating and life-giving power of Christianity. His arguments in favour of our holy religion run thus: 'From what Christianity has done to illiterate poor people, we see what it is capable of doing to others. Our ancestors, through narrow-mindedness, ventured to invent a system which does not meet the wants of mankind in general. They did this in the hope of finding the poor classes to remain in the same state for ever. Now, against all their expectations, Christianity is come to undo their system, and to enlighten and to enrich the poor and the benighted. We see Christians getting bold and enterprising, kind and social, rich and benevolent, concerned for the well-being of their fellow-creatures. We see this too well, but what can we do? we are bound with many fetters which almost entirely render our position helpless and hopeless; let the will of *Ispera* (God) be done.'"

For further notice of the Travancore Mission, see in the CHRONICLE, 1873; TREVANDRUM, Ordination of a Native Pastor, p. 31.

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MISSION IN TRAVANCORE, TO DECEMBER, 1872.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
									£ s. d.			£ s. d.	£ s. d.
NAGERCOIL . . . . . Thirty-two Out-stations .	1809	3	3	28	344	3584	20	754	71 14 0	3	182	...	186 14 0
KOTTARUM . . . . . Twenty-seven Out-stations	1840	...	1	19	447	4131	11	518	14 3 0	5	176	...	110 13 4
TITTUVILEY . . . . . Twelve Out-stations . .	1866	...	1	9	166	1571	5	188	4 2 0	1	29	...	55 14 4
NEYOOR . . . . . Sixty-one Out-stations .	1828	3	2	40	623	6812	24	803	...	1	149	...	149 17 0
PAREYCHALEY . . . . . Seventy-five Out-stations .	1845	1	2	55	501	10838	29	739	...	9	164	..	260 7 0
TREVANDRUM . . . . . Twenty-nine Out-stations .	1838	1	1	21	295	2786	10	190	...	1	32	...	91 12 0
QUILON . . . . . Two Out-stations . . .	1821	1	...	6	62	372	4	105	...	1	18	...	4 9 5
TOTAL	...	9	10	178	2438	30094	103	3297	89 19 0	21	750	...	859 7 1

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THE

EIGHTY-FIRST REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1875.

WITH STATISTICAL TABLES,

A LIST OF THE SOCIETY'S MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
SYMONDS INN, CHANCERY LANE.

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"The Central School was inspected on November 6th and 7th by the Director of Public Instruction and the Deputy Inspector of schools. The following is the Inspector's report:—

"'I examined the classes from the second downwards in this school. All the classes did well except the fifth. The results of the examination in this class showed a marked failure, which I attribute to the incompetency of the master in charge. He has no idea of teaching. The only subject this class knew anything of was geography.

"'With regard to the rest of the school, I was particularly struck with the translation of English into Kanarese. It is systematically and well taught from the lowest class to the third, and forms a very good groundwork for the higher translation required in the higher classes.'"

"With the exception of the very lowest class, in which little boys are being taught the most elementary English reading, the Scriptures are read and explained every day in every class. As soon as they can manage to read a little, the Bible becomes one of their daily lessons, and as they become more proficient in English and rise to the higher classes, they come under the influence of earnest Christian men who do more than teach the Bible as a class-book of sacred history; for they use the truths of the Gospel as 'the power of God unto salvation,' and act as 'ambassadors for Christ, beseeching others in Christ's stead to be reconciled unto God.' This must ultimately triumph, though we may fail to see the fruits ripen during our own lifetime. Undoubtedly, the preaching of the Gospel of Christ is leavening, by slow but sure degrees, the whole of Hindu society. We can see it plainly around us, and can afford to wait calmly for the time when the Holy Spirit of God shall manifest His almighty power."

The TRAVANCORE MISSION has continued to prosper during the past year; and though no great increase is reported in its numbers, it is evidently growing in inward strength and usefulness. The Churches have now three thousand members, in a community of 34,263 persons. Several Churches most liberally sustain their own pastors, and all the ordinances of the Gospel. The contributions of the people have amounted to £1,505. The Rev. S. MATEER thus describes the character of the work being done in Trevandrum, the principal town of the province:—

"The past year has been characterised by much active labour for the good of souls and a fair measure of success, at least in the ingathering of many to Christian instruction and the increase and improvement of our Christian congregations. Would that I could report that it had been a year of extraordinary spiritual revival: yet we have not been without tokens of the Divine blessing on our efforts. Chapel building and repairs have been carried on vigorously by the aid of our kind friends at Bristol, leading to special efforts being put forth by native Christians. Several

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new centres of influence beyond our previous limits have been occupied, and little congregations gathered. A considerable amount of labour has been devoted to making known the Gospel amongst the heathen; many Scriptures, tracts, and books, have been sold; and, *except village school work*, all departments of the mission have been maintained with some degree of efficiency."

Many pleasant illustrations are given, in the reports of the different stations, of the work done by the numerous evangelists of the mission, and of the impressions produced by the Gospel upon the people. One of these catechists speaks thus:—

"On one occasion a respectable Government official called me inside his Court and read some tracts, and began to converse about them. He at length confessed that Christianity is the true religion; 'but,' said he, 'it is disagreeable to officials like me, because we cannot act according to it.' I urged the importance of the soul above the things of the world.

"Another magistrate, seeing me preach to a crowd at a festival, called me near, and encouraged me to address the people. 'The Protestant Christians,' said he 'are always diligent in preaching and trying to do good to others;' and with his own hand he distributed some tracts to the Brahmins around him.

"One man complained, 'It is very annoying to us that we cannot even walk along the road without seeing these colporteurs. If we go to the Courts, they are there, and they bother us at our own houses.' Yet he purchased a copy of the 'Proverbs.'

"A Brahmin said, 'There is plenty of money in our pagoda; but we have no person trustworthy to publish our Sastras, and sell at low prices.'

"A man in the Moonsiff's Court took the Book of Exodus, opened it, and turned to the Ten Commandments. 'A beautiful book,' said he; 'the price cheap, and the commandments excellent! But, are the white men also subject to these laws?' 'Yes,' I said. 'No,' said he, 'not even the British Queen. The Sixth Commandment prohibits murder, yet how much war there is notwithstanding! Christians themselves do not act up to their own doctrines.'"

Another catechist thus describes the acceptance with which the Gospel is met, and the progress which it is making among various classes:—

"Several heathen of good caste are concerned about religion. An Athigari, with whom I conversed for a long time, offered me a present of five fanams as a token of his gratitude, and when I declined to accept it, he urged me at least to take some food from him, which I did.

"A tax-gatherer, a Sudra, borrowed a New Testament from me, which he read quite through, and returned, saying, 'I have long argued against Christianity, not knowing the contents of the Bible; now I see that it is

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a good religion. I feel I am a sinner, and am much troubled in my mind.'

"Another Sudra official, once a bigoted opponent, has read the Scriptures, and cut down and cleared away the idol grove of his ancestors, killing two sacred serpents which were kept in it. He reads the Bible in private, and learns the Scriptures from a neighbouring Christian, whom he used to mock."

Many have been the converts won to Christ by the Travancore Mission. And among them have appeared many who have reproduced the same struggle after a holy life, and the same zeal for others, by which Churches in Europe are distinguished. The Rev. S. JONES, of Nagercoil, thus describes one of these faithful brethren:—

"At Punnarculam, Daniel Moopan (elder) has at last gone to his rest and reward at the advanced age of ninety. He was a man of more than ordinary piety and zeal, and did much good among the Christians. He would never absent himself from the prayer meetings if he could possibly go. When others stayed away he would go to their houses to inquire the reason, and if he found they were careless, would affectionately warn them. He was most assiduous in visiting the sick and trying to console them. After the service he would go from house to house and examine the people in the sermon they had heard, and explain it to those who did not well understand. On market days he used to sit by the roadside, and with great fervour preach the Gospel to all who passed, solemnly urging them to give up idolatry as a practice that would certainly bring upon them the just vengeance of God, and so destroy their immortal souls. As a good and faithful servant he has entered into the joy of his Lord."

Mr. JONES thus describes a convert brought to Christ during the past year by the efforts of the native brethren in the mission:—

"One was converted in old age. He spent the best of his life in demon-worship and drunkenness. From both these vices the Gospel completely rescued him, purifying his character and conduct. His faith never wavered, although powerful tempters, even in his illness, tried to draw him away from Christ. In reply to the question, 'What do you think of yourself?' he said 'I am the greatest of sinners, but the Lord Jesus died for me, I trust in Him alone.' When asked whether he knew any promise suited to his case, he replied, 'Though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool.' The catechist said, 'Will Christ accept you, then?' He replied, 'I have no doubt, He never rejects those who come to Him. How can He reject those for whom He died?' He then began to repeat the Lord's Prayer, but died before he got to the end."

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IV.—MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856*; S. JONES (*m*), 1858; G. O. NEWPORT (*m*), 1862; Native Pastors, J, JOSHUA, 1867, Nagercoil; C. MASILLAMANI, 1866. Dennispuram; P. PARAPARATADIMEY, 1867, Uyaraviley; V. ARUMEINAYAGAM, 1867, Kollatuviley.

TITTUVILEY.—Native Missionary Pastor, C. YESUDIAN, 1866.

NEYOOR.—FREDERICK BAYLIS (*m*), 1850; WILLIAM LEE (*m*), 1864*; T. S. THOMSON, M.D. (*m*), 1872; Native Pastors, M. NYANABARANAM, 1867, Neyoor; A. ARUMEINAYAGAM, 1867, Attoor.

PAREYCHALEY.—J. EMLYN (*m*), 1867; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER, F.L.S. (*m*), 1858; Native Pastor, ANBUDIAN DEVALAM, 1872.

QUILON.—F. WILKINSON, 1859.

TOTAL.—Nine English Missionaries; Ten Ordained Native Pastors.

* In England.

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IV.—MISSION IN TRAVANCORE, TO DECEMBER, 1874.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars	Fees.	
									£ s. d.			£ s. d.	£ s. d.
NAGERCOIL	1809	3	4	46	809	7807	41	1476	75 2 7	6	430	6 2 5	338 10 1
Sixty-one Out-stations .	...												
TITTUVILEI	1866	...	1	11	173	1609	8	292	5 0 3	...	47	...	96 3 0
Twelve Out-stations . .	...												
NEYOOR	1828	3	2	47	697	6933	30	1156	...	2	191	...	197 14 0
Sixty Out-stations . . .	...												
PAREYCHALEY	1845	1	2	50	559	11582	27	857	...	8	163	...	265 14 4
Seventy-three Out-stations	...												
TREVANDRUM	1838	1	1	21	368	4139	8	157	1 7 0	1	47	...	125 3 6
Thirty-seven Out-stations .	...												
QUILON	1821	1	...	5	64	486	6	151	...	1	37	...	20 18 3
Six Out-stations	...												
TOTALS	...	9	10	180	2670	32556	120	4089	81 9 10	18	915	6 2 5	1044 3 2

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THE

EIGHTY-SECOND REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1876.

WITH STATISTICAL TABLES,

A LIST OF THE SOCIETY'S MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER.
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The TRAVANCORE Mission continues to grow in strength and to extend its borders. The reports which have been received not only describe good work done by native evangelists as well as English missionaries, but they show steady increase in the number of Church members, improved chapels, visits to the heathen, and individual cases in which the Gospel of Christ has been the rule of a holy life and the source of comfort in a dying hour. During the year no less than eight thousand persons joined the nominally Christian community from among the heathen. On more than one occasion three thousand persons have done so; but the present addition is unusually large. Their motives for coming over to the Christians are by no means high. In former days a famine or an epidemic of cholera has furnished an occasion; last year it was the census. Ignorance and fear beheld in the enumeration of houses and people by the Travancore Government, a preparation for sending them off in thousands across the sea, or for placing them on distant coffee estates, which they were to work for any one benefit except their own. The Christians (they thought) had friends, they would be safe among them; so they came in hundreds in various parts of the country. Even this they would not have done had they not often been visited and instructed by catechists or by their Christian neighbours. And Christianity is indeed a far more loving friend than Hinduism has ever proved. But better motives also prevail. Frequently are thoughtful heathen struck by the failure of demon-worship and idol-worship in times of calamity, and by the comfort which Christ's presence and answers to prayers bring into Christian households. It is becoming increasingly manifest to them that their own religious systems are worthless; and whole families fling them aside and profess themselves Christians. However gratifying this result may be, one serious effect of these constant additions of ignorant inquirers is that the teaching power of the mission is kept constantly on the strain; the mission is worked at high pressure; and a strong tendency exists to take an increased number of the male church members into the pay of the mission. The Rev. S. MATEER, whose large

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district of Trevandrum places him in great difficulties of this kind, has forwarded the following report from Robert Bousfield, one of his catechists :—

"The congregation under my charge now numbers 425 souls, of whom sixty-five joined us during the year. About the time of the Census many heathens came to Christianity for a time, so the chapel became too small, and the people gladly assisted me to build two additional wings to it. But after the Census was taken and the fears of the people allayed, many went back to heathenism. Of those that remain, several are remarkable men, formerly very zealous in devil worship. Some were songsters and musicians, using the bow hung with bells. They also possessed sacred clubs, vestments and sword used in devil worship. These people, being influential, had been a great obstacle to the spread of the gospel for the past fifteen years. They were often advised and exhorted, and many a time promised to come, but did not do so. But now they have let their sacred grove for cultivation to a Christian, and removed all the instruments from their devil temple, which they have turned into a hall for visitors to sit and converse in. Several other families recently converted are the descendants of an influential heathen lately deceased. He had several devil dancers under him, and several temples in which ceremonies were performed and offerings made. In his old age he had lost the sight of both eyes, but was able to hear me well, and confessed the excellence of Christianity, but would not himself embrace it. His relatives promised to learn after the death of their chief, which occurred some months ago, when some of them did join us; but others remain as before."

The Rev. S. ZECHARIAH, the native pastor of Neyoor, after visiting a portion of the Trevandrum district, wrote thus of the new converts he had seen :—

"I have been surprised at the earnestness and diligence displayed by the new Christians from the Puliar caste. At Chenkulam, where some of these met for prayer at night in the threshing-floor of a rich Syrian Christian, whose slaves some of them have been and still work for him, they repeated the Lord's Prayer, the Ten Commandments, and the first Catechism, and sang a few Lyrics which they had committed to memory as clearly as any one could do. Noticing the improvement they have made within the short period of about two years, I am led to think they will not be inferior to our old Christians in knowledge and faith, if proper pains are taken to instruct them. Adherents from the Kuraver caste also show diligence and pleasure in attending Divine service, and in listening to the Word of God."

The Rev. F. WILKINSON, of Quilon, thus speaks of the general advance resulting from past labours :—

"The general attitude of the heathen towards Christianity is more favourable than it used to be. The senior evangelist, who for the last

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twelve years has made known the gospel to the heathen in this neighbourhood, says he has been surprised of late at the marked change in many of the people. Those who at one time would have nothing to say to him now listen to his words and make enquiries about the truths of Christianity. We do not doubt that here, as elsewhere in India, a work is going on which is not to be measured only by the number of converts."

The Rev. F. BAYLIS quotes from the reports of his evangelist several cases of excellent men and women who had died during the year; among them is the following:—

"GUNAMUDIAN lived amongst a number of Roman Catholics and heathens. His Christian behaviour showed him to be altogether different from men of the world, and has also been the means of shutting up the mouths of those who speak against Christians. The time when he was suffering from the disease which ended with his death was very remarkable. He suffered fully four months from dysentery. I frequently visited him, and prayed with him. Whatever conversation he began, it was something connected with him and his Saviour. A great part of his life he had been often visited with days of affliction, so that he was one well taught in the stern school of adversity. When the hour of his death came, he called his wife and children to him, and, having spoken to them about his confidence and courage to meet death, earnestly entreated them to have faith in his God as their God, in his Saviour as their Saviour; to live as he had lived, putting their trust in Jesus in days of trial and want, and ending with a short prayer that they might be kept steadfast in Him to the end, and be so guided and blest that none connected with his family should be lost. Then, in silent prayer and with great calmness, he breathed his last. All who witnessed his death said, this is the end of a true Christian. . . . ."

The MISSION HOSPITAL at Neyoor, under the care of Dr. THOMSON, is now in full activity, and is proving truly useful. Dr. Thomson thus speaks of the work which it has been doing:—

"A glance at the following table will show the amount of work done during the year:—

I. SUMMARY OF CASES AND NATURE OF WORK.		II. PATIENTS ARRANGED ACCORDING TO RELIGIOUS SECTS.	
Medical cases . . .	12,468	Protestant Christians .	7,184
Surgical ,, . . .	2,484	Roman Catholic ditto .	1,497
Vaccinated . . .	488	Mahommedans . . .	313
Of the above — Indoor Patients . . .	888	Heathens	6,446
Outdoor ditto (visited) .	1,539		
Total . . .	15,440	Total . . .	15,440

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"At the beginning of the monsoon season, intermittent fever was very prevalent, many cases being brought from distances of twenty and thirty miles for injection with quinine; and of three hundred and eighteen cases treated in the hospital we have lost none, though some were serious cases complicated by delirium and coma, and many had baffled the influence of native remedies. The number of fever cases treated in the homes, dispensaries, and hospital during the year amounts to three thousand three hundred and sixty-five."

Of spiritual instruction and benefit gained by the religious services of the Hospital, Dr. THOMSON gives the following illustrations :—

"It is interesting to note the manifest inclination among these people to study God's word. 'Let us see what is written about Christ before we compare Him with our Krishna, or decide regarding their similarity.' Thus ended a debate between a company of Sudras and our evangelist; and now a regular weekly meeting for reading the Scriptures is established in their village. We may say of them (Acts xvii. 11)—'These were more noble than those of Thessalonica, in that they received the Word with all readiness of mind and searched the Scriptures daily if these things were so;' and trust that we may soon be able to add with the Apostle (12th verse), 'Therefore many of them believed.' Several Roman Catholics have also bought the Scriptures, and have received enlightenment which they never got before as to the way of salvation through faith in Jesus Christ. One old Sudra died expressing his trust in Jesus Christ. He had been living as an ascetic for years, having renounced all worldly affairs that he might attend to the concerns of his soul. Many years ago he had received instruction from Rev. C. MAULT, and now, when on a bed of sickness, testified to his relatives regarding the true Saviour, and asked them to believe on Him. 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

Slow as the advance of Christian truth in India may appear to be, even to its most sanguine friends, nevertheless every thoughtful mind will allow that that advance is real. While in material resources and in social comforts the land and the people have during the last twenty years taken a mighty stride; while the isolation of its many nations has melted away, and more frequent intercourse with one another has promoted fuller knowledge of each other and a more complete unity in the whole; while increased public order has given a powerful stimulus to industry, and has secured a large and wealthy trade, the moral progress of the empire also has been unspeakably great. The heart of idolatry has been eaten away;

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IV.—MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856*; S. JONES (*m*), 1858; G. O. NEWPORT (*m*), 1862; Native Pastors, J. JOSHUA, 1867, Nagercoil; C. MASILLAMANI, 1866, Dennispuram; P. PARAPARATADIMEY, 1867, Uyaraviley; V. ARUMEINAYAGAM, 1867, Kollatuviley.

TITTUVILEY.—Native Missionary Pastor, C. YESUDIAN, 1866.

NEYOOR.—FREDERICK BAYLIS (*m*), 1850; WILLIAM LEE (*m*), 1864*; T. S. THOMSON, M.D. (*m*), 1872; Native Pastors, M. NYANABARANAM, 1867, Neyoor; A. ARUMEINAYAGAM, 1867, Attoor.

PAREYCHALEY.—J. EMLYN (*m*), 1867; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER, F.L.S. (*m*), 1858; Native Pastor, ANBUDIAN DEVALAM, 1872.

QUILON.—F. WILKINSON, 1859.

TOTAL.—Nine English Missionaries; Ten Ordained Native Pastors.

* In England.

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IV.—MISSION IN TRAVANCORE, TO DECEMBER, 1875.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
									£ s. d.			£ s. d.	£ s. d.
Nagercoil	1809	3	4	46	812	7881	41	1869	83 0 3	5	560	...	379 19 4
Sixty-four Out-stations .	...												
Tittuvilei	1866	...	1	11	180	1677	10	393	...	...	70	...	114 8 3
Twelve Out-stations . .	...												
Neyoor	1828	3	2	47	692	9375	31	1759	...	4	457	...	232 0 0
Fifty-nine Out-stations .	...												
Pareychaley	1845	1	2	52	660	16029	26	1229	...	8	174	...	274 1 7
Seventy-five Out-stations .	...												
Trevandrum	1838	1	1	19	391	4784	11	314	0 16 6	2	93	...	138 17 10
Thirty-eight Out-stations .	...												
Quilon	1821	1	...	8	71	703	7	158	...	1	43	...	45 10 4
Seven Out-stations . . .	...												
Totals	...	9	10	183	2806	40449	126	5722	83 16 9	20	1397	..	1184 17 4

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THE

EIGHTY-THIRD REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1877.

WITH STATISTICAL TABLES,

A LIST OF THE SOCIETY'S MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
CHANCERY BUILDINGS, CHANCERY LANE.

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The Rev. TARAPRASAD CHATTARJI also says of this excellent and willing labourer :—

"The sudden, unexpected, and untimely death of our late beloved brother has been very keenly felt by the residents, shopkeepers, and landholders, from the rigid Hindu brahmin to the lowest-caste Dome of Baduriah and the surrounding villages. Our dear brother's humility, mild temper, and sweet voice; his brotherly love and zeal for the cause of his Lord, are very highly spoken of by the gentry of the place; within a short time he won the hearts of all. In my last visit to Baduriah, wherever and to whomsoever I went I heard the words of lamentation, and saw the weeping of some, about the death of our dear brother. His death is not only a loss to the mission and to his relatives and friends, but to the people of Baduriah at large. Who can understand the mysterious dealings of Providence? Lord, let Thy will be done, and not ours."

The TRAVANCORE MISSION has a large number of native ordained ministers, and might be expected to possess a great many more. The education of evangelists, pastors, and missionaries has been carried on for a long series of years; and there is in the mission a considerable body of tried and well-instructed men. A fuller proportion of these brethren might well be placed in positions of responsibility, and the English missionaries be relieved of many details which occupy their thought and time. Among their neighbours in Tinnevelly this plan has been successfully resorted to. Of the native pastors now labouring in Travancore, some, like Mr. YISUDIEN, have charge of large districts; others, like Mr. ZECHARIAH at Neyoor, are pastors of particular congregations. These brethren and their colleagues have now been at work several years, and have more than fulfilled the promise of younger days. Only a few reports of their last year's service have come to hand. The Rev. S. MATEER, of Trevandrum, thus speaks of his assistant :—

"The native assistant missionary, the Rev. A. DEVALAM, deserves great commendation for his steady and devoted labours in the general superintendence of the congregations of this district; visiting, inspecting, and reporting on them in detail from time to time; examining and baptizing candidates; and administering the Lord's Supper. Much of this work I have committed to his own discretion and piety; so that in case of the temporary absence or inexperience of a European missionary he would be accustomed to act to some extent on his own responsibility."

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Another faithful labourer has been called away from the Travancore Mission, who has been identified with the mission from its commencement. His name is GNANAPRAGASAM. Born in 1786, a neighbour and friend of the first convert at Máyalády, he early became a convert, and sought, not only outward baptism, but "the washing of regeneration and the renewing of the Holy Ghost."

"Forty-eight years of this good man's life were spent in the service of the mission as schoolmaster, catechist, and superintendent of the mission rice-fields respectively. For fifteen years he laboured as catechist at Tamárakulam with great zeal and much success. The chapel was enlarged and again became too small. The congregation rose to the number of 1,100 souls; a church was formed; three schools were established; Bible-classes were begun and vigorously maintained.

"For honesty, industry, consistency, hospitality, faithfulness, brotherly kindness, and charity, for love of prayer and the house of God, desire for the prosperity of Zion and the conversion of souls, he has had few equals, perhaps no superior, in these missions. During the last twelve years he was very feeble. He seemed never to tire in relating the story of God's mercy to all who visited him. He would often say, 'I am quite ready to go, but the Master's order has not yet come.' When asked, a little before death, whether he felt sure he was going to Christ, he replied with a pleasant laugh, 'To whom shall I go if not to Him?' He died on the 4th of July last year."

IV.—MEDICAL MISSIONARY LABOURS.

Among their indirect efforts to benefit the people around them, many missionaries of the Society devote no small amount of time and thought to the healing of disease. Next to their directly spiritual work of enlightening the minds of old and young, and leading them to the Saviour, nothing is more useful or important than human endeavours to alleviate the sufferings of the sick and injured. The great example set by the Saviour and His apostles is amply sufficient to suggest and to justify such efforts. Throughout the Christian ages, the compassionate and tender-hearted have gladly followed the same humane course. In the very nature of things they could not fail to do so. If the highest forms of Christian benevolence lead devoted men to deal with the great penalties and evils of sin, and to seek through the Saviour the redemption of the soul, simple

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of the more prevalent diseases have been skin and eye affections, rheumatism and chest diseases, dysentery and malarial fever. Opium smokers have numbered thirty-two."

Respecting the TRAVANCORE MEDICAL HOSPITAL, Dr. THOMSON reports in the following terms :—

"The past year has been a very trying year in every respect. At the beginning of the year, a severe epidemic of malarious fever raged in the south, especially near the hills. So many as 4,908 cases have been registered and treated successfully (principally by the hypodermic injection of quinine). Ulcers of arm in cachectic patients occurred in proportion of 15 in 100 only, but no dangerous results followed the same. The precaution of applying water dressing for three or four days after the injection generally averted inflammation and ulceration. Towards the middle, and again at the close of the year, we have been visited by cholera. By God's mercy, however, the type of the disease is not violently epidemic. The germ appears to be short-lived, and in many places sporadic in its nature, appearing and re-appearing in a village, generally at night when the heavy dew is falling, and the temperature is suddenly lowered."

Rev. T. T. MATTHEWS, in his district of Vonizongo has many opportunities of aiding his people by medical advice and aid. He says :—

"This is the only part of my work that has not been much affected by the commotions of the year, in fact it seems sometimes as if it were on the increase, and as I find it very difficult to get the people to come at the appointed times, they often trouble me more than they need do; but as many often come a long way and cannot always get here in time, one must just bear with them a little. We have just lost by death one of the best of our good old pastors—Ratsisetraina, of Fiadonana. He was one of those who were Christians in the days of darkness and persecution. He was one of the party who were carried from this place to Analakely to be tried in the last great persecution. He had been suffering for some time from the general effects of fever and from enlarged spleen.

"Please convey to the Directors my sincere thanks for their grant of £5 for medicines, as it will quite set me up again, and I hope to need no more grants for medicine until I come home. I hope to be able to put up my new schoolroom next dry season, and my small hospital the one after that, as our old chapel has tumbled down with the rains, and I have no where to put any patient I may wish to be near me. The house I rent in the village I have to use for some of my lads, who are here being prepared for the normal school, and who have no house to live in here.

"I was a good deal disappointed at the treatment my two nurses, that I had trained at Análakléy, received from the people for some months after they came back here. As, of course, they followed the English

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The BENGAL AUXILIARY REPORT gives the following information as to purely Zenana work :—

"Miss DANIELL has continued to visit Zenanas in Bhowanipore as usual. Her diary shows that she has had various causes for encouragement during the year. One great drawback to her usefulness arises from the frequent removals which take place. Young Hindu ladies often go for long visits to their parents' houses, and it has also happened that some in whom she has felt most interest have been obliged to go to Simlah for the greater part of the year to follow the movements of the Viceroy. On several occasions she has been encouraged by her pupils desiring to possess a Bible, and taking pleasure in the perusal of it. To quote from her diary would not be suitable in a public report; but the impression it gives to the reader is such as to make it plain that Miss Daniell welcomes every opportunity she can obtain to teach Scripture truth and lead her scholars to the feet of the Saviour. She makes no secret of her determination to give Christian lessons. This does not prevent her obtaining pupils. The amount she has collected in fees during the year has been 260 rupees."

Even among the Hindu ladies of Travancore, the same work of personal visitation is needed, and is found to be beneficial. Mrs. NEWPORT thus speaks of some of the results of her work in Nagercoil.

"Most of the young girls and women have willingly learnt portions of Scripture and the Lord's Prayer, for which I have rewarded them with a small Scripture picture. Several of our pupils have left the neighbourhood to join their husbands, to whom they had been married previously, and these have not failed to let me know of their intended departure that they might receive a New Testament as a parting present. One of these girls, on the journey to her future home, refused to worship the idol before whom the rest of her company bowed themselves, saying that she knew now that it was wrong to do so, and that we must pray to God only; and no one molested her for so doing. A great many have bought portions of the Scriptures, and in many cases have read them diligently. One woman, who seemed to be very earnest about seeking salvation, has been forbidden by one of her male relatives to read any more, but on one occasion, when she was very ill, and the friends, as usual, crowded around her, she spoke to them of Jesus Christ our only Saviour, and would not be stopped."

When Mrs. MAULT looked round to see what could be done to secure an honourable livelihood for the Christian women, widows and girls, whom she found in idleness and exposed to many temptations, she bethought herself of the English hand-made lace, and at length established a Lace School, in

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which it should be carried on. Several schools have sprung from hers; and the lace-making has proved an invaluable blessing to the Christian women of Travancore and Tinnevelly. Many ladies in various parts of India have assisted the scheme by purchasing the lace and aiding in its sale. And in her recent report, Mrs. BAYLIS gratefully pays the following tribute of respect to one honoured friend amongst them, who has just quitted India after a long life of devoted Christian service.

"We are thankful that a ready sale has continued to be found for the embroidery worked in the school and by young women who were educated in it. This has been a great help to us in its support. We deeply regret the departure to England of our kind friend, LADY MUIR, who has shown great interest in our missions here, and has greatly assisted our boarding-schools by having for more than thirty years disposed of large quantities of the lace and embroidery worked in connection with them."

For several years Mrs. EDKINS has been carrying on similar good work among the women of PEKING, both Christian and heathen. The mission report of it thus:—

"The girls' school, under the care of Mrs. Edkins, has been recommenced in premises secured and built for the purpose. Fifteen boarders are now under tuition. Most of these were pupils in the school previously. "A Bible-woman has been employed under the direction of Mrs. Edkins. Her work has been very useful in visiting the female converts and families of men already baptised, but who have themselves not come forward yet. She has also visited the female patients in the hospital, and talked with them daily while waiting for the proper hour for dispensing medicines. Valuable work has been done, too, in going with Mrs. Edkins to the West City Chapel every Sunday. Many women have been attracted thither by the presence of the foreign lady. These meetings have been held in a room adjoining the chapel. One woman is a candidate for baptism on the result of these gatherings."

A special effort of the same kind has been undertaken by Mrs. SHAW in the Betsileo mission in Madagascar.

"The girls' 'boarding school' may sound a new name, but it is really nothing new itself, being merely a development of what was in existence when the Deputation was here. The six girls, then living in our house, have been with us for four years, and are now in a position to render very efficient service in the way of assisting with the younger ones, who, being new comers, require more constant care and instruction. The six boarders are now increased to over thirty. This involves great responsibility to us, but the need was so urgent that something should be done for little girls brought in from their country homes to learn in our schools and left to find a sleeping place where they might. These new boarders have been chosen by the pastors of the town churches, as

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possess any strong convictions. We sometimes found men, especially those who had been educated in a school where Scripture was taught, who seemed to agree with almost the whole of Christianity except the divinity and atonement of Christ. There is evidently a mighty and, when we consider the iron-bound conservation of the people, a rapid change taking place in Hindu society. The son has left his father far behind, and, although many may not care to acknowledge it, vast numbers are drifting rapidly out of sympathy with the customs and doctrines of their religion, and are beginning to feel it as a burden hard to be borne. The day of India's redemption is steadily drawing nigh. May the Lord hasten it in His time!"

Mr. HUTCHINSON also gives the following gratifying illustration of the way in which Christian books and Scriptures are affecting the minds even of Hindus who study them:—

"English and Tamil handbills were distributed to the people and readily received. Some educated and intelligent Hindus have bought Bibles and religious books from us to examine for themselves. A respectable Hindu, holding an influential post, received a tract in English which made such a deep impression on his mind that he loudly read the tract to some who were standing near and persuaded them to get books and tracts from us. He declared before all that GOD, ETERNITY, and JUDGMENT were subjects that were uppermost in his mind the whole day. It well becomes us (he said) to keep these solemn truths before us."

In the seven districts of TRAVANCORE the Society has 265 congregations under the care of ten native ordained pastors or missionaries, and of 180 evangelists and assistants. As in Madagascar, the variety of work carried on for their benefit is very great, and every superintending missionary finds his hands full, as he visits these districts and advises with the native helpers, who look to him for counsel. After describing some great vexations which have hindered his work during the past year, Mr. MATEER speaks thus of his many and varied duties:—

"Notwithstanding these difficulties, all the ordinary operations of the mission have been maintained with reasonable efficiency, the thirty-eight congregations visited and preached to, and the village schools examined, the usual Sangams or missionary meetings held thrice in the year, when special collections are made; the agents met for report; open-air preaching occasionally attended to; Bible and Tract Society colporteurs superintended; considerable mission correspondence carried on; Malayálam Bible; revision meetings, alternately at Quilon and Cottayam, prepared for and attended; and a small Malayálam magazine

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for children edited during the year. Besides all this, since the middle of December (when Mr. Wilkinson removed to Madras), I have had charge of the Quilon district, which is geographically as extensive as Trevandrum, though having fewer Christian congregations and smaller agency. I hope a new missionary will be sent out specially for that important station to make a fresh start and take a personal interest in the work as his own from the beginning."

Many particulars of interest are given in the report of the Seminary at Nagerc oil, in the reports of the native churches, of the work of the evangelists, and of the numerous schools. The Directors have frequently laid such details before the friends of the Society, and it is in them and through them that the Travancore Mission continues to make such steady progress. In the present review of the Indian Mission they can add only two or three illustrations, and they take these from the statements of the native ministers. The Rev. S. ZECHARIAH, of Neyoor, thus summarizes his personal experience of progress in Travancore:—

"As far as my duties in the congregation permitted, I have declared the Word of Life to the heathens, Roman Catholics, and Mohammedans who live around us. I have distributed hundreds of handbills in Tamil and Malayálam when I visited the neighbouring villages, markets, and festivals. From what I have noticed in visits and conversations, I am led to believe that the generality of enlightened heathens have given up their regard for devil-worship and idolatry. Thousands of devil-temples, in which regular festivals were carried on in former days of ignorance and superstition, are now deserted and left to ruin. Still, as a slavish fear of demons overrules some feeble-hearted people, they, in times of cholera, small-pox, and such tribulations, offer sacrifices at the ruins of the devil-houses, which are decorated for the time, and leave them again to their old fate. May God bless the labours of His servants, and grant that the Holy Spirit be poured out, so as to remove all their fear and superstition, and cause the Gospel of Christ to be gladly received by all classes of the people!"

The Rev. A. ARUMEINAYAGAM, who is in charge of the Attoor division, with twenty-eight congregations and nearly three thousand adherents, gives several pleasant illustrations of the blessing received by his ministry during the year. He reports several cases like the following:—

"PARAMANANDAM, of Kollavilei:—It is one year and a half since he was converted to Christianity, and during the first year he was admitted to the ordinance of baptism. The way in which he observes the Sabbath is remarkable and exemplary. On Saturday, in the afternoon, he sets

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aside all worldly affairs, bathes, puts on clean clothes, and seats himself in a quiet place with a Bible in his hand for perusal and devotion. He misses no service on Sunday, and leaves the chapel only after the reading-class is over. He could spell out words when he became a Christian, and soon became able to read the Bible and sing the lyrics easily. Unlike many nominal Christians, who for worldly gain send their wives to the markets held for the hill coolies on that day, he has strictly ordered the members of his household to observe the Lord's-day. He proves in all respects a consistent character, and is very steadfast in his faith in Christ.

"Many interesting accounts might be given of the church members, but I confine myself to one or two. A woman, named NATCHATTIRAM, was admitted to church communion three years ago. She was worthy to be called an 'excellent woman.' Her husband is a great drunkard. His frequent quarrels with others often involve him in difficulties. Even then she behaved very quietly and submissively to him, avoiding the disobedience and disrespect often shown by native women. She never interfered in any quarrel that took place between him and his neighbours. She exhibited strong love for prayer, so that she was foremost to attend the prayer-meetings. Though put to grief by the deaths of several in her family, she was never found murmuring against the dealings of God. While she was herself subject to a lingering disease, the comfort and strength which she enjoyed were very remarkable. 'This is the will of God,' was her constant expression. Her disease proved fatal. She had proved a precious ornament to this congregation."

Among the most pleasing signs of advance in this Travancore Mission is the establishment of a UNION among the churches, for the purpose of mutual counsel and the extension of Christ's Kingdom among their heathen countrymen. This Union has now taken the form of a CHURCH COUNCIL. The members of the Council are the eleven experienced native pastors, and representatives from each district, annually elected by its churches. In recent years four such Unions have been formed amongst the churches of the Society; in BRITISH GUIANA, in the CAPE COLONY, in MADAGASCAR, and in TRAVANCORE. These Associations are not only a proof of progress, but are themselves an additional and valuable instrument of promoting progress to higher degrees. They manifest, as they spring from, the principle which runs throughout the Society's system, not only of helping others, but stimulating them to help themselves and to edify one another. Long experience has shown that a mere receptive system in the teaching of communities greatly

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IV.—MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856; S. JONES (*m*), 1858;† Native Pastors, J. JOSHUA, 1867, Nagercoil; C. MASILLAMANI, 1866, Dennispuram; P. PARAPARATADIMEY, 1867, Uyaraviley; V. ARUMEINAYAGAM, 1867, Kollatuviley.

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PAREYCHALEY.—J. EMLYN (*m*), 1867; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER, F.L.S. (*m*), 1858; Native Pastor, ANBUDIAN DEVALAM, 1872.

QUILON.—

TOTAL.—Seven English Missionaries; Ten Ordained Native Pastors.

* In England. † Since deceased.

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IV.—MISSION IN TRAVANCORE, TO DECEMBER, 1876.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
									£ s. d.			£ s. d.	£ s. d.
NAGERCOIL	1809	2	4	38	817	6863	44	1473	...	3	522	...	343 12 2
Sixty-four Out-stations .	...												
TITTUVILEY	1866	...	1	14	183	1701	14	446	...	...	71	...	101 19 11
Twelve Out-stations . .	...												
NEYOOR	1828	3	2	47	705	8801	33	2100	65 15 10	4	476	...	290 18 9
Fifty-nine Out-stations .	...												
PAREYCHALEY	1845	1	2	53	726	14856	45	1534	...	4	1741	...	250 8 8
Seventy-six Out-stations .	...												
TREVANDRUM	1838	1	1	19	409	4540	12	396	17 3 3	2	99	...	170 3 0
Thirty-seven Out-stations.	...												
QUILON	1821	...	...	7	72	709	7	137	...	1	45	...	33 18 4
Eight Out-stations . . .	...												
TOTALS	...	7	10	178	2912	37470	155	6086	82 19 1	14	2954	..	1191 0 10

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THE

EIGHTY-FOURTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1878.

WITH STATISTICAL TABLES,

A LIST OF THE SOCIETY'S MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
CHANCERY LANE, W.C.

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As a large number of our converts, especially in rural missions like Travancore, are derived from the peasant class, the question of the character and worth of their Christian life and profession has often been discussed in India. The Rev. S. MATEER fairly meets it in his report, and puts it on a footing which all who know the country churches will allow to be sound.

"It has been asked—What are the native Christians as a body in point of morals as compared with the mass of heathen around, or as compared with what they would have been as heathens? We have no hesitation in answering that the difference is great and obvious. Most of the heathen themselves would acknowledge that, as a whole, the Christians are more moral than they, while others of course will bring up the sins and faults of nominal Christians as a charge against Christianity. We know of cases of cheating, untruth, immorality, intemperance, the observance of heathen ceremonies in times of sickness, and irregularities respecting marriage, some of which are picked up from imitation of local heathen customs, and so forth, and it is such cases that grieve us and require the exercise of discipline. But we know, from familiar and constant intercourse, that the moral character of our church members cannot be doubted—that the body of people under our instruction are vastly in advance of what they were as heathens—that some have hidden themselves and some have dropped lawsuits rather than offer false evidence—that family worship is quite generally observed, the Sabbath fairly kept, children taught to pray, and efforts put forth to do good to others."

The work of FEMALE EDUCATION is shown in many quarters to be making satisfactory progress. From North India, and from South, evidence comes that Hindu Society is everywhere waking up to the importance of having the women of the Empire duly educated and trained. This conviction is growing stronger, as education advances rapidly among the men. Such education is given more fully in cities than in the country districts, but even they are not wanting. Dr. THOMSON, of the Medical Mission in Travancore, thus writes of some schools in his district, apparently superintended by Mrs. BAYLIS, who continues to give the Society good service:—

"Ammaloo, was taught at our school, was married to an opulent, though illiterate man, in Travankōdu, and she is highly spoken of as a great help to him, and very useful in keeping an account of the annual income and expenditure of his fields, &c.; whilst we hear of another who is waiting for an *educated* husband for his daughter attending our school, which is a new thing with Pattaliers, who always aim at riches.

"The people, who at first despised female education as a thing fit only

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for the temple dancing girls, now seem to appreciate the value of it in a high degree. The tahsildar, sub-magistrate of Eraneel, after conducting the public examination there, remarked, 'It is a good thing to see the school so much advanced in every respect; in no school hereabouts is female education so much encouraged—besides learning politeness with their education, the girls will be better qualified to manage their family affairs in future; but it is a pity that they so soon leave the school without completing their studies."

Mrs. HEWLETT thus speaks of one portion of her pleasant work in the town of Mirzapore:—

"During the past years I have had the joy of seeing some little result from our Zenana work. What we look for as the end of our labour is to see souls converted. This in a measure has been my privilege, Two women have expressed to me their earnest belief in Christianity. and the desire which they have to be baptised. One of them said to me, 'I have long felt that bathing in the Ganges cannot make my soul clean; it can wash my body, but cannot take away my sin, for I read in the Bible that Jesus died to save me.' I asked her whether she had told her husband of her desire. She replied, 'No; if he knew I wished to be a Christian, he would never allow me to have any more Christian visitors; and if I speak to him about the Bible, he will not listen to me: what am I to do?' I could only encourage her to continue to read the Bible and to pray to God, and urge her to exemplify the fruits of the Spirit in her conduct towards her husband, so that she might, perhaps, in this way win him and lead him to Christ."

But it is not only English ladies who are engaged in this holy service.

"Mrs. Soondram, the wife of Evangelist Soondram, has met with much encouragement in visiting houses and in speaking to the women about Christianity. She writes—'It has been my work during the past year to visit from house to house, gathering an audience by singing Christian songs and lyrics in Tamil, which they are very fond of; and after securing their attention, to impart to them the words of Christ, telling them Bible stories, and especially dwelling on the character and love of the Redeemer.'"

The large range of GIRLS' SCHOOLS, belonging to the Calcutta Mission, and the ZENANA SCHOOLS, under the care of Miss HEWARD and her excellent assistants, have been in full work during the year; and it is evident that the knowledge communicated, and the impressions made by institutions like these, are producing radical changes in Hindu Society in Bengal. But while reports may be given of lessons learned, examinations

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IV.—MISSIONARIES IN SOUTH TRAVANCORE.

NAGERCOIL.—JAMES DUTHIE (*m*), 1856; W. LEE (*m*), 1864; Native Pastors, J. JOSHUA, 1867, Nagercoil; C. MASILLAMANI, 1866, Dennispuram; V. ARUMEINAYAGAM, 1867, Kollatuviley.

TITTUVILEY.—Native Missionary Pastor, C. YESUDIAN, 1866.

NEYOOR.—T. S. THOMSON, M.D. 1872; I. H. HACKER, 1877; Native Pastors, M. NYANABARANAM, 1867, Neyoor; A. ARUMEINAYAGAM, 1867, Attoor.

PAREYCHALEY.—J. EMLYN (*m*), 1867*; Native Pastors, WILLIAM FLETCHER, 1867; JOSEPH KAMALAM, 1867.

TREVANDRUM.—SAMUEL MATEER, F.L.S. (*m*), 1858; Native Pastor, ANBUDIAN DEVALAM, 1872.

QUILON.—Native Pastor, MOSES APADAPTASWAM, 1878.

TOTAL.—Six English Missionaries; Ten Ordained Native Pastors.

* In England.

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IV.—MISSIONS IN TRAVANCORE, TO DECEMBER, 1877.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
									£ s. d.			£ s. d.	£ s. d.
Nagercoil	1809	2	3	45	828	7631	45	1686	...	3	559	...	305 15 1
Sixty-five Out-stations . .	...												
Tittuvilei	1866	...	1	15	192	1705	9	341	...	...	69	...	125 3 0
Thirteen Out-stations . .	...												
Neyoor	1828	2	2	47	703	8052	33	1930	...	4	483	...	226 6 8
Fifty-eight Out-stations .	...												
Pareychaley	1845	1	2	54	742	13753	44	1546	...	4	191	...	203 2 7
Seventy-six Out-stations .	...												
Trevandrum	1838	1	1	22	459	4532	17	508	30 1 6	2	138	...	137 7 6
Thirty-seven Out-stations	...												
Quilon	1821	...	1	6	66	798	6	203	1 18 6	1	49	...	16 1 5
Nine Out-stations . . .	...												
Totals	...	6	10	189	2990	36471	154	6214	32 0 0	14	1489	..	1013 16 3

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THE

EIGHTY-FIFTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1879.

WITH STATISTICAL TABLES,

A LIST OF THE SOCIETY'S MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
LONSDALE BUILDINGS, CHANCERY LANE, W.C.

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"During the year I have received several visits from the Mohammedan and Kortabhaja fakirs. Once the headman of a class of fakirs, who lives not very far from Badooriah, having discussed with me for more than a couple of hours, boldly asserted that Jesus is the Christ. He believes in our Lord, but does not feel inclined to be baptised. May God convince him of his sins and lead him to Him whose blood cleanseth from all unrighteousness and sins."

From TRAVANCORE, where the Gospel has for many years taken broad and deep hold, from a district consisting of small towns and many villages and hamlets, the Rev. W. LEE writes encouragingly as follows, referring to general results and individual character and liberal action:—

"Looking at what has already been accomplished one has no reason to despair. We have some godly, earnest, well-educated Christian men, who have been redeemed from heathenism and devil worship by the truth as it is in Christ, and who are now engaged as evangelists in the cause of Christ. Of these we are hoping that in this district *four* will shortly be set apart to the work of the Christian ministry. We have some congregations that contribute nearly the whole salary of their evangelists or catechists, and in these congregations we have many earnest Christian people. Christianity has taken root, and is growing. The tree in many respects looks fair and beautiful. Instead of the deformity of heathenism we have much that is attractive. But we have not the *growth in Christian piety and usefulness* that we long to see.

We have one case of a Christian man of property, John Rosh, who labours regularly in a Christian congregation in all respects as a catechist would do, without receiving any salary. This is not merely an impulsive act, but a service which has been rendered here for some years. The roof of a new house of prayer has been finished for his congregation, and the next year will, we hope, witness its erection.

"We have another case of liberality which is worthy of mention, that of Mr. Paul, of Mylady. During this year a long cherished intention of covering the roof of the chapel with iron has been carried into effect. What makes the case the more remarkable is the fact that it was executed by his express request after his death. He had been preparing to do the work for some years, and had purchased the necessary iron just as he was taken ill; but his illness and death were not made an excuse for not finishing the work."

This testimony respecting work done, not in large and populous centres of Hindu life, but in small towns and rural districts, is the result of wide-spread tours and broad observation, and cannot but be regarded as highly encouraging, as giving decided indications of movement, inquiry, loosening of the bonds of the past, and aspirations after something better—more satisfying to the reason, and more restful to the spirit.

But there are other scenes where the labour is more difficult, the opposing forces concentrated and strong, and the indications of sincere inquiry after truth and of inclination to leave the old ways for the narrow path of life through Christ but few, and those coming singly and at long intervals. Chief among such fields of missionary effort stands Benares, the high place of Hinduism—a city wholly given to idolatry. Respecting this

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IV.—MISSIONARIES AND STATIONS IN TRAVANCORE.

NAGERCOIL.—James Duthie (*m*), 1856; W. Lee (*m*), 1864; Native Pastors, C. Masillamani, 1866, Dennispuram; V. Arumeinayagam, 1867, Kollatuviley; V. Solomon, 1879, Agasteespuram; C. Samuel, 1879, Zionpuram; J. Nathaniel, 1879, Santhapuram.

TITTUVILEI.—Native Missionary Pastor, C. Yesudian, 1866.

NEYOOR.—T. S. Thomson, M.D. (*m*), 1872; I. H. Hacker, 1877; Native Pastors, M. Nyanabaranam, 1867, Neyoor; A. Arumeinayagam, 1867, Attoor; P. Yacob, 1879, Devikodu; B. Manasseh, 1879, Kadamaleikunnoo.

PAREYCHALEY.—J. Emlyn (*m*), 1867*; Native Pastors, William Fletcher, 1867; Joseph Kamalam, 1867.

TREVANDRUM.—Samuel Mateer, F.L.S. (*m*), 1858; Native Pastor, Anbudian Devalam, 1872.

QUILON.—Native Pastor, Moses Apadaptaswam, 1878.

TOTAL.—Six English Missionaries; Fourteen Ordained Native Pastors.

* In England.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
									£ s. d.				£ s. d.
NAGERCOIL	1809	2	5	41	1077	8675	47	1995	..	6	649	..	514 6 6
Sixty-six Out-stations..	..												
TITTUVILEI	1866	..	1	11	198	1739	11	356	..	..	73	..	74 15 8
Twelve Out-stations ..	..												
NEYOOR	1828	2	4	52	779	8651	35	2141	..	5	545	..	265 0 1
Sixty Out-stations ..	..												
PAREYCHALEY..	1845	1	2	55	754	13564	41	1541	..	4	179	..	197 7 0
Seventy-five Out-stations	..												
TREVANDRUM	1838	1	1	17	472	4752	17	530	21 18 0	2	150	..	135 1 4
Thirty-nine Out-stations.	..												
QUILON	1821	..	1	6	94	739	7	182	0 6 7	1	55	..	23 16 3
Ten Out-stations	..												
TOTALS		6	14	182	3374	38120	158	6745	22 4 7	18	1651	..	1210 6 10

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THE

EIGHTY-SIXTH REPORT

OF THE

London Missionary Society

FOR THE YEAR ENDING APRIL 30TH,

1880.

WITH STATISTICAL TABLES,

A LIST OF THE SOCIETY'S MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.

LONDON:
PRINTED BY YATES AND ALEXANDER,
LONSDALE BUILDINGS, CHANCERY LANE, W.C.

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low caste, but was greatly respected for his humble character and religious zeal. I have often tried to convince him that his religion could not save him ; that it was a bone without marrow (*i.e.*, a religion without the doctrine of salvation in it). This he would not receive, and continued to instruct the people, telling them that there was salvation in it. To his teaching and singing many attended. It grieved me much to see the blind leading the blind, and I thought of him frequently, and how I might win him to Christ.

"During the famine I lost sight of him ; but a few months ago, hearing of him, I sent for him, and while he was with me preached the Gospel to him day and night. Gradually light dawned, and when he began to comprehend the atonement of Christ as a work on behalf of sinners, he bowed his head to the earth, and exclaimed, 'I have found the Lord to-day.' He afterwards learned some portions of the Scripture ; and, finally, before the congregation, he testified to being a disciple of Christ, and was baptized by the name of Yesudasu (servant of Jesus) on Sunday, the 21st December, 1879. He then went to his village and joyfully proclaimed himself a Christian. Now he is as zealous against his former religion as he was once in its favour, and urges the people to believe on the Lord Jesus as the Saviour of the world. If his life is spared, I firmly believe he will continue to bear his excellent testimony to all around him, as he seems full of gratitude to God for His mercy."

Not alone in the mission-agents is the aggressive spirit evident. Earnestness in seeking the conversion of relations and neighbours is shown by many members of native churches. One very pleasing instance is recorded by the Rev. I. H. HACKER, who recently entered upon the charge of the district of NEYOOR in Travancore. The account is quoted from the report of Vethamanikam, one of the native agents of that mission, and is as follows :—

"Unmeiyudian is a Christian of some years' standing. He has a poor ntellect, and cannot commit to memory much from the Catechism ; but he loves Jesus Christ, his Saviour. He is very wishful that his neighbours should be brought to Christ, and during the time of their sickness he will go to their houses, and ask if they would like to have medicine from the Neyoor Hospital. If they agree to this, he will talk to them about the Saviour, saying, 'Will you trust Jesus if the medicine proves successful?' On their saying that they will consider it, he will immediately start for the hospital, a distance of five miles, and bring them medicine. But when the sickness is gone, the people laugh him to scorn. I know five cases where this poor servant of Christ had been thus deluded ; but he is still working on, expressing his unfaltering resolution to bring, at least, one soul to Christ."

On this Mr. Hacker makes the following just comment :—

"There is to me something very touching in the perseverance of this old man, nearly sixty years of age, walking ten miles on a mission of mercy, doing it time after time, and, although treated with contempt, still keeping on his brave desire to win one soul for the Saviour. Is not this the Spirit of the Master?"

This is truly a very affecting and suggestive illustration of the Spirit of Christ. It is a "gem of purest ray serene" in an humble setting ; but the simplicity of the setting shows the more clearly the beautiful reflection of the Divine image.

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IV.—MISSIONARIES AND STATIONS IN TRAVANCORE.

NAGERCOIL.—James Duthie (*m*), 1856; W. Lee (*m*), 1864; Native Pastors, C. Masillamani, 1866, Dennispuram; V. Arumeinayagam, 1867, Kollatuviley; V. Solomon, 1879, Agasteespuram; C. Samuel, 1879, Zionpuram; J. Nathaniel, 1879, Santhapuram; C. Satthianathan, 1879, Nagercoil.

TITTUVILEI.—Native Missionary Pastor, C. Yesudian, 1866.

NEYOOR.—T. S. Thomson, M.D. (*m*), 1872; I. H. Hacker (*m*), 1877; Native Pastors, M. Nyanabaranam, 1867, Neyoor; A. Arumeinayagam, 1867, Attoor; P. Yacob, 1879, Devikodu; B. Manasseh, 1879, Kadamaleikunnoo.

STATIONS AND OUT-STATIONS.	When begun.	English Missions	Nat. Ordained Mi	Native Preachers	Church Members	Native Adherents	Boys. Schools.	Boys. Scholars.	Boys. Fees.	Girls. Schools.	Girls. Scholars.	Girls. Fees.	Local Contributio
									£ s. d.				£ s. d.
NAGERCOIL	1809	2	6	36	1069	8797	48	2135	..	4	773	..	109 14 2
Sixty-six Out-stations..	..												
TITTUVILEY	1866	..	1	10	205	1824	11	473	..	..	82	..	78 10 10
Twelve Out-stations ..	..												
NEYOOR	1828	2	4	50	741	7909	36	2324	..	6	572	..	130 10 2
Fifty-eight Out-stations	..												
PAREYCHALEY..	1845	1	2	56	727	13830	41	1798	..	4	219	..	193 6 8
Seventy-six Out-stations	..												
TREVANDRUM	1838	1	2	15	499	4742	18	534	..	3	167	..	85 13 9
Thirty-nine Out-stations.	..												
QUILON	1821	..	1	5	110	739	6	156	..	1	47	..	28 11 1
Eight Out-stations ..	..												
TOTALS		6	16	172	3351	37841	160	7420	..	18	1860	..	626 6 8

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